BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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GEO. STORRS, EDITOR AND PROPRIETOR.

THE DISCUSSION.

"DOES THE BIBLE TEACH THAT THE CREATURE MAN—WHICH THE LORD GOD FORMED OF THE DUST OF THE GROUND—HAS A SUPERADDED ENTITY CALLED THE SOUL?"

The Affirmative by Prof. Mattison.

Mr. Editor.—Being confined to my room by sickness, and yet desiring to furnish something for your next number, I shall defer my review of your expositions of Scripture for the present, and call your attention to a few *facts*, in advance, which one would think might lead you to suspect the genuineness of your interpretations. This, in fact, has come to be the real issue. I have brought forward an extensive list of passages from both Testaments, in proof of the proposition under discussion, and explained and applied them to the question. In reply you have in all cases disputed my interpretation, and affixed another meaning to the texts. The question, then, is *which gives the true interpretation of the Scriptures?* If mine is correct, your theory is exploded; and if yours is correct, I have failed in my argument. I shall devote the present article, therefore, to certain general and indisputable facts, which strongly tend to invalidate your interpretations, and to establish the correctness of my own.

1. I think you will not deny that the obvious doctrine of the Scriptures, to the public mind generally, is, and always has been, that the soul lives after the body dies. Hence the very original interpretations you are obliged to resort to, in order to protect your theory. That the Scriptures do not teach the death of the soul, to the vast majority of readers, will abundantly appear from the facts that follow.

2. The great body of the Jews, who had much advantage every way, chiefly because to them were committed the oracles of God, (Rom. iii, 2,) understood the Divine Oracles to teach that man has a soul distinct from the body, that lives on when the body dies. You will not deny that this was the faith of the Pharisees—the most numerous sect among them—and that the Essenes held to the same doctrine. See Josephus' *Discourse to the Greeks concerning Hades.*

3. The only exception among the Jews were the Sadducees. Of these Josephus, the great Jewish historian says, "The doctrine of the Sadducees is this, that souls die with the bodies, &c." Book xviii, § 4. To the same effect in Acts xxiii. 8. "For the Sadducees say there is no resurrection, neither angel nor spirit, but the Pharisees confess both." Paul had just said, "I am a Pharisee, the son of a Pharisee: of the hope of the resurrection of the dead I am called in question." We are then told by Luke what the Sadducees deny, but the Pharisees believed. The whole forms an unanswerable syllogistic argument, as follows:—

(1.) On the state of the dead St. Paul was a Pharisee in his creed. This he himself asserts at the 6th verse.

(2.) The Sadducees held to the death of the soul with the body and denied that either would ever live again. This is proved by Josephus, and by St. Luke; but the Pharisees held the opposite, viz. that the soul lived after the body died, and that the body also would be raised from the dead. It follows, therefore,

(3.) That St. Paul believed in the separate existence of souls, as did other Pharisees; though the Sadducees denied it.

And yet you assert that the doctrine of the Sadducees was the doctrine of St. Paul and all the Apostles!

Leaving the numerous passages already cited from the New Testament, which teach that the soul never dies, I assert,

(4.) That of the thousands of Christian martyrs, who have sealed the truth with their blood, during the first three centuries of the Christian era, not the first one gave expression in his last moments to the doctrine of the death of the soul. On the contrary, whenever their prospects for the future are alluded to at all, during their last hours, their invariable expectation was that they should soon be in heaven.

I will leave you to find an instance if you can where a primitive martyr gave expression to your doctrine; and in the meantime will adduce a few samples of their faith, upon this point, as recorded by the oldest ecclesiastical historian.

POLYCARP was the companion of St. John, and often heard him preach. He suffered martyrdom A. D. 166, in the 87th year of his age. When the proconsul threatened him with wild beasts unless he recanted, he answered, "call them;" and when the proconsul threatened to burn him alive, he answered, "you threaten fire that burns for a moment and is soon extinguished, for you know nothing of the judgment to come, and the fire of ETERNAL

PUNISHMENT reserved for the wicked." In his last prayer as he stood bound to the stake, after mentioning the blessed martyrs, he said, "Among whom may I be received in thy sight, THIS DAY, &c.," and when dead it is said he was "crowned with the crown of IMMORTALITY." *Eusebius Eccl. Hist. Bk.* iv. *chap.* xv.

From these quotations it is certain that Polycarp, the intimate companion of St John, held views of death and eternal punishment entirely different from those advocated by the Examiner. He not only believed in the "eternal punishment" of the wicked—(a doctrine which annihilates your theory)—but for him to die was to be introduced at once into the presence of God, and the society of the blessed. And Eusebius, who wrote the account A. D. 324, says he was "crowned with a crown of immortality." Neither the martyr nor the historian believed the soul died when the body was consumed, as you now teach.

Lucius perished under Urbicius about the time of Polycarp. When Urbicius commanded him to be led forth, Lucius thanked him, saying he was now "liberated from wicked masters, and was going to the good father and King, even God." *Ibid. B.* iv. *C.* xvii. To die was to go to God, and not to become extinct.

Biblias, while suffering the torture of martyrdom, was at the point to renounce Christ and escape, when "she was reminded," it is said, "by the punishment before her, of the ETERNAL PUNISHMENT OF HELL," and remained steadfast to the last. *Ibid. B.* v. *Ch.* i. She had no idea, therefore, that the death of a sinner placed him beyond the possibility of eternal punishment.

Again in the same book and chapter Eusebius speaks of "those noble wrestlers," the martyrs, as having sustained a diversified contest; come off with a glorious victory and borne away the *crown of immortality.*"

Blandina was suspended on a stake, and exposed as food for wild beasts. She persuaded those who believed in Christ that "every one who suffers for Christ, will for ever enjoy communion with the living God. And yet, if your doctrine be true, she has *not yet* come to communion with God, and may not for a thousand years to come.

A little farther on the historian says "Thus she overcame the enemy in many trials, [the wild beasts refused to attack her,] and in the conflict received the crown of IMMORTALITY." On the next page it is said, "but the blessed Blandina, last of all, as a noble mother that had animated her children and SENT THEM AS VICTORS TO THE GREAT KING, herself retracing the ground of all the conflicts her children had endured, HASTENED at last, with joy and exultation at the issue, TO THEM, as if she were invited to a marriage feast, and not to be cast to wild beasts." *Ibid. B.* v. *Ch.* i.

Such was the testimony of the first martyrs—such the doctrine they learned from the apostles, and from the holy Scriptures. And I hesitate not to say that not the first instance can be cited in which, during the first three centuries, a Christian expressed any other hope in his last hours than that of entering AT ONCE upon the joys of an endless life.

(5.) Among the millions who have made the Bible their study during the last fifteen hundred years, how very few have understood them to teach your doctrine. I think you will admit that not one of ten thousand have understood them as you do. And yet they were not Infidels nor Papists, but devout Protestant Christians. They read the blessed Bible to learn the way to heaven, and they understood it to teach that death only separated the inner from the outer man, and introduced the souls of the righteous to eternal joys. In this faith they lived, and in this hope they died.

Until very recently, the advocates of your doctrine have rejected the Scriptures altogether. Indeed you yourself have made more effort to prove *from the* BIBLE that man has no soul that survives the dissolution of the body, than all other writers put together since the time of Christ. You stand almost alone in this pre-eminence.

Now if your construction of the Scriptures is correct, and mine wrong, pray tell me how all these things come to pass? Were the primitive martyrs all in error? Have nine hundred and ninety-nine out of every thousand of Christians, who have ever lived, lived in error and died with a false hope? How is it that with all the piety and learning, and study of the last eighteen hundred years, *you* should be almost the first, if not the very first, to discover that the doctrine hitherto advocated almost exclusively by Deists and Atheists, was actually the doctrine of the holy Scriptures!

I have no disposition to associate you improperly with odious characters: I simply adduce these facts to show that my interpretation of the Scriptures, which you have rejected, is the interpretation given to them by Christians generally since the time of Christ; and that on the contrary your interpretation is not only a forced and unnatural one, as every reader must see, but is also a *new* one, and at variance with the almost universal understanding of the Christian world from the beginning. If your views are correct, how can these things be explained?

New York, Nov. 13, 1854. H. MATTISON.

[For Response see page 8.]

THE NEW BIRTH.

BY THE EDITOR.

Our Lord Jesus Christ, in John 3: 3, makes the following most solemn declaration—"Verily, verily, I say unto thee, Except a man be born again, [or, *from above*, as the margin reads,] he cannot see the kingdom of God."

The *new birth*, then, is just as important as an inheritance in the kingdom of God. The *nature* of the change, spoken of, is an important topic, and yet we shall reach it by a somewhat different course than might be expected. Some confine it *wholly* to a moral change, though we are of opinion that it embraces more: nevertheless we cannot agree with those who suppose it consists *wholly* in the *resurrection* at the last day. One reason why we cannot adopt this last view is, that it leaves Nicodemus' *astonishment*, at the Saviour's announcement, *wholly* unexplained. Had Nicodemus been a Sadducee the matter would have been

different; but he was a Pharisee, and as such was a believer in the resurrrection of the dead. If then being born again of the Spirit consisted wholly in the resurrection, and Jesus designed so to teach, Nicodemus had no occasion to express astonishment at the declaration of our Lord. We are of opinion that the birth spoken of embraced first, and mainly, a moral and spiritual development which man has not, by his birth of the flesh, or by his natural descent from Adam the first. Man's first birth and development is purely *animal*; or, at most, intellectual; and there is no such principle as *spiritual* in his nature: "that which is born of the flesh is flesh;" and the "natural" —literally—"the *animal* man receiveth not the things of the Spirit; neither can he [the *animal* man] know them, because they are *spiritually* discerned;" that spiritual discernment he has not, and cannot be possessed of without being introduced into the spiritual state by the regenerating power of the Spirit of God; or being "born again"—"born from above;" and this is "of the Spirit." Man's intellectual development is the basis through which the Spirit of God is enabled to produce this new and spiritual development; but that intellect without the Spirit of God never could reach the spiritual; a new element must be introduced, which the man of flesh could not possibly develop, because he had no root from which to produce it of himself. The Son of God is the appointed head of a new and spiritual creation. He is the *second* Adam—the Lord from heaven. To him the Father has imparted His Spirit without measure. Those who believe on the Son of God, by that faith come to have a union with him, and are made partakers of the Spirit of God, by which a new and divine element is introduced into the man, and he passes from a mere animal to a spiritual life; or is "born again;" a birth which is in contrast with the flesh birth, and is spiritual; so that if "any man be in Christ he is a *new* creature"—literally, "a *new creation*."

It is not so much our design, however, to attempt to explain the nature of this work, as to present some of the evidences of it. The Evidence will be considered in three classes, *viz*:—what precedes, or goes before it—what attends it—and what follows after. The evidence we shall present relates to the new birth in its *lowest sense;* for, in its *highest sense*, it relates to our entire redemption at the resurrection. We shall consider it, therefore, in relation to that *moral change* which prepares us for a part with those who come up in the resurrection to life.

I. WHAT PRECEDES THIS MORAL CHANGE, OR NEW BIRTH?

1. The first thing we shall notice is—*A discovery of our unlikeness to God;* or, *want of spirituality and holiness.* We are prone to think, morally, we are "rich, and increased in goods, and have need of nothing." In this state of mind we are disposed to justify ourselves. We flatter ourselves, we shall be justified by the law. We think, because we are not *as bad* as some others, we are in a fair way for the kingdom of heaven. We do what the apostle said he dare not do; that is—"Measuring themselves *by* themselves, and comparing themselves *among* themselves"—such, he adds, "are not wise." 2 Cor. 10: 12. Such, however, is the practice of those not in Christ. They try themselves by a wrong rule. What should we think of a mechanic who, in testing his work, should seek for a rule that was *defective*, and which must of necessity lead him astray? If he were wise, would he not first examine the rule to see if it would, itself, bear the test? Yet men, in testing their moral character, on which hangs their eternal destiny, seem less concerned to find a correct standard than the mechanic who may have a few dollars at stake. They disregard the true test, to seek one, which they fancy will give the verdict in their favor. Such a rule they find in their neighbor, or some worldly professor of religion; and because they see, as they think, that they are more upright, moral and charitable than he, they comfort themselves with the delusive idea that all is well. The true standard they have overlooked, or forgotten. *The Bible* is God's *test* book; and men are not like to form a true estimate of their character till they try themselves faithfully by that. When they come to that, they find an unerring rule by which to know their true character and condition. Before the moral change, called the new birth, takes place, their minds are brought to survey themselves by that rule. That thunders in their hearts, "Cursed is every one that continueth not in *all things* which are written in the book of the law to do them." Gal. 3: 10. This is a dreadful blow to their self-righteousness; for their consciences tell them that they have *sometimes* transgressed the law. But they try, it may be, to still the voice of conscience by saying, that though they have once in a while sinned, yet they have done so many things right, after all, they shall yet be safe. But the word of truth, repeats to them—"Whosoever shall keep the *whole law*, and yet offend in *one point*, he is guilty of *all*." James 2: 10. That is—The disposition of mind which will lead a man to sin in *one thing* would lead him to violate every precept of the divine law, if the temptation were equally strong to do so. He has no *principle* of obedience to God. Lacking that principle, God counts him as a violator of his whole law. Have we not violated the law of God in one particular? Perhaps you will say—"I never committed murder. But are you quite sure of that? Did you never *hate* a soul of man, even in your heart? Remember, if you have, the law of God declares you a dead man; for, "Whosoever hateth his brother is *a murderer;* and ye know that no murderer hath eternal life abiding in him." 1 John 3: 15. When the Law of God is thus, in its spirituality and extent, applied to the heart and conscience, the person comes to realize the truth, and adopts the language of the apostle to the Romans, chap. 7: 9, "For I was alive without the law once; but when the commandment came, sin revived and I died." All his self-righteous hopes are cut off, and he sees himself a condemned sinner, unholy in the sight of God, and hence

2. *He has a sense of his perishing condition.* This he is taught, and understands, by the word

of truth, which declares, "*The wages of sin is death.*" Rom. 6 : 23. His cry now becomes like that of Saul of Tarsus, Acts 9 : 6, "Lord what wilt thou have me to do?" Or like the trembling jailor, chap. 16 : 30, "What must I do to *be saved?*" or, as the Syriac reads, What must I do that I may have *life?* He sees he is perishing and looks around for help. In this state of mind he is led—

3. *To exercise Godly sorrow for sin.*

We purposely use the expression, "Godly sorrow;" because men often deceive themselves with the vain supposition that they have repented of their sins, when they have only felt some awful apprehensions on account of them, such as a criminal feels who fears detection and punishment for his crimes, when, in fact, he feels no sorrow for having violated good and wholesome laws, and thus inflicted injury on society. They would repeat their offences if they could do so and escape the punishment the law threatens; which shows they *love sin* and are not sorry from any sense of wrong doing, or belief in the excellency of the law they they have violated. All such repentance is vain. But the sorrow which we call "Godly sorrow" has respect to the law of God as "*holy, just* and *good.*" The feelings of such a person cannot, perhaps, be better expressed than in the purpose of the Prodigal, Luke 15 : 18, 19, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants." That he has sinned against God pains his heart; and he is overwhelmed with a sense of his amazing ingratitude to that being in whose character nothing can be discovered but what is truly lovely. His heart melts within him and he takes all the blame to himself while he fully justifies, or acquits his Maker. This sorrow is described by the apostle in 2 Cor. 7 : 9—11. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance : for ye were made sorry, after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." Such is the character of Godly sorrow; and such sorrow goes before the new birth, to some extent; without it, it is in vain to pretend that we are in Christ, and new creatures.

4. Another thing which precedes this moral change is—*Despair of forgiveness, or pardon by obedience to the Law.*

No sooner is a man awakened to seek in earnest for life eternal, and that spiritual development that fits him for it, than his first effort is to obtain the favor of God, and salvation, by a compliancewith the demands of the moral law. He struggles for conformity to it; but that struggle only serves to develop the strength and power of his sins, and to show him how completely he is enslaved to his *animal* nature. This cannot be better illustrated than it is in the seventh of Romans. Some have applied that portion of Scripture to Christian experience; but, it is far removed from a state of peace and favor with God. Paul had just spoken of his state before the law came home to his heart and conscience in its extent and power. Before that he was, in his own estimation, "*alive:*" but when he saw the purity that law required, "*sin revived;*" the evil propensities of his heart and the strength of the flesh were manifested, and he "*died:*" all his self-righteous hopes perished. Then commenced the struggle which he describes from the 14th verse onward; and it is descriptive of a sinner just prior to experiencing that moral change called the new birth. Look at it. "For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate that do I. If then I do that which I would not, I consent unto the law, that *it is* good, Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh) dwelleth no good thing : for to will is present with me; but *how* to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man : but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Here the struggle has arisen to the highest point—all his efforts have failed. He sees the excellency of God's law—he has a desire to be conformed to it, but his evil propensities have mastered him—the flesh is triumphant—and he sinks in despair of ever obtaining a deliverance except it come from some source foreign from himself. "Who *shall deliver me?*" is now his affecting inquiry. At that moment his eyes are turned to the Lord Jesus Christ; and immediately hope springs up in his soul, and he exclaims, "I thank God, through Jesus Christ my Lord." He now discovers the true help of a guilty sinner.

[To be Continued.]

The Bible Not a Standard of the M. E. Church.

Cincinnati, Nov. 13, 1854.

Dear Bro. Storrs.—I have promised you some account of Bro. Langarl's trial for heresy, which will be, I think, of special interest, as showing how the principles of Protestanism may be ignored, if they are not actually misunderstood and unknown, by Protestants themselves.

William Langarl, of the Cincinnati M. E. Conference, and late chaplain of the Floating Bethel in this city, had been known for several years as holding that Christ's second coming will be premillennial, and that the mission of Christianity is, not to convert the world into a Church, but to convert a Church out from the world. For these views he was some years ago called to answer, and

did then withdraw from his Conference, but afterwards rejoined it, proving his right to his views from some of the "standard writers" of the M. E. Church, particularly Sutcliff and Fletcher. This plea, though valid for that occasion, was indirectly fatal, as will be seen, to his defense in his late trial.

His views, though tolerated, were disliked. And the fact being known that he now held "life in Christ only," his name was challenged in the late Conference as a teacher of unsound doctrine, and after due preliminaries he was put upon trial. In defense of his views he urged that the Bible was a standard authority, if not *the* standard authority of the M. E. Church. The Moderator here interposed the remark that the Bible was not one of the standards, in the "usual acceptation" of that term. This point was made by the Moderator at other times also, during the trial, and was not questioned by the Conference. It would have been too palpably Romish, however, to forbid an argument from the Bible, and the defendant was allowed to proceed; yet it was from the first manifest that though he should prove his views to be never so Scriptural, he must be condemned as heretical.

He was soon interrupted by inquiries respecting a small book from which he found it convenient to read a long list of Scripture texts, with a few words of comment. This book, it seemed, was of doubtful authority. Mr. L. explained his reasons for using the book, and as there was no 'Index Expurgatoris,' to receive it, it was not prohibited.

In the course of his argument he urged the prominent Bible doctrine that there is to be a restitution of all things, or an End of Evil, and extermination of sin and misery from the universe, and pressed the point that the common doctrine of the immortality of the soul gives the Universalist a triumphant advantage. If we take such passages in their plain meaning, said he, "either myself or the Universalist is right, and you are certainly wrong." This statement produced quite a sensation, and was taken by the Conference as a crimination, though every body else saw that the charge was purely argumentative, and that it *touched* nothing but the assumption of the Conference that itself and its standard writers could not be wrong.

He afterwards desired to present an argument upon certain passages (Mark 9: 44, &c.) in the words of Abp. Whately. But who was Whately? This raised the question of "authority" again; and Mr. L. happening to remark that the Abp., though not a standard writer of the M. E. Church, was a most pious and learned man, whose writings were of high authority in the Christian church at large, the *animus* of the Conference found occasion for a determinate expression, and Whately's book was ruled "out of order." From this decision of the Moderator appeal was made to the house. The motion of appeal was put in such a way that if carried the Archbishop would be declared a "standard" of the M. E. Church, and by the false issue thus made it was of course lost. Mr. L. then brought his speech to a close and submitted his case.

The charge of heresy was sustained without argument, because, it was said, none was needed. One member remarked that it must not be inferred that the arguments of Mr. L. *could* not be answered from the Bible. They *were* not answered thus, simply because that was not the question at issue. The distinction between heterodoxy and heresy was of course ignored. In what sense or "acceptation" the Bible is to be taken as "standard," was not stated, nor do we learn whether the minds of the Conference are yet informed.

Mr. L. gave notice of appeal to the General Conference, but has since withdrawn from the Church. He will devote himself to the preaching of the gospel in this city and the neighboring towns, and will aid in the publication of our paper.

We have organized lately, as an "Independent Evangelical Society." With the aid of Bro. Morris we have had some interesting meetings, but our future prospect is one of labor and not of ease. Bro. L.'s defense was reported in the daily papers, and a subsequent discourse on "Rejected Truths" in one of them, the *Commercial*. A prevailing indifference indicates that our doctrines are dangerous simply when preached *in* the churches, but of no account out of them. To this remark there is one exception. In one of our churches there has been an attempt to prohibit the discussion of such and such doctrines in all meetings, but in its paper, *The Christian Age*, there is a kind of debate on the subject now going on. In various instances those who hold to Life in Christ are allowed to preach upon orthodox conditions, in orthodox churches. This measure of toleration, though of little practical account, is important as a confession that our supposed errors are not fundamental and do not disqualify for the preaching of the Gospel.

Yours in the love of Christ,

C. F. HUDSON.

P. S.—I could not help thinking, when Bro. Langarl was forbidden the use of Whately's argument, how palpably the ecclesiastical court violated not only a principle of Protestantism, but a fundamental principle of public pleadings. This was established in Demosthenes' time, when in his "Oration on the Crown" he asserted and maintained his right, which is the right of every orator, to sustain his own views, and vindicate his own cause, by his own methods. He was bound only to what was morally fair. He must not be limited to the sort of arguments which Aeschines wished to prescribe, and by which he would inevitably prove his positions, right or wrong. Demosthenes would not have his case thus prejudged at the outset, lest he should be compelled, either to supplicate or to denounce, if he spoke at all. The principle which he elucidated has been ever since recognized in all just forensic proceedings. But when Christianity becomes Church-ianity, and Faith becomes Doctrinalism, we may expect things we do not wish.

H.

Boyhood of Martin Luther.

There was once a poor woodcutter who lived in the little German town of Eisleben. He was very poor, but the family were industrious, and feared God. On the 10th of November, 1483, a baby was born in their humble cottage, and

they called him Martin. The next summer, in the hope of bettering their condition, the family moved to Mansfield, where the woodcutter got work at the mines. His wife often went out in the forest to help him fetch wood to the furnaces, and as soon as the little boy was big enough, he used to follow his mother, carrying his little fagot also.

Martin was brought up in habits of obedience and industry, and his father often knelt by his bedside and prayed God that his son might fear his great name, and grow up a wise and good man. While so small as often to be carried in his father's arms, Martin went to school, and learned the catechism and commandments, and a great many hymns. His father had a great respect for learning, and wished to make his son a scholar. The sober and studious habits of the child seemed to favor the wishes of his father, and by the time he was fourteen, he was sent from home to a famous school at Magdeburg.

The high schools and universities of Germany were supported by the princes and nobles, and were free to poor students; but while it cost Martin nothing for instruction, he was yet barely provided with the necessaries of life, and the poor child was often reduced to great straits on account of his poverty. His parents could do little toward his support, as they now had a large family, and Martin, pinched by hunger, was sometimes obliged to beg his food from door to door. When his father heard of his hardships, he removed him to Eisenach, where he had some relations living, who, he thought, would sometimes help the lad, and besides, he kept hoping to do more for Martin himself. But at Eisenach he fared no better than at Magdeburg; and the young scholar in company with some school-fellows as poor as himself, used to go and sing from house to house, hoping to get a morsel for his supper. Instead of food they often only received harsh words, and many were the tears he shed in secret over his friendless lot. Let the boys who are now struggling through privations to get an education, think of Martin; when almost discouraged at the dark prospect ahead, let them remember that Martin Luther had darker times than they. "What is to become great should begin small," says an old man, "and if children are brought up too delicately and with too much kindness, they are injured for life." Privations, I know, are hard to bear; but you must remember how the Lord Jesus Christ once had not where to lay his head, and if he bore poverty for you, you must be content to bear a little for yourself. But let us turn to Martin, and see what happened to him next.

One day, when he had been rudely treated at several houses, and was slowly returning to his lodgings hungry and sad, plunged in disconsolate thought, he suddenly stopped. "Must I," said he to himself, "must I give up my studies for want of a little bread, and go and work with my father in the mines of Mansfield? Am I forced to this?" Just at that moment the door of an opposite house opened, and a woman appeared on the threshold. She had often noticed this poor scholar at church, and her heart had been touched by the sweetness of his voice, and his serious and devout behaviour. She now beheld him standing sorrowfully before the house, and she came and beckoned him in, and asking the cause of his distress, she gave him a warm supper. Ursula was the name of this friendly woman, and she is called the "pious Shunamite," because her conduct resembled that good woman, of old, who pressed the prophet Elijah to come and eat bread with her.

Ursula's husband approved of what his wife had done, and so pleased did he become with the modesty and intelligence of the lad, that he asked him to live with them; and henceforth Martin found a comfortable and happy home with Conrad and Ursula. At a time when he knew not what would become of him, God opened the heart and house of a Christian family. He was not obliged to return to the mines of Mansfield, and bury the talents which God had given him, and this event inspired him with confidence in God: his prayers were more fervent, his thirst for knowledge greater, and his progress in study more rapid.

It was here that Martin prepared for the university of Erfurth, which he entered with high hopes at the age of eighteen. His father destined him for the law, and every year the boy's talents and progress strengthened the ambitious expectations of his friends. Martin did not merely cultivate his mind, he tried to have his heart right before God. Every morning, he began the day with prayer, and then went to his studies, losing not a moment in the day. "To pray well," he used to say, "is the better half of study." And yet all this while Martin Luther had never seen a Bible! The art of printing had just been discovered, and there were no Bibles in the hands of the people. Let the children in this land of Bibles, who have been instructed in the Bible from their infancy, line upon line, and precept upon precept, think of this. Are they living up to their privileges? Are they as devout, and diligent, and God-fearing as Martin, who had only a few scattered rays of Divine truth? Ah, children, how much is done for you! Remember that to whom much is given, of them will much be required."—*Child's Paper.*

[Communicated by Eld. John G. Wilson.]

The Intermediate State Between Death and the Resurrection.

The common persuasion is, that this intermediate state is to be a state of rewards and punishments. But many think the Scripture account to be, that rewards and punishments are not to begin till the general judgment: and, consequently, that a suspension of all our powers takes place at death, which will continue till the morning of the resurrection, when the wicked shall awake to everlasting shame and contempt, but the righteous to life eternal. The observation I have made on the other subjects of dispute is particularly applicable to this. It is a dispute about the manner and circumstance of a Scripture doctrine, and not about the doctrine itself. Let the fact be acknowledged, as it is by every Christian, that we are to be raised up from death, and, if virtuous, to live forever in a better state, through the grace of God in Christ. Let, I say, this fact be acknowledged, and we need

not care, should the truth be, that it is to be preceded by a state of sleep and insensibility. On this supposition, Death will only be rendered more awful; for when the exercise of our mental powers ceases, the flux of time ceases with it; the lapse of ages becomes no more than the tick of a watch, or the vibration of a pendulum; and were we never to be recovered, eternity itself would be nothing to us. Whether, therefore, there is an intermediate state or not, death will, to every man, be the same with an immediate entrance on another world, and that which many of our brethren are anxious about, will happen. This is evident, if there is an intermediate state; and if there is not, it is equally evident; because in this case, the moment of death will appear to be the moment of our resurrection, though myriads of ages may have intervened; and closing our eyes on this world, will be opening them on the day of retribution, and seeing Christ coming to judge mankind and to be admired in all the virtuous and faithful. And, let me here ask, is not this a more pleasing prospect to good men, and a more dreadful one to wicked men, than the prospect of a long interval of delay and expectation in an intermediate state? Were you now going to embark for a distant country, to meet there dear friends who had embarked before you, and to take possession, with them of a valuable inheritance, would it be disagreeable to you, to think, that your passage would be *quick* as well as *safe?* Or were you now stepping into bed after a fatiguing day, would it be disagreeable to you to know that a deep sleep will seize you, lock up all your powers, annihilate the night to you, and join the time of your lying down, to the time of your getting up, fresh and happy, the next morning? I do not, however, mean to say, that I believe this will be actually the case. There are texts of Scripture which I cannot easily reconcile to it. God only knows what the truth is in this instance. I only mean to say, that the difference of opinion about it should give us no trouble. In a little time, our doubts will be resolved; and death itself, that great teacher, will inform and satisfy us.—*Dr. Richard Price*, on Christian Doctrine. Belfast Edition, 1819, pp. 16—18.

A STRIKING THOUGHT.—The Edinburgh *Witness*, in a recent article on the Eastern War, elaborately enforces the idea that in the mysterious ways of Providence, the Mahommedan Turks, being inveterate enemies of all image worship, were raised up and wielded by a Divine Power, as a scourge of idolatrous communities, and thus became *nolens volens* the protectors of true religion; that they were raised up as a counterpoise to the papal power of the West, which otherwise would have become enormously strong, and so have put down all liberty and all religion;—that in short, granting as they do, full toleration to Protestants they are operating as a diversion in favor of the religion of the Bible; as a counterpoise to the Papacy; and in a sense, as a bulwark to the Reformation.

We merely state the idea in a condensed form, without any comment whatever. It is the conception of that remarkable man, "the incomparable Hugh Miller"—who is able to grapple with fossil principles in politics and religion, no less than with the fossil animals and plants in the strata of our globe.

From B. S. Batchelor, New Bedford, Mass.

Br. Storrs.—I most heartily subscribe to the principle of "*Advance pay or no Bible Examiner.*" If the paper is issued, somebody must advance the means: and who can more justly be called upon to do it, than those who expect to enjoy the benefit of it?

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If, however, it be true that the believer's life is not in himself, but "Hid with Christ in God," then is it consistent to desire that he who is our life may appear, that we may appear with him in glory.

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Your brother, hoping for life, through Christ alone, at his coming.

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BIBLE EXAMINER.

NEW YORK, JANUARY 1, 1855.

Response to Prof. Mattison by the Editor.

The Prof. has now fairly abandoned, "for the present," the question we agreed to discuss at the outset. He tells us "The genuineness of your" [the Editor's] "interpretations of Scripture has come, in fact, to be the real issue." And how is the Prof. to prove they are not *genuine*? Is it by an appeal "to the law and the testimony?" No: that has utterly failed him; and he wishes now to "call" our "attention to" the reported sayings of uninspired men: that is, in fact, the Prof. despairs of meeting us by Scripture argument, and he wishes us to leave the Bible to go after the "*traditions* of men."

The entire article of the Prof. with the exception of his reference to Acts 23: 8, is strictly an *interloper* in this discussion. The question is, "*Do the Scriptures teach*," &c. The Prof. having exhausted all his ammunition from that fountain, seeks for testimony from some other source; and, without waiting for our assent to change the discussion to another ground of argument, sends us the foregoing article. We insert his article not because we believe the Prof. has any *right* to claim it in this discussion, but that he should have no ground to complain of a rejection of what we regard as his *dying struggle;* and that our readers may see how completely the Prof. has abandoned the Bible to seek help from the Pagan corruptions of the truth of Scripture.

He has *not* "brought forward" a single "passage, from" either "Testaments, in proof of the proposition under discussion." He has *assumed* that certain texts answer his purpose: but not one has he produced that affirms his position: hence his necessity to look elsewhere. He says, the Editor "in all cases disputed my" [the Prof.'s] "interpretation," &c. We have not "disputed" the texts produced: his "*interpretation*" is another matter; and is only *his opinion;* hence, of no authority. Now he says—"The question is—which gives the *true interpretation* of these Scriptures?" We have never assented to discuss *that* question with the Prof. He may feel anxious to discuss it, and so lose sight of the true question on which he has so fruitlessly labored to prove "The Lord God *superadded* to the creature man—formed of the dust of the ground—a distinct *entity called the soul.*"

We are, however, disposed to be as obliging as we can, and hence have inserted the Prof.'s article. We shall make some remarks upon it; first reminding our readers that the true question is not one of "*interpretation*" but of *testimony.* We have shown the Bible plainly declares that "the Lord God formed *man* of the dust of the ground;" Gen. 2: 7,—and that "in death there is no remembrance of God;" Psa. 6: 5,—that, "The dead praise not the Lord;" Psa. 115: 17,—that, "The dead know not anything"—that, "there is no knowledge in the grave"—*sheol*, the state of the dead; Eccl. 9: 5, 10,—that, "Sheol cannot praise God;" Isa. 38: 18,—that, "David is not ascended into the heavens;" Acts 2: 34,—that, "If the dead rise not * * * then they also which are fallen asleep in Christ are perished;" 1 Cor. 15: 16—18, &c. In the absence of one solitary text in the Bible declaring that "an entity called the soul was superadded to man," or that dead men have knowledge and do praise God, there is no need of any "interpretation" of these and similar texts. But when the Prof. *assumes* there is a superadded entity called the soul, and cannot produce one text to sustain him, he must resort to "interpretation:" in other words, he must try to explain away plain testimony to sustain his theory.

In our remarks we shall do as heretofore—numbering our response with the Prof.'s numbered paragraphs.

"1." We do "deny" that if such is the fact it has anything to do with the true question at issue. But we do "deny" that such a belief "always has been," that "the soul lives after the body dies." The texts we have just quoted are a sufficient refutation of such an assumption: and we further "deny" that the Scriptures anywhere recognize such an *entity* as is *theologically* called "*the soul.*" Hence if all the men from the commencement of the second century of the Christian Era—or, from the close of the apostles' ministry—could be shown to have held the Prof.'s views on the subject, it would only prove a fact which the Prof., we think, will not "deny," viz: that Christianity commenced being corrupted even in the Apostles' days, by "vain philosophy, after the traditions of men;" and that, notwithstanding the apostolical warning on the subject, the pagan philosophy of converted heathens very soon found a lodgement in the Christian Church, thus preparing the way for, and leading to the folly and superstitions of Popery, with its Purgatory, deifying saints when dead, and all those abominable fooleries, from which "the public mind generally" has taken its complexion on doctrine.

The Prof. then, is welcome to all the help he can find in that direction.

"2." "The great body of the Jews" did *not* "understand the Divine oracles to teach that man has a soul distinct from the body, that lives when the body dies." The texts we have before quoted are proof against this assumption of the Prof. We do not deny but that the "Pharisees" held it; but they did not learn it from the "Divine Oracles." The Pharisees, as a sect, had no existence till after the Babylonish captivity; and they learned the doctrine in question not from their scriptures—because it is not there—but from their intercourse with the heathen. *Before the Babylonish captivity, and the Macedonian and Roman conquests,* the Jews observed the most profound silence upon the state of the dead. They spoke of it as a place of silence, darkness, and inactivity. This fact speaks volumes as to the "heathen" or pagan origin of the doctrine we are calling in question. They knew nothing of natural immortality till they were carried captive to Babylon, and mingled with the pagans.

Dr. Geo. Campbell, a learned and orthodox divine of the last century, tells us—"after the Hebrews mingled with the" Babylonians, "Geeeks and Romans, they insensibly slided into their use of terms, and *adopted some of their ideas on such subjects as those on which* THEIR ORACLES WERE SILENT." Hence the peculiar views of the Pharisees, many of whom not only believed in the pre-existence of souls—but, also, their immortality and transmigration. This is the reason why the question was put to our Lord, concerning the man who was *born* blind. They supposed it possible for the man to have sinned in a previous state, which was the cause of his being born blind. They also thought that Jesus Christ was in possession of the soul of John Baptist, or one of the prophets. Such are one class of men our Prof. relies upon to sustain his "interpretation."

"3." The Prof.'s reference to Acts 23: 8, is a sort of *oasis* in his article, as it comes back to the word of truth, where we love to meet him. Yet his "interpretation" of the text is like all his other assumptions. He assumes that because Paul saith "I am a Pharisee," &c., that therefore Paul believed *all* the Pharisees did! Especially, if the Sadducees denied it! The first member of the Prof.'s "unanswerable sylogistic argument" being *false,* his sylogism crumbles to atoms. What is the Prof.'s foundation assumption? It is this—"On the *state of the dead*" St. Paul was a Pharisee in his creed. This he asserts at the 6th verse.

Now, we affirm, Paul ".asserts" no such thing. He was a Pharisee, himself being witness, *doctrinally,* in only *one* thing, *viz:* "*The hope of the resurrection of the dead.*"—Syriac. He was no Pharisee in any other doctrinal sense: nor was he a Pharisee in *their* sense of the resurrection; for the resurrection held by the Pharisees was that of *transmigration.* Yet in *name* they held to the resurrection of the dead, and Paul tells them he is a Pharisee in *that particular.*

What right has the Prof. to change Paul's own words of explanation, in what sense he was a Pharisee—*viz:* "in the hope of the resurrection of the dead"—and affirm that Paul asserts himself a Pharisee "*on the state of the dead?*" He was no Pharisee in that particular: he positively affirms—"Of the hope and resurrection of the dead I am *called in question:*" and our Prof. may depend, Paul kept to *the* question. The Prof.'s "sylogistic argument" proves to have no foundation; and hence does not require a heavy "flood," to sweep it away—there is nothing "unanswerable" about it; and the Prof.'s gratuitous affirmation that we "assert the doctrine of the Sadducees was the doctrine of St. Paul and of all the apostles!" is as baseless as any other phantasma. Our Lord Jesus Christ warned his followers to "beware of the doctrine of the Pharisees and the Sadducees:" see Matt. 16: 6—12. The Pharisees held to a future life by means of a distinct and immortal entity in man: the Sadducees denied any future life, setting at nought "the hope of the resurrection of the dead." Christ and his apostles taught a future life *only* through and by means of a resurrection of the dead. In this respect we are in perfect agreement with them, and strive to "beware of the doctrine" both "of the Pharisees and Sadducees."

"4." The Prof. now takes up a line of *assertions* about the "Christian Martyrs," and, we repeat it—he is welcome to all the help he can get from that source; a source to which no man ever resorts till he is out of Bible argument, or thinks human assumptions more potent than divine authority. In relation to most of the writings of the reputed apostolic "Fathers," Du Pin—who is regarded as an authentic Roman Catholic historian—says—

"Criticism is a kind of torch, that lights and conducts us, in the obscure tracts of antiquity, by making us able to distinguish *truth* from *falsehood, history* from *fable,* and *antiquity* from novelty. 'Tis by this means, that in our times we have disengaged ourselves from an infinite number of very common errors into which our fathers fell for want of examining things by the rules of true criticism. *For it is a surprising thing to consider how*

many SPURIOUS BOOKS *we find in antiquity; nay, even* IN THE FIRST AGES OF THE CHURCH."

He then proceeds to give the reasons which prompted persons thus to publish "Spurious Books," the first of which is, "the malice of heretics; who, to give the greater reputation to their heresies, composed several books, which they *attributed to persons of great reputation*," &c. "And thus the first heretics devised FALSE GOSPELS, FALSE ACTS *and* FALSE EPISTLES *of the* APOSTLES, *and their* DISCIPLES," &c.

Mosheim bears testimony to the same facts, as does also Enfield and others. With such facts how vain is an appeal to the supposed views of those who lived subsequently to the apostles. We shall therefore dispose of all the Prof. saith on this subject in few words.

Supposing Polycarp to have uttered the words, "among whom may I be received in Thy sight, *this day*," they are no evidence that he expected a fancied *soul*, such as the Prof. contends for, would be with God in a disembodied state on the day of his death. It may express no more than a prayer that God would *accept* him, in the offering he was to make, that day, of himself, as other martyrs had been accepted before him, in their sufferings. Besides, it is a remarkable fact that Polycarp does not use the language of modern theology. He does *not* say—"May my *soul* be received," &c., but, "*I*." The "superadded" expression—he was "crowned with the crown of immortality"—is only the opinion of the historian, Eusebius, who wrote more than a hundred years after Polycarp's death, and when the church was becoming thoroughly prepared for the Popish development of worshipping saints and establishing purgatory; and it expressly contradicts the apostle Paul, who assures us it is "at the last trump this mortal" is to "put on immortality;" 1 Cor. 15: 52, 54; and not till then did Paul expect his "crown:" see 2 Tim. 4: 1, 8. Thus Eusebius' assumption is no better than Prof. Mattison's: both are without Scripture authority.

One word on the Prof.'s gratuitous *fling* at our theory of the punishment of the wicked. He says, Polycarp "believed in ,the eternal punishment' of the wicked—(a doctrine which annihilates your theory)."

Really, Prof.: *we* believe in the eternal punishment of the wicked; and neither the Prof. nor any one else, can find a syllable, in anything we ever wrote or spoke, to the contrary. "The wages of sin is *death*:" that death is *eternal*. Thus the Prof.'s missle is "annihilated."

As all the instances the Prof. has cited, of the supposed faith of dying martyrs, prove just nothing, save the *opinion* of the individual, or the later historian, we need not spend time upon them; and we might retort upon the Prof. in his own words, and say—"Not the first instance can be cited in which, during the first three centuries, a Christian expressed any other hope, in his last hours, than that of entering upon the joys of endless life" *by a resurrection* from the dead, at the return of Christ *from* heaven, unless he had first been deceived by the pagan philosophy which was found stealing into the church even before the apostles left the world; which led some to say "the resurrection is passed already:" 2 Tim. 2: 18. Lest the Prof. should feel himself neglected by passing his appeal to the "fathers" too slightly we give him a few scraps.

In the time of Origen, about two hundred years after Christ, a body of men in Arabia asserted that "the human soul, as long as the present state of the world existed, perished at death and died with the body, but that it would be raised again with the body at the time of the resurrection."—*Eusebius' Eccl. Hist., Book VI.. Chap.* 37.

Here is the Prof.'s own witness, "Eusebius" bearing testimony to the "*fact*" that some Christians did hold to the death of the *entire man*, and the resurrection of the same. About A. D. 170 Tatian, a Christian man, proclaimed no immortality without union with the Holy Spirit. Dr. A. Clarke giving Tatian's opinion, he says that the "*Soul cannot be immortal* without union with the Holy Spirit; but partaking of the nature of the flesh *while living without God, dies with the body!*"—*Clarke's Succession of Sacred Literature*, page 98.

Other "fathers" held an opinion somewhat similar. Justin Martyr and Theophilus, as well as Tatian, "from various reasons, supposed the existence of a soul, which, though *mortal in itself*, or at least indifferent in relation to mortality and immortality, either acquired immortality as a *promised reward*, by its union with the Spirit and the right use of liberty; or, in the opposite case, *perishes with the body.*"—*Hagenbach Hist. of Doctrines*, vol. 1, p. 162.

Arnobius, who lived about A. D. 306, propounded the idea of the "total annihilation" of the wicked.—*Hagenbach*, vol. 1, p. 241.

Lactantius, about the same time, when the immortality of the soul was generally believed, "did not regard it as the natural property of the soul, but as the reward of virtue."

These *facts* may suffice, for the present, to show that our Prof. will find as little help in an appeal to the early Christians as ourself, at least. Platonism, heathenism, and other similar systems, made fearful havoc with the truth. Origen—the great defender of the doctrine of natural immortality, linked with it the pre-existence of the soul, and taught that we might believe in Christ without believing the resurrection, provided we believed firmly the natural immortality of the soul. The Gnostics denied a future resurrection and taught that the souls of the just ascended immediately to heaven; which doctrine, after being termed *heresy* for near one thousand years, was decreed to be *truth* by the *Roman Church*, and has since been "orthodox" enough—for the majority of those who claim to be the orthodox party—only when hard pressed by our arguments.

To show how easy it is to turn the Prof.'s own resort on himself, we give him another specimen. Let it be remembered the Prof. believes the saints go to heaven when they die. Now read the following testimony from one who lived as early as Polycarp. It is from JUSTIN MARTYR, who was born A. D. 89., and suffered death for Christ A. D. 163. He tells Typho, the Jew, "that some indeed called Christians, are in fact atheists (ATHEAI —without God) and impious heretics, because in every way, they teach blasphemy, impiety and folly." He gives proof of his own sincerity, and protests that he was "determined to follow not men, nor human authority, but God and the doctrine taught by him;" adding, "should you happen upon some who are called Christians indeed, and yet are far from holding these sentiments, but even DARE to assail the God of Abraham, Isaac and Jacob with blasphemy and say, 'THERE IS NO RESURRECTION OF THE DEAD; BUT *instantly when they die, are received up into Heaven,' do not count these among Christians*, even as they are not Jews, if accurately considered, who are called Sadducees, and the like sects of Genistar, Meristar, Galileans, *Hellinists*, *Pharisees*, *Baptists* (a sect that followed John the Baptist) *and others;* but under the name of Jews and sons of Abraham, they worship God, as he accuses them, with their lips only, while their heart is far from him. But I, and all who are sound in the Christian faith, are acquainted with the resurrection of the body, and the 1000 years in Jerusalem, that shall be rebuilt, adorned, and enlarged, as the Prophets Ezekiel, Isaiah, and others declare."—*Brooks on Prophecy, page* 52; also, Duffield's work.

Justin Martyr himself affirms that he was cotemporary with the Apostle John.

Thus, if reliance can be placed on what is attributed to the "fathers," the Prof. stands in the position of an "*atheist*" and a "*heretic*," according to one of the witnesses by which he has sought to prove us in error. We do not believe, however, the Prof. is an *atheist*, notwithstanding he believes what we regard as a mischievous error, in supposing man has a superadded entity called the soul, which instantly goes up to heaven when a saint dies. But we beseech the Prof. and all others, to let this controversy be settled by the *Bible*. It never can be at all, if not thus.

"5." As to the almost universal opinion of Christendom of which the Prof. speaks we shall spend no time upon it. The Church of Rome has propt itself up by the same claim of long and universal belief: and the argument is equally good to a Jew against the Messiahship of Jesus of Nazareth. We do not accept the compliment of the Prof. that *we originated* the defense of the doctrine, we advocate, from the Bible. Others—Protestants too—men pre-eminent in Protestanism—yea, LUTHER himself held to the unconsciousness of the dead. TYNDAL disputing with the Papists, says, "*If the souls be in Heaven, tell me why they be not in as good case as the angels be? And then, what cause of the resurrection?*"

And, again, in reply to Sir Thomas More, who objects against LUTHER—that his doctrine encouraged the sinner to continue in sin, seeing it so long postponed the ultimate judgment, TYNDAL says, "CHRIST *and his* APOSTLES *taught no other, but warned to look for Christ's coming again every hour; which coming again,* BECAUSE YE BELIEVE IT WILL NEVER BE, *therefore have ye* FEIGNED THAT other merchandise"—of the instantaneous translation of souls to heaven at death!

Many names of Christian men can be added. Against the doctrine of going to heaven at death, Calvin, in his *Psycopannuchia*, replies thus to another objection against this doctrine:—I answer, that Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go (to heaven) before their head (comes) the order of things would be inverted and preposterous. But we shall follow our Prince then, when he shall come in the glory of his Father, and sit upon the throne of his majesty;" p. 255.

It is greatly to be lamented, that the Protestant Church of a later period should have fallen into the errors of the Papists on this subject (abating the distinct acknowledgment of Purgatory)—errors, the adoption of which has done more than any other thing, perhaps, toward

withdrawing from the church the lively expectation of Christ's Advent. We repeat it—This doctrine of the natural immortality of man, being pagan in its origin, was incorporated with Christianity, and constituted the grand work of the Apostacy. Upon it was built the doctrine of Purgatory, invocation of saints, &c. When MARTIN LUTHER first commenced his crusade against "the Mother of Harlots and abominations of the earth," he repudiated the doctrine in question, as a part of the strong delusion of the wicked One.

We ask the Prof. not to give us any credit for the revival of the advocacy of the great and glorious gospel truth—*Life and Immortality only through Christ*—which does not belong to us. We ask him, also, not again to insinuate that the doctrine we maintain has ever been "advocated by Deists and Atheists." Never, *no never*, did an atheist or deist advocate it. If the Prof. means that atheists and deists have advocated some of the views we entertain of man, that may be true; and the *devils* were among the first to bear witness that Jesus was the "Son of the most high God:" Mark 5: 7, and other texts. Does that invalidate the fact that such he was? Does the Prof. expect to convince us, or our readers, by such a course of argument?

If the Prof. has done with the question at issue between us, and wishes to leave the Bible and go in some other course of argument, let him say so, and give us a chance to say whether we will change the issue from that book of our choice. Br. Hudson found it necessary, in his discussion with Br. Grew, on the soul being "a distinct entity," to leave the Bible—where it was understood the question was decided—and resort to "*Philosophy*," —to us a "vain" resort—to sustain his theory. Prof. M. looks in the same direction, only he seems to wish to approach that point by leaning on some of the "*fathers*." The Bible does not answer for either of their theories, and they appear to be crying—"O, Philosophy—O, fathers save our *soul entities!*" It is what the *Bible* teaches we agreed to discuss.

Another article of the character of the one we have just replied to will not receive our attention: but anything from the Scriptures on the affirmative of the question at issue, from the Prof. shall be responded to.

"BIBLE STUDENTS CONCORDANCE," *by* PROF. PICK.—We expect some copies of this work in a few weeks. The price will be $5. The first who order and pay for it will first be served.

The Course of the Examiner.

THE BIBLE EXAMINER commences with a *semi-monthly* issue, and will be so continued just as long as we can obtain funds from subscribers or otherwise. Shall it be compelled to return to a *monthly* for the lack of pecuniary aid? Can the friends of the *Life theme* allow it to do so? We trust not. Had the EDITOR means of his own now, as he had when he first commenced the EXAMINER, he would make no appeal for help in this work. He has discharged his responsibility in the pecuniary expenses of carrying forward the promulgation of the glorious doctrine of "*Life and Immortality through Jesus Christ alone.*" If the many thousands who have acknowledged themselves benefitted and blest by his labors and expenditures think they can afford to let the EXAMINER suffer and be trammeled for want of pecuniary aid, so be it.—The EDITOR is willing to "decrease" if *Christ and his cause* do but "increase."

All who help sustain this paper do so with the distinct understanding that its EDITOR will pursue his way untrammeled by any sect or party. He claims the right to think and speak independently of any associations, by whatever sectarian names they may be called. He believes firmly that "the dead know not anything," and "All the wicked will God destroy." He is firm in the persuasion that the *personal* advent of our Lord Jesus Christ is premillennial, and that it is *nigh*. He believes Jesus Christ is the *Son of God*, the Savior of men, and the Judge of the world. But he intends, by the grace of God, to keep himself free from that bigotry which thinks no light can be elicited beyond that now enjoyed; and he will not hesitate to change his opinion on any topic so soon as his understanding is convinced that he has been in error. He does not claim infallibility, and hence may sometimes be more severe on an opponent than he ought to be; but he hopes his brethren "who are spiritual," will, in love and "in the spirit of meekness, restore him" from such "faults."

With his present light he can no more assent to the doctrine of the *endless misery* of any creature of God, than he can believe that the most merciful and loving God is more ferocious and cruel than the worst savage that ever disgraced human nature; he does not believe that He who has sworn by Himself that He has no pleasure in the *death* of the wicked, has, at the same time, determined to keep them *eternally alive* in unutterable and unmitigated anguish; and he will endeavor, by all the skill and understanding his Maker has

bestowed upon him, to remove, what he considers so foul an aspersion, from the character of the God of Love. His opponents need not expect to silence him on this point by any such weapons as they have hitherto employed; the Bible is too plain on this point to fail of carrying conviction to an unprejudiced mind that has not become so bound in sectarian chains as to fear to overlook the walls of his prison. Our opponents are not to be allowed to bewilder us by changing the true question at issue, which is—"*Is Immortality inherent?*" They are not to be permitted to blind our eyes, nor the eyes of others, by departing from all principles of theology and rules of logic, and common sense, to coin a *new definition* of immortality and hide themselves under their fanciful interpretations. Some of them have been driven to admit that the wicked have *not immortality*, but they say—"They have *endless being!*" Marvellous, truly! and it clearly develops the weakness of their cause. But they are not thus to escape, and we call upon them to show from the testimony of the living God that wicked men shall *live eternally*. No language can do this that does not teach it as plainly as that the righteous live a life without end. *Not one such text can be found in the book of God.* Let our opponents show the contrary if they can. This subject will still have a prominent place in the EXAMINER, till the contest is ended, believing, as the EDITOR does, that it is a vital subject, and not one of secondary importance, as some seem to think. Thousands *do, must* and *will*, reject the Bible if it can be made clear that it teaches the doctrine of the endless torment of any creature of God. "*The Lord* PRESERVETH all them that love him, *but all the* WICKED *will he* DESTROY." Ps. 145 : 20.

While this topic will hold a conspicuous place in the EXAMINER—because it is "*the question* of the age," it will not be the only one. The discussion of Bible doctrine generally will be attended to so far as our limits will allow; and it will be the object of the EDITOR to *help* the readers to an understanding of the whole of that revelation our heavenly Father has been pleased to grant us as a light to our feet in this state of trial. If he differs from the friends of the paper on some topics, he hopes to do so in a spirit that shall not needlessly wound their feelings.

In the mean time, let all of us see to it that we are living in that active obedience to the will of God, and constant devotion to his Son Jesus Christ, that shall render us useful here, and make us meet for a part in the kingdom of God at the appearing of our Lord Jesus Christ. No soundness of faith, though we were as clear as an angel in our views of truth, can, of itself, prepare us to reign with Christ on the earth. We must "do the will of his Father which is in heaven." To none others has our coming Lord promised a part in the glories connected with his reign and kingdom. Hence, though we "have all knowledge," if we "have not love," which always shows itself in the life, we shall be found as "sounding brass, or a tinkling cymbal." May this truth rest with solemn weight on all our minds till our Savior and Judge appear.

BOUND EXAMINER FOR 1854.—This volume is now ready for delivery. It contains 320 pages of highly important matter to such as are interested in the defense of the Bible and its teaching. Among those important things are,

1st. The re-publication of two valuable works by WM. GLEN MONCRIEFF, late of Edinburgh, Scotland, on SOUL and SPIRIT; being a thorough examination of the Hebrew and Greek terms, of the original scriptures. These are worth the price of the EXAMINER for that year.

2d. *The Defense of the Bible;* or, the Speeches of the EDITOR of the EXAMINER in the "Hartford Bible Convention" of 1853. These are a sufficient refutation of the bigoted cry of "*Infidelity*," so often raised against him.

3d. "THE DISCUSSION," between PROF. MATTISON, of the Methodist E. Church, and the EDITOR, of the question—"*Does the Bible teach that the creature man—which the Lord God formed of the dust of the ground—has a superadded entity called the soul?*" This subject has occupied many pages of the EXAMINER; and, judging from the language of our correspondents, has been exceedingly interesting.

4th. "*Is the Soul a Distinct Entity?*" This question has also been discussed by C. F. HUDSON, of Cincinnati, and ELD. HENRY GREW, of Philadelphia.

If the theory of a superadded and distinct entity, called the soul, is not established in these discussions, it is not for want of advocates, but for the lack of testimony; and that the Bible teaches no such doctrine is strongly indicated from the fact, that each of the advocates of the theory, in the EXAMINER, have shown a disposition to leave the scriptures to seek help from some other quarter. However, those who wish to see both sides of the question will find them in the BOUND EXAMINER for 1854. If we *prepay* the postage, 27

cents additional will be required. It can be had in *sheets* for 75 cents.

A few copies of the EXAMINER bound for '50 and '51, in *one* volume; also '52 and '53 in one volume, can be had. Price reduced to $1,25 per volume. Postage on each, if prepaid, 31 cents. Those who wish both these volumes shall have them, postage free, if they send us $3 current money.

"WHY DREAD TO DIE?"—Such is the heading of an article copied from "*Cor. Tribune*" into "*The Wesleyan.*" The writer undertakes to give some reasons why men "dread to die." His remarks are elicited from the loss of the Steamship *Arctic*, and the agonies of the perishing ones on it, together with the regrets of the living. He opens by referring to "that Divine Personage who appeared on earth to abolish the despotism of death, by revealing the knowledge of the true and immortal life, of which he is the minister." Yet, he says, "No persons seem so timorous and dejected as the disciples of this sublime and refulgent Master." He goes on to express his confidence that some of the "agonizing souls," on the Arctic, turned their "arms to Heaven" and found some "peaceful text sounding like silver bells to lead the wanderer home to Heaven." Then he proceeds in the following strain :—

But what strikes me in this and all similar calamities, is the proof they afford, that in spite of our habitual profession of belief in Christ, the separation from this life is almost always obliged to be *forcible*, that no man cheerfully and spontaneously toes the mark of death. The shriek of anguish, moreover, that goes up under those distant heavens is reverberated in long-drawn echoes here, and we all, newspapers and pulpits alike, do our best to deepen the terror of the scene, and blaspheme by implication, those tranquil upper realms which foresaw the cruel blow, and yet interfered not to prevent it. Now what is the meaning of this? There is a fault somewhere, or such things would not be. There is no fool so frantic as seriously to inculpate the Unseen Powers that watch over human destiny. Let us accordingly look for the fault somewhat nearer home. Let us ask why it is, that when death thus suddenly confronts us, our serenity does not strike him powerless, or at least bring him to our feet the kindly and vigorous servitor we so much need?

The pithy reason is that we none of us, priests and people alike, though we devoutly claim to believe in Christianity, do practically believe a word of it. Christianity is the revolution of a superior or interior life to the natural one, and we all go up on Sunday in our most shining garments to the house of God, to hear the time honored story over again, and shout with musical breath, glory to God in the highest! great is Christianity! But here we rest contented, as if our opinion about God and Christianity were the thing that is going to save us. As for practically letting go of the natural life in the least, who ever thinks of it? Do we not all know that the men of most influence in the Christian Church are the men who have heaped the most treasure together; that the wealth of the world, in fact, belongs to that church? Do we not all observe how Bishop *This*, or Archbishop *That*, clutches the mundane properties of his church, and infamously consigns men to hell for legally disputing their possession? Are these the proper examples set by the acknowledged leaders of the flock? What wonder then that the flock itself should be content to nibble the scantiest herbage, and drink at the least pellucid streams?

Had *we* spoken in such language we should, doubtless, have been denounced as *an infidel:* but it appears in "Orthodox" Journals, apparently, approved: at least, no note of dissent is given. The writer gives a false reason, in our judgment, why our "separation from this life is almost always obliged to be *forcible.*" It is not from want of faith "in Christianity." In the first place, "Death is the wages of sin;" and God never designed even, by the Gospel, to make it *pleasant.* Our whole being—unless we are under a delusion in regard to what death is—cannot but revolt at it. Christianity teaches us the possibility of a *Resurrection* from the dead; and that *hope* may sustain us against despair in death, but can never remove the aversion of our nature to *dying.* A false view of man's nature, and the attempt to make him believe he will be *alive*, when he is dead, has been tried for a long time—by those who seem to be *orthodox*—to reconcile men to death; but in vain: and if this writer had said, "that in spite of our habitual profession" that "*death is the gate to endless joy,*" "we none of us, priests and people alike, do practically believe *a word of it,*" we would have exclaimed—*Truth! It is even so.* Disguise it as professed Christians may, there is a deep conviction on every *sane* mind that life in its present form, is far better than death. Why this conviction, but because there is no reliable revelation of any knowledge in death, or any capacity for good or enjoyment of any kind? Such, we believe, is the real conviction on every perfectly sane mind; though *tradition, fanaticism*, and the *selfishness* of men of corrupt minds, have labored hard and long to make death terrible or delightful as might best suit the *profit* of those whose *trade* it is to *make gain* out of the ignorance or credulity of their fellow creatures. We do not say, that all who believe and teach the conscious state of the dead do so with intent to deceive. Many, we doubt not, teach the doctrine from pure motives, and a belief that it is true: yet

it is possible their judgments have been warped by the repulsion they feel to a state of unconsciousness in death till the resurrection: or, in other words, "the wages of sin," which is "death," seems to them too *horrible* to be assented to, and the *Elysian* tradition is preferred to the silence of death. But after all their efforts to fill up this "*slough of despond*," every sane man's entrance into it is "obliged to be *forcible*," as this writer has said.

It is not, therefore, from a lack of faith "in Christianity" that men do not die willingly; for Christianity was never designed to make men die thus; but it does *sustain* the real Christian in death by *the hope* of a resurrection "at the last day," by him who is the "Resurrection and the Life." Christianity looks to that day for its triumph: the day when all true Christians will find "*mortality* swallowed up of *life:*" *then*, and not till THEN, will they triumphantly ask, "O, Death where is thy sting? O, *Grave* where is *thy victory?*" and *then* will they triumphantly sing, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." Life, through the resurrection, is our hope; but death has no charms, and never can have except to a deceived heart.

"JUMP IN."—Into what? Into *heaven*, to be sure! How is that? Just listen to the following, which we clipt from the scraps of an "*Editor's Table.*"

"This morning the brightest of my little flock, a darling boy, who has only numbered three and a half years, was walking with his nurse; as they approached a small ice-pond which is near the house, she told him that he must never go near that pond.

"Why not?" (Children must always have a reason given them for every assertion.)

"Because," she replied, "Georgy, you would get drowned, and then I should feel *so* bad."

"Then, Eliza, I would not speak to you, but I'd go up to heaven."

"I should feel *so* sorry for that," replied the nurse; 'I should cry, for what should I do without George?'

He stood in a thoughtful posture a moment, and then turning around, he says:

"Eliza, just *you* jump in and drown yourself, and come up to heaven, and I will let you in!"

There is a text for *Going-to-heaven-at-death* preachers. Aye, *a sermon*, ready at hand, by a young Theologian who is making rapid progress to eminence in theological deductions from the popular theory of the inherent immortality of Adam's race. There should be an application for a "D. D." to his name immediately. Such shining talents should not go unrewarded. He will soon "*jump*" into an "ice-pond," no doubt.

A PRECIOUS BIT.—The English Correspondent of *The Wesleyan*, in speaking of the horrors of the battle of Alma, between the English, French, and Russians, says—"How many NAKED SOULS, *reeking* with the *gore* of the battle-field, were BLOWN by *cannon ball*, and *grape shot*, into eternity," &c.

The emphasizing is ours. What is a soul? Luther Lee, formerly Editor of the *Wesleyan*, defined it to be, "A simple essence, uncompounded, immaterial, indivisible," &c. Yet such souls are stript "naked," it seems! These "*immaterials*" are "*blown* by *cannon ball* and grape shot into eternity!" Cannon balls are quite *material*, but they seem to act marvellously on *immaterial souls—blowing* them very far away.

Now, in that old definer—the Bible—we remember to have read nothing like such work as that performed at Alma, as here stated. But we do remember it is said, five times in one chapter, that Joshua "smote with the edge of the sword *all the souls*" in certain cities, "*utterly destroying* them." See Joshua 10: 28, 30, 32, 35, 37, 39; and 11: 11. We rather think he did not "*blow* them into eternity;" and we "guess" they could not be those immaterial things called souls in these days. We read of some wicked ones who were "*shomad*"—"*annihilated* at Endor; they became as dung for the earth." Psa. 83: 9, 10. They were not "naked souls, blown into eternity." No: cannon balls, grape shot, and swords, may annihilate men; who are organized, living creatures, by destroying the organization, and thus causing life to cease; but send off no "naked souls," nor immaterial ones: nothing of the kind is heard of in the Bible.

"DRIVE OUT THE GOD."—From *Zion's Herald* we learn Dr. Frothingham has given his "Estimate of Phrenology." In his remarks he gives vent to the following:—

"But we wish to record our widest dissent from those who see in this so-called science, either an experimental or logical philosophy of the human mind. And we wish to bear our most earnest testimony against that large left wing of its small host, who set up their banner against the powers of a reverent spiritualism and the armies of the Living Word: who have mapped out man's head, that they might materialize his soul,—thus dividing the temple that they might drive out the god."

So it appears an "*immaterial soul*" is "THE GOD" in man. To us this is nothing new. *Soul*-worship is the "*Idolatry*" of this age, disguise it as Theologians may. "It is immaterial, indivisible, uncompounded, indestructible," they affirm. Truly, it is "The God!" But we do not worship at that shrine. Papacy and her Daughters are at full

liberty to monopolise all the benefits of such homage. Let Dr. Frothingham or any other man show from "the armies of the Living Word," if they can, that man has this fancied entity which they call "soul." They can *assume* it: that is easy; but to prove it by "the law and the testimony" is entirely another matter. The time has come when something more than declamation and assumption will be demanded from the advocates of any theory; especially when we are called "reverently" to bow and worship "*the God*," called the "immaterial soul." Give us the testimony of the "living word," if you have it. We have looked for it in vain, and so, in our opinion, will all others, if they rely alone on the *words* of God.

From the *Herald* we also clipt the following remarks of Dr. Phillips on the "*Physical identity of sleep and death;*" which we believe to be truth,—and goes far to confirm the fact that death is a state of profound and entire unconsciousness.

"The state which immediately precedes the last act of dying and sleep, depends on a failure of function in the same organs. The one is a temporary, the other a final failure. The state of the sensitive system which immediately precedes natural death, differs from its state in sleep in no respect but in degree.

It will appear from the nature of our constitutions, that the last feelings in natural death are necessarily of the same nature as those which precede sleep.

We must not confound the last act of dying with the suffering which precedes it, and which is often no less when it terminates in recovery. In all my experiments I found the nervous and muscular surviving the sensorial functions. As sleep is the completion of the temporary and limited exhaustion of the excitability which has been going on during the day, death is here the completion of its absolute and final exhaustion, which has been going on during the disease; and it is evident that, as the sensibility decreases, the suffering must become less, and consequently that it is least of all at the moment of what we call death.

Thus it appears that, in every instance, what is called death and the loss of sensibility are one and the same; and therefore that the last act of dying can in no instance be an act of suffering."

"Six Sermons *on the Inquiry*—Is there Immortality in Sin and Suffering? *By Geo. Storrs, New York:* 1855." To which is prefixed "A brief *Biographical Sketch of the Author*," with a *Portrait*, from a steel plate engraving. Also, there is added a Sermon on "*Christ our Life-Giver, or the Faith of the Gospel;*" being a view of the *Life* theme drawn from the Syriac New Testament, as translated by Prof. Murdock; the whole making a 12mo. volume—on good paper—and well bound—of 168 pages. *Price* 63 cents. Full bound in *gilt* $1. This edition of the *Six Sermons* is on the basis of the original ones, entitled, "*An Inquiry: Are the Wicked Immortal?*" About one hundred thousand copies of those have been sold and given away in the United States. They have been published for ten years without revision; but are now thoroughly revised and much enlarged, and printed with a large type.

The work is ready for delivery. Those who order it by mail, if they wish the postage *pre-paid*, must send the amount in addition to the price of the work: *viz*, 11 cents.

Early Issue.—We have issued this number in advance of its date to let our friends know that we are determined to go forward *semi*-monthly for 1855, though but a small part of the necessary sum to complete the year is paid in. We intend to do our duty, by the Lord's assistance, and go on twice each month, believing we shall be sustained. A brother in New Jersey says, "The Examiner *must* be issued *semi-monthly;*" and adds,—"I will be *one of four* to make up *quarterly* the deficiencies." And *he will do it too*, if the Lord permit. Three more such helpers and the paper is provided for a semi-monthly issue; though nothing is taken into this account for its Editor's support: but, "*the Lord will provide*" through His children; and we shall have a home and bread: we always have had: thanks be to God and our friends. If our friends design donations for the Editor's personal assistance they will say so distinctly. Such donations will be acknowledged in the Examiner.

An Exception.—We have so far departed from our rule of "*advance* pay" that we send the *first* number of the Examiner for 1855 to all persons who have made us a *donation* the year past, even though they have not yet paid for volume *ten.* We have done this without regard to the amount of their donation, much or little. If any have been omitted it is simply because their name has been overlooked, or we have lost it. We doubt not they all intend to renew their subscriptions.

Our Address.—Those who write us, by mail, will oblige us if, in *all cases*, they will superscribe their letters as follows—"Geo. Storrs, *Bible Examiner Office, New York.*"

Put no additional words, nor anything less. ☞ *Please observe this direction.*

BIBLE EXAMINER.

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GEO. STORRS, EDITOR AND PROPRIETOR.

SEEKING FOR IMMORTALITY.

BY WM. GLEN MONCRIEFF.

"To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life."—Rom. ii. 7.

The passage before us constitutes part of a two-fold exhibition of the awards of the judgment-day, or of the future destinies of man, accompanied with a statement of the grounds on which they are determined. "God will," says the 6th verse, "render to every man according to his works." Our subject for consideration refers to the holy and their transcendent destiny. "To them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, ('God will render, verse 6th') eternal life;" and the following verses record the doom of the finally impenitent and rebellious,—"But unto them that are contentious and do not obey the truth, but obey unrighteousness, ('God will render,') indignation and wrath," &c. By explaining the first, we will with sufficient clearness apprehend the meaning of both, and may we the while yield up our whole being to the teaching of infallible wisdom, as it utters in our hearing its salutary lessons. For the sake of perspicuity, we shall divide our subject into two parts.

I. THE BLESSINGS TO BE SOUGHT FOR, and,

II. HOW THEY ARE TO BE OBTAINED.

I. THE BLESSINGS are "*glory, honor, immortality,*" summed up in the two concluding words, "eternal life." We even here take upon us the liberty of affirming that they are condensed into a focus, by the phrase "eternal life," for that which is to be conferred must have been that which was sought for, so that it cannot be wrong, but on the contrary, most lawful, were we to express the substance and force of the text thus:—"To them who, &c., seek for eternal life, God will render eternal life," as we find in a parallel verse, "Be thou faithful unto death, and I will give thee a crown of life." This "glory, honor, and immortality," in a word, "eternal life," must be sought for, and sought for in the divinely specified course. We shall give our chief attention to the "immortality," and then shortly glance at the "glory and honor," which are to be sought for as its accompaniments in the after state.

The Greek word here translated "immortality" is *aphtharsian*, literally INCORRUPTION, from the verb *phtheiro*, to spoil, corrupt, destroy. *Phtharsia* is corruption, *aphtharsia* means without corruption, or incorruption. The term occurs in one or other of its forms in the passages we are now to quote:—"This corruptible must put on incorruption (aphtharsian), 1 Cor. xv. 53, also verse 54 of the same chapter. Our Saviour, Jesus Christ, hath "brought life and immortality (aphtharsian) to light by his gospel."—2 Tim. i. 10. "To an inheritance incorruptible" (aphtharton), 1 Peter i. 4, also, 1 Tim. i. 17, and Rom. i. 23. The proper word for immortality, deathlessness, is *athanatos*, and these two terms should have invariably been rendered by their proper English symbol, since there is a difference, we suggest in their import. That which is mortal may not be corruptible, though certainly that which is corruptible in its constitution is mortal. The eternal God, being a pure, unorganised, self-existing spirit, is both immortal and incorruptible; and if there were in the universe as etherial creature-spirits as immortal soulists can imagine, they might be mortal, that is, the term of their duration in consciousness might be limited, though they would be incorruptible, or incapable of becoming rotten and loathsome like fleshly organised structures. What is the immortality or incorruption here spoken of? Let us examine some of the interpretations that we have seen advanced on different occasions, and by a little patience we may hope to discover the truth.

1*st*, It has been proposed to understand the term as meaning "sincerity," viewing it entirely as a metaphorical use of the original *aphtharsian*. Of this usage we have unquestionably one example in Titus ii. 7, "in doctrines showing incorruptness, gravity, sincerity, (*aphtharsian*). We find not the smallest reason to object to the rendering in Titus, for the term in that passage is employed figuratively, in other words, to designate *a good state* of mind or character, but its being so employed in one place is surely no warrant for understanding it always in the same manner. Without a doubt it may be used figuratively and literally, it may denote the constitution of a being, or the state of mind or heart in him. How is it employed in the verse engaging our attention? Now it is a fatal objection to the term as a figure in the text, that by so regarding it, we are compelled to confound an *end* with the *means*. It is, in other words, by sincerity and other excellencies that the "incorruption" is actually to be sought for. Can there be "patient continuance in well-doing" with-

out sincerity? The idea is preposterous and absurd in the extreme. Men are, therefore, not commanded to seek for future sincerity, but by *present* sincere and persevering well-doing, to endeavor after the "incorruption," or incorruptible being, by means of a resurrection from the dead.

2*d*, Another interpretation is similar to the above. It is not, say the propounders of this view, sincerity as a particular virtue, but moral incorruptness in general that is to be sought for. eW ask how can there be patient continuance and well-doing without spiritual integrity and virtue? The "incorruption" is a state of existence to be gained by present moral incorruptness, and none but those who cherish and manifest this character shall reach the prize.

But, it may be said, if it is not incorruption in the sense of a holy moral state of being, may it not be a final confirmation in such a condition of elevated existence? To us it is sufficient to reply, that the text does not speak of confirmation in incorruption, it speaks of incorruption itself, and we desire to have as holy an abhorrence of the custom of adding to God's words, as of taking from them. Moreover, the idea of confirmation in holiness, generally understood, is in itself, to our view, as unphilosophical as it is unscriptural. That any free moral agent (and how could an agent be moral and not free?) can be so placed in the universe as to make it an impossibility for him to sin, is in our eyes the climax of absurdity; indeed if he could not sin, there would be no virtue, no moral excellence and loveliness in his submission, to the divine requirements. We firmly believe that sinning will be unknown in the "new earth," wherein righteousness shall perennially flourish, but transgression will be absent only in the sense that the inhabitants will voluntarily obey the statutes of their king, and continue of choice to do so. This is all the perpetuation that we can imagine, and it is quite different from the common notion of sainted compulsory confirmation in righteousness,—the twin sister, by the way, of forced and not moral and voluntary conversions in time.

3*d*, Others view the *aphtharsian* as adjectively qualifying the two preceding nouns, "glory and honor," and read the verse in this manner, "who by patient continuance in well-doing, seek for immortal glory and honor," &c. And here we cannot adopt a better plan than to quote a few judicious sentences, bearing exactly on this point, from the pen of our esteemed friend, Mr. Dobney.

"I still feel compelled to adhere to our English version of this text, which represents the righteous by patient continuance in well-doing, seeking for glory, and honor, and immortality, notwithstanding the Reviewer, with whom it is true are most expositors, says, 'The position of the word immortality, at the close of the sentence, requires it to be regarded, after the Greek idiom, as an adjective, so giving to the whole phrase the idea of immortal glory and honor.' Now, I respectfully ask, what is the Greek idiom that *requires* this rendering? That the figure *hendiadys* is often used, I most cheerfully concede. But surely no one will affirm, that when two or more nouns come together, the last must be construed adjectively, for how many texts occur to the mind in a moment, which refuse submission to such a rule. Take, for instance, the phrase in verse 10, of the same chapter, "But glory, honor, and peace to every man that worketh good," no man renders it, 'peaceful glory and honor;' and verse 4, "Despisest thou the riches of his goodness and forbearance, and long-suffering?" "I am the resurrection and the life," does not mean "I am the living resurrection." So "Christ is made unto us wisdom, righteousness, and sanctification, and redemption," where, as I have already shown, is a beautiful gradation and rise in the thought suggested, till we come to the last magnificent result. "He that prophesieth, speaketh unto men to edification and *comfort*." "There shall be weeping, wailing, and gnashing of teeth," &c. &c.

"Now, since reason cannot prove man immortal, and since the general tenor of Scripture seems to make immortality contingent, it appears to me a somewhat arbitrary thing for expositors to affirm that the word immortality is used adjectively here; and I feel bound to retain it as our English version gives it, which represents immortality as a blessing to be sought for."—*Future Punishment*, *p.* 215.

4*th*, Others would enforce upon us the idea, that the "immortality" here spoken of is immortal happiness. We observe that this interpretation is guilty of adding to God's Word, a course which we have already reprobated, and which will be condemned by every pious man who reflects for a moment on the nature of the offence, and its pernicious tendencies. In all truth, if one shall add happiness to the "immortal," I discover no reason why his neighbor might not prefer his addition, and append to the adjective, lawlessness, epicureanism, or anything that might suit his taste. The Book was given, not to be enlarged by our apocryphal additions, but, like any other document, to be honestly interpreted for our guidance and salvation. Further, we observe this exposition, if exposition it should be called, is based on the popular notion of man's natural immortality, which is everywhere contradicted in the Bible. We never saw one passage that made the slightest approach to the dogma of immortal soulism; we can point to hundreds that flatly contradict it. The Book thus speaketh, "The soul that sinneth it shall die;" "all the wicked will God destroy." These, and all such authoritative announcements concerning the doom of the unholy, determine the question in the clearest manner. Man not merely requires to seek for endless happiness, but immortal being; it would be an outrage on every man's common sense were he immortal, to exhort him to seek for immortality. What we have, we require not to seek after.

Need we ask at this stage, what is the correct exposition of the word "incorruption?" It signifies that immortal existence in the after and eternal state, which Jesus has brought to light by his gospel, and which will be granted to all those who rightly seek for it now. Our present being is frail and decaying; at the termination of our mortal course, death consigns us to the grave, and that which was corruptible wastes and dissolves in the dust. We are of the dust, and unto dust we return. Man's breath goeth forth, he returneth to

earth, and in that very day his thoughts perish. Life closes for the time, and at the resurrection we shall awake either corruptible or incorruptible, deathless or to die. "Flesh and blood cannot inherit the kingdom of God." Strictly speaking, no life can be designated corruptible, since the life, the vital force, though it may expire like the flame of a lamp, cannot rot and decompose like a corpse. But life may be in a corruptible, or in an incorruptible being, and of course the constitution of the creature will determine the possible duration of the life. An animal being is constitutionally corruptible, and therefore will die, but even an incorruptible being is not necessarily immortal. He might expire, if that should be the pleasure of the Almighty, for what he makes he can as easily destroy; what he preserves he may cease to maintain in existence. What had a beginning may have an end. All that we can determine is that the incorruptible, and, therefore, non-animal constitution is freed from subjection to all those influences, which tend to reduce an organized animal being to destruction. Eternal life could only exist in beings organised as we are by a perpetual miracle counteracting the inherent tendencies to decay, and the outward forces that co-operate with and invigorate these tendencies, and the disclosure with regard to the future state of the righteous show us clearly that in their promised incorruptibility there shall be no decaying tendencies, such as those with which we are familiar, hence no perpetual miracle will be required to prolong their being. In some extraordinary cases, Almighty God has even rendered for the time fleshly organization as enduring as if it had been immortal and incorruptible, as in the example of the three Hebrews, who were cast into the fiery furnace, and came forth uninjured; and it matters nothing whether we regard the miracle as having been wrought upon them, or as consisting in the suspension of the consuming power of the flames in which they were enveloped. At last, we see the righteous are to gain an incorruptible form and constitution, and this intimation shows us how the life can be eternal, without a miracle,—always, however, leaving the sons of glory to be dependent on the Almighty-sustaining arm, but to endure by the laws of their being for ever, as we by the laws of our present corruptible constitution only continue for a time, and in some cases that of the briefest duration.

"When Christ, who is OUR LIFE, shall appear, then shall we also appear with him in glory." "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Such predictive announcements cast a blaze of light on the future events in the history of the victorious saints, and may well impart to the living faithful ones a joy and gratitude exceeding the utterance of an angel's tongue. "Christ is our life," and he will infuse the quenchless vitality into his people when he summons them from the dust. And as he became like us when the "Word was made flesh," we shall eventually become like him, now that he is glorified and beyond the dominion of death. We have at present the animal, or *soulish* form of being; and, if worthy, we shall enter at last on the higher condition of creature existence, *i. e.* the "spiritual," which appears to be the climax of dependent being and duration.—1 Cor. xv. 35-46.

(*To be Continued.*)

THE NEW BIRTH.

BY THE EDITOR.

[Continued from page 4.]

II. WHAT ATTENDS THE NEW BIRTH.

1. *Faith in the Lord Jesus Christ as our only Deliverer.* All other help and refuge fails us. Here is our last and only hope. "Save, Lord, or I perish," is now our cry. That very cry is an effort to lay hold on Christ, or is faith; and now a blessing flows. Christ undertakes, according to his promise—"Him that cometh unto me I will in *no wise cast out.*"

The state of despair of helping ourselves, and falling into the hands of Christ alone for help, it seems to us, cannot be better illustrated than it was by the Indian, when interrogated *how* he was converted. He replied, if the enquirer would go with him to the forest, he would *show* him how it was done. They went accordingly. The Indian made a circle of dry leaves; then placing a worm in the centre, he set the leaves on fire—immediately the worm was encircled with the flame, and, arousing itself to flee, it tried every side of the circle, but *all was fire*, and there was no escape,—in despair it returned to the centre, and stretched itself out to die—at that moment the Indian snatched it from death, exclaiming—"That's the way God save me—I found myself a condemned sinner—I went to the law for justification—the law said, cursed is every one that continueth not in *all* things written in the book to do them—it was all *fire* to me—and I gave myself up to perish—just then, Jesus take me right up, as I take up poor perishing worm."

The sinner cut off from every other hope, falls on Christ, receiving him as having loved him—he is justified by his faith—receives the remission of his past sins—he is set at liberty, and he now walks in sweet obedience to the law of love through the grace he receives in Jesus Christ: a spiritual development is produced.

This faith is presented to our view in such texts as the following: John 3: 16, "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Acts 16: 31, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." Gal. 2: 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

2. Another thing that *attends* the new birth is —*The Witness of the Spirit.* Some suppose this

is a delusion; but it is clearly the teaching of the Bible. See 1 John 4: 13, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 2 Corth. 1: 22, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Also, Rom. 8: 16, "The Spirit itself beareth witness with our spirit, that we are the children of God." These texts are plain and positive.

What is this witness, or testimony? Every awakened sinner has it, though he may not conceive of its being the Spirit of God testifying to his guilt. He may suppose it is merely the operation of his own mind; but the conviction often rushes upon him in spite of himself, and at the very time when he would gladly have driven far away all serious thoughts. We call that conviction the direct testimony, or witness, of the Spirit of God to the fact that the sinner *is* what he *really is*, and not what he would gladly make himself think he is, if he could. If he heeds this witness, it leads him in earnest to seek reconciliation with God—he turns from his sins—cries to God for mercy;—but until such time as God actually forgives his sins the Spirit can bear no other testimony to the sinner's mind than that he is *guilty;* because, no other testimony would be true—and the Spirit bears witness only to the truth. The awakened sinner approaches God till he arrives at a line that divides between his present state of animalism and guilt, and a state of justification, or acceptance with God, and a spiritual development. Up to that line the Spirit's testimony was uniformly to his guilt, and enslavement to the flesh. He now passes that line—he is no longer guilty or enslaved—his sins are forgiven. Is it reasonable to suppose that the Spirit now leaves him? What! witness to his mind of his state while an *enemy*, and leave him when he becomes a *friend!* If it does not leave him, will it cease to testify? And if it does not cease to testify, what must be its testimony? Surely it must be to the truth. It is *not* true that the sinner is now guilty and enslaved to the flesh; and it *is* true that he is now pardoned or justified by faith in Christ Jesus, and is free. Hence, the testimony must be accordingly; and, therefore, the same Spirit that before testified to his guilt will continue its testimony, and it must be to his acceptance and spiritual development: the sinner's relation to God, is changed, and there is of necessity a change in the testimony to his mind; and that, too, at the very point where his relation was changed from guilt to acceptance; or, *from condemnation to justification*, and the spiritual comes into existence.

The question now arises, "*Will that testimony, or witness of the Spirit, be of such a character as to exclude the possibility of doubt?*" We answer *no.* There is a *lying* spirit, as well as the Spirit of Truth. This lying spirit had long, it may be, persuaded the sinner that he was so good and moral that he needed no such a moral change as we are contemplating: and when he was aroused, by the Spirit of God, to see his real state as a guilty being, and his perishing condition as a slave to an animal nature; the lying spirit changed his ground, and now suggested to his mind that he was so great a sinner that there was no mercy for him, and that it was no use for him to seek it, for his case was hopeless. But when the sinner has passed the line of which we have spoken, and is accepted of God, and the Spirit has testified to the truth in the case, the lying spirit commences his work of contradiction. This may commence immediately, or some little time may elapse before that wicked one is permitted to renew his work of lies. But sooner or later he contradicts the work of the Spirit of God, and suggests to the mind of the converted and liberated child that he is deceived, and that his sins are not forgiven, and that no spiritual development has taken place. The young convert is ignorant of the devices of the devil—and afraid of deception—he wishes not to be deceived in a matter of such importance; and that very fear of deception gives the tempter an opportunity the more successfully to urge his lies upon the mind. Hence doubts arise—the convert fears he may be deceived—distress follows—the Spirit's testimony is obscured—the convert has given place to the tempter—not *wilfully;* for he did not know that it was a temptation—hence, he has not sinned, but he is *in trouble*—his mind is distressed—and he anxiously cries to God:—the Lord scatters the temptation—the clear testimony of the Spirit again shines upon his heart, and his joyful mind triumphs, once more, in the Lord, and in a clear sense of his favor. Soon, however, the tempter renews his attacks, and suggests, after all you are deceived. The convert has not yet learned the devices of his grand enemy—he is still a babe—and again he is brought into doubt and trouble; again the testimony of the Spirit is obscured, as it must necessarily be by any yielding to the tempter, even though it be done ignorantly. Once more he cries to the Lord, as he always should in such cases; for, this is the way to resist the devil; again the Lord rebukes the tempter—the cloud flees away—the light of the Spirit shines upon his mind,—with a joyful heart the convert cries out—"Now I can doubt no more." He thinks he shall never doubt again: but the tempter continues to renew these onsets. Much will now depend upon the teaching he receives, as to his future enjoyment, peace, and eternal life. If he falls in with that class of teachers who teach that the hightest state of Christian experience we can attain is, to be *always doubting*, he may be thrown into discouragement—perhaps backslide, and, if he ever finds life at all, but just escape perdition. But if, on the other hand, he come under that teaching which points out to him the devices of the devil, learns him how to distinguish between the temptations of the wicked one and the voice of truth—that while he does not *knowingly* refuse to obey God, in avoiding what he has forbidden, and in doing what he has commanded, he may *know* that the suggestion, that he is deceived, is from an enemy, and is not for a moment to be indulged, but *resisted:* if he come under such teaching, he will be likely to grow in grace, to increase in the knowledge and love of God, and of our Lord Jesus Christ, and will go on growing up into Christ his living head in all things.

But, says the inquirer, "*Do all who are born of*

the Spirit, have this direct witness of which you speak?" We think they do. We cannot see how it can be otherwise. All may not be sensible that it is the Spirit's testimony. They may have been taught that no such thing is to be expected, and that it is only a delusion, to think such a thing can be; or from the want of proper instruction, though they have the thing, they may suppose they have it not; and though in reality they have it, yet, were they inquired of on the subject, they would very modestly and very sincerely answer, *no*. They do not understand the subject. They have that testimony, but they do not know it by the name you call it. They are like a child with a dollar in his hand. Say to that child—Have you a dollar? "*No, sir*," he replies. He knows he has something; and it is something too, with which he is much pleased and delighted; and he does not like to part with it: but he never heard it called *a dollar*. You continue to converse with him. What is that in your hand, my child? I don't know, sir. Well, my child, that is a dollar—it is worth a hundred cents. His eyes sparkle, and he cries out to his comrads—"I've *got a dollar*—I've *got a dollar*." Now he understands it, and he calls it by the right name. But he had the dollar before, just as really as he has now, only he was ignorant of its nature and value. So with many honest and sincere Christians. Ask them if they have the witness of the Spirit, that they are children of God, and they will answer, *no*. But converse with them awhile, and they will describe that testimony which they felt when they passed from guilt to justification, and from the slavery of the animal to the spiritual liberty of a child of God. Tell them that is what you mean by the witness of the Spirit—"Is it," say they—"then I have it; but I never knew before that that was what you call the witness of the Spirit." Now they can say, "I have it:"—but, they had it before, just as really as now; though they were ignorant of the real character, or nature of that testimony.

But, asks the inquirer,—"*Do all have this testimony, or witness of the Spirit equally clear?*" We answer, *no*. All awakened sinners, who turn to the Lord, have not the same amount of conviction: or are not convicted in the same powerful manner. Hence, when they pass the line between guilt and justification, or experience that change which brings them into a new relation to God, it is not to be expected the testimony of the Spirit, to that change, will be alike in clearness, or power, to all, any more than it was before the change took place. For example:—Look at Saul of Tarsus; the Lord slew him down to the ground. The testimony to his sin and guilt was overwhelming; when, therefore, he passes from that state of guilt, we shall expect that the testimony will be equally clear that his sins are forgiven, and that he is a child of God. Now look at "Lydia, a seller of purple at Thyatira, *whose heart the Lord opened*." How gentle: how unlike the case of Saul of Tarsus. She, however, is as truly renewed by the Spirit, as is Paul; and yet we cannot suppose the testimony of the Spirit after conversion, differed essentially, in clearness and power, from what it was before. Hence, there must have been a wide difference, in this respect, from the case of Paul. There is a diversity in the operation also, often times, with regard to the suddenness in which the change was brought about. Some have early in life, yielded to the Spirit's teaching, and hence, are not so sensible of the change itself, as others who may have resisted the Spirit to a later period in life. In these cases, therefore, we shall expect a difference in the clearness of the testimony at the time of the change. By not properly understanding this, converts, themselves, think more or less highly of themselves than they ought. Those who have been brought to God, somewhat after the manner of Paul, may be tempted to think lightly of a conversion like that of Lydia; while a Lydia may be tempted to think she is not a subject of this change, because she has not been exercised as deeply as was Paul.

Again, the inquirer asks—"*May not a person think he has the witness of the Spirit of God, and be deceived about it?*" We answer, *he may*. How then shall he know whether he is deceived or not? Surely this question ought to be answered. We would not tell people "there is great danger of being deceived," and then give them no directions how they may settle that point. If a person thinks he has the witness of the Spirit, to this moral change, and still *loves sin*, or *practices known sin*, he may know he is deceived—he need not be in doubt about it—it is a clear case. If he still loves his old sinful practices and associates, he may know, if he is not wilfully blind, he is yet in the "gall of bitterness, and in the bonds of iniquity"—a slave to the flesh and not the Lord's freed child. Let him make haste and repent.

But, if he finds the things he once loved he now hates, and the things he once hated he now loves—that nothing is so offensive as sin—nothing so lovely as holiness, he may know he is not deceived—he cannot be mistaken in believing himself in possession of the witness of the Spirit that he is a child of God.

[To be Continued.]

"PAULINE THEOLOGY, *or the Christian Doctrine of Future Punishment, as taught in the Epistles of Paul:* By H. L. Hastings."

The third edition of this excellent work is before us. The author has made some alterations in the latter part of it, and added twenty four pages of new matter. The whole is a most instructive and interesting work. We hope it may have a wide circulation. It is a pamphlet of 84 pages, 12mo. Price 15 cents single; $10 per hundred. May be had of the author, Peace Dale, R. I.; P. Richardson, New York, and at the Office of the Bible Examiner.

We give the following extract from the additional matter of the work. Let our opposers weigh it well.

But perhaps the reader is an *opposer* of this doctrine. Let me bespeak of you then, one favor: "Let brotherly love continue." Be kind. Do not destroy brotherly confidence by bitter and angry

words. We are poor sinners in God's sight, and have no foundation upon which we may safely build a superstructure of self-conceited pride and exclusiveness.

Let me address you then a few words, *not* of *dictation*, but of friendly *suggestion*. I grant to you the same integrity of purpose that I claim for myself. I know there are men who hold their faith not because they believe it true, but because "by this craft" they have their living; I grant that *you* do not belong to this number. I grant you, moreover, that you have examined the subject. You have looked at *both sides* of it. You have not only acquainted yourself with the arguments for *your faith*, but also with the *answers* to them. Have you done this? If not, you are but a poor opposer. I grant that you have searched the scriptures with relation to the matter. You may have looked long and carefully for such words as "immortal soul," "deathless spirit," and "never-dying soul." You may have sought for them in the Bible, in Hebrew, Greek or English. You may have searched from Genesis to Revelation, and yet you have *never found such words there*. Still you have found something which to your mind is conclusive. If so, let us hear it. But remember and be kind. Do not call us infidels for not believing that all men have *immortality* when you cannot produce *one passage* that declares it, in the *whole Bible*, and do not lay claim to Christianity on the ground of your believing in the doctrine, for many infidels as well as heathen believed it and are believing it to-day. Do not call us evil names and thus avoid investigation. Walk up to the matter like a man. Prove that *all* men have *immortality*, when Paul says God "*only hath*" it, and we will hear with candor what you have to say. Let your arguments be manly and Christian in their character, let them be the positive declarations of God's holy word, and you need not fear but that the truth will be manifest. This matter must be decided by *argument* and by *scripture*. Quotations from Plato will do for heathen, but Christians would prefer to learn of Paul. Plato taught that *all souls* were possessed of *immortality*. Paul taught that God *only* had it.—Which do you believe? For my own part I prefer "Pauline Theology" to "Platonic Philosophy." We do not want your inferences and reasonings aside from the word of God. We want the *facts*. Shall we have them?

The Hebrew word *nephesh* (soul) occurs in the Old Testament *eight hundred and twenty-eight times*. The corresponding Greek word *psuche* (soul) occurs in the New Testament ONE HUNDRED AND FIVE TIMES. Add to these two other places in the Old Testament where the word soul occurs, and where it is translated from other Hebrew words, and we have the word *soul* occurring in the original Scriptures *nine hundred and thirty-five times*. Here, then, is the place to inquire about its *immortality*, and here *I have* inquired by examining every one for myself. Now I ask *you* to do the same, and if you can find anywhere in the Scriptures the expression "immortal soul" or "never-dying soul" used *one single time*, I will give up the argument at once. Is this too much to ask? If God has written a Book, giving all needful information, with regard to man's *origin*, *history*, *condition*, and *destiny*, and if man's soul is immortal, and is destined to exist as long as God exists, have not we a right to expect, not merely a hint but a plain and positive statement of the fact? Will you find such a statement, or will you turn away with contempt? "Being defamed" as infidels and heretics, "we entreat" *you* who are *learned* and *wise* to find for us these Scriptures which our diligent search has never enabled us to discover.

The word *roakh* (spirit) occurs in the old Testament *three hundred and seventy-four times*. The corresponding Greek word *pneuma* may be found in the New Testament *three hundred and seventy-nine times*, and yet among *all* these *seven hundred and fifty-three* passages, there is not *one* such phrase as "immortal spirit," "undying spirit," or "never-dying spirit." Here then are *the facts* in the case. The words *soul* and *spirit* occur in the Hebrew and Greek Scriptures *sixteen hundred and eighty-eight times*, and the words "*immortal soul*" or "*immortal spirit*" occur in the Scriptures in *Hebrew*, *Greek* or *English* NOT ONCE.

These are facts that have a bearing on this question. They are to stand as *facts* till *disproved*. If you feel as much interest in the question as I have felt, you will examine them for yourself. And when you have done this thoroughly, I hope to see the result of your investigations in support of the grand truth that God "only hath immortality."

Are these things so? This question may often arise in the mind of the reader. I reply, *search and see*. *I* would not believe upon the testimony of others, neither do I ask *you* to. Take your Bible and search it, and under the guidance of Him who is the '*way*,' you may hope to arrive at the '*truth*' here, and share the '*Life*' hereafter.

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."—*Articles of Faith of the Church of England, Art.* vi.

Is the above quotation in accordance with the word of God? I believe it is, and if so, what shall we say of those who require as a *test* of church and Christian fellowship a belief in the "heathen doctrine" of human immortality, which "*is not read*" in the Scriptures "*nor proved thereby?*" What shall we think of churches who cast out from among them, and condemn unheard, men of approved integrity, simply because they cannot believe what is *not* taught in one passage in all God's word, namely, that man is immortal?

There may be some who will read these pages who prefer wrath to reason, and reviling to revelation. Such will do well to remember that "the wrath of man worketh not the righteousness of God." "We can do nothing against the truth but for the truth." Paul taught in some twenty-five different passages the doctrine of the utter extermination of the ungodly, and in addition to all this he found opportunity to say, "The word of God is not bound." We believe his teaching with regard to both of these matters. There was a time when

ecclesiastical curses and priestly maledictions were regarded with infinite fear. That time has past. "It is a small thing to be judged of man's judgment." The judgment-seat of Christ rears itself aloft in peerless majesty, and overlooks every thing else. We must stand there soon. We expect that day. The believers of this doctrine are laboring with reference to it. They are not to be shamed by sneers or affrighted by execrations. They have counted the cost. Many have forsaken all for Christ and his cause. They feel themselves bound by their regard for God's *honor* as well as *his truth* to labor for the enlightening of men with regard to this important subject. They are godly, self-denying men. They are Bible students. Many of them are educated men. They occupy every station, from the shop of the artizan to the chair of the archbishop. Sneers and scoffs will be wasted on such men. Cries of infidelity will avail nothing, while they are *known* to be men of *piety*, and while their oral and published defenses of Christianity are so widely known and so highly esteemed. Such men must be *informed*, not *insulted*. They must have *facts*, not *assertions—reasons*, not *railings*. Shall they have them? Will some one find the expression *immortal* or *deathless* connected with the term *soul* or *spirit* any where in the Holy Scriptures, either in English, Hebrew, or Greek? One such passage will conclude the discussion.—Shall it be given? Surely in *sixteen hundred and eighty-eight* passages, where these words occur, we shall find human immortality revealed if it be true. Will you find it? If so, I will believe it at once. If you cannot, then will you believe with *Paul* that God "only hath immortality," and that we must "seek for" if we would obtain it?

But we are sometimes met with the following questions: Why do you not keep this to yourselves? We have no objection to your *believing* as you do, but why *preach* it and *agitate* it?

I answer.—There are peculiar and providential *reasons* why this doctrine should be agitated *now*. Religious opinion is in a perpetual flux. Old theories are ceasing to be venerated for their age. Christendom has begun to think. The subject of future punishment has come before the public mind in common with others. Multitudes utterly unable to reconcile the doctrine of the eternal torture of the damned with the scriptural statements concerning human and divine character, have rejected the doctrine of future punishment entirely. Others have embraced the theory of a *limited* future punishment, to be succeeded by a *restoration* to the favor of God. The latter opinion is very widely extended. In Germany a complete revolution has been effected on this subject. A recent traveler only found two believers in eternal torture in all his acquaintance there. Many otherwise *orthodox* have embraced the doctrine of universal restoration; others have taken the view which is taught in the epistles of Paul. The old theory has few adherents and fewer advocates. I have before me now a "System of Christian Doctrine, by Dr. C. I. Nitzsch," a noted writer there, in which the doctrine of *destruction* is clearly taught. In England, Scotland, Ireland, and America the opinion has many steadfast adherents and able advocates. The revolution is still going on.

Now the doctrines of Eternal torment, Universal salvation and Restoration are each of them based upon the *supposition*—the mere *vain, unproved, unfounded, unscriptural* ASSUMPTION, that *all men have immortality*. Now in order that men may be conducted from this state of transition and uncertainty to anything like a knowledge of the truth, they must learn that God "only hath immortality," and then they will be led to rest their hopes of future Life upon "THE LIVING FATHER." Hence we feel called upon to introduce this element into the existing controversy upon this subject. And we are fully convinced that there is no other view than this one taught by Paul that can harmonize the discordant theories of men—the "conflict of ages" past—successfully oppose the terrific doctrine of *eternal torment* on the one hand, and *Universalism* on the other; and at the same time destroy *Restorationism*, the illegitimate and unacknowledged fruit of both. With this view we cannot let the matter rest, but rejoicing ourselves in the lustre of long hidden truths, we invite others to come to the brightness of their rising, and walk with us, in their glad and beauteous light.

But still the question recurs, "Why do you preach it?" "Will it not encourage men to sin?" "Why not preach eternal torment, and thus make the *motive for repentance* as *powerful* as *possible?*"

Now if it were true that a belief or a profession of faith in the doctrine of eternal torment prevented all who believed it from sinning, or if it were true that they served God any more faithfully than those who believe that the wicked after a just and proper punishment "*shall be as though they had not been*," then there might be force in this argument; as it is we do not imagine that it requires a reply.

The Faith of the Ancients.

BY DR. S. B. BARLOW.

Mr. Editor.—Did the ancients believe in the natural immortality of mankind? I send you one proof that they did not. "Under the Church of the Ascension a vault or crypt is excavated, to which you descend by a steep staircase. In the middle of this vault there is an enormous ancient sarcophagus, composed of a stone basin and shelving lid, both of very rough workmanship. There is nothing engraved on the sarcophagus; but on one of the side walls of the vault is a Greek inscription, running thus:—

ΘΑΡCΙΔΟ
ΜΕΤΙΔΑ
ΟΥΔΙCΑΘΑΝ
ΑΤΟC

Translation.

"Put thy faith in God, Dometila: No human creature is immortal!"

Who Dometila was is unknown, so also is the date of the tomb. The Church of the Ascension is at Jerusalem.—*See De Sauley's Narrative*, vol. 2. p. 166. *Phila. Edit.* 12mo. 1854.

BIBLE EXAMINER.

NEW YORK, JANUARY 15, 1855.

The Death of Old "Bigotry."

At a late Sabbath School exhibition, at Paterson, N. J., by the Methodist Church, a scholar spoke a piece from a speech of an eminent Methodist Preacher, delivered at a Missionary meeting, some years since, entitled "The Holy War." The speech set forth the marshalling of Methodists, Baptists, Presbyterians, &c., in various positions, according to their peculiarities. After all the arrangements were completed for the *allies* to fight, bravely and unitedly, the original speaker proceeded to caution them of a "*Spy*" lurking about the camp. That part of the speech we will give our readers entire. They will observe, at the close of it, two or three lines in brackets, which were added, by the approbation of the Pastor, at the Sabbath School exhibition, doubtless to make a *laugh* at our expense; and it succeeded to produce it. We thank the Pastor for the unintentional compliment, as it demonstrates, out of their own mouths, that all the combined armies of the sects cannot finally dispose of the "lying old toothless rascal," Mr. "BIGOTRY," till they hand him over to the believers in the "*annihilation*" of the wicked. Again, we thank our opposers for this concession. It may be ominous of a better state of feeling on their part towards us, as they find it necessary to call in our aid to destroy the "*ghost of old Bigotry*," which in spite of all the hosts of Baptists, Methodists, Presbyterians, Episcopalians, Catholics, *etc.*, they are not able to keep still, or destroy, till the "*Storrites*" are invoked to their help; and then he is "*annihilated!*" *Good.* Try again ye "allies," and you will always find yourselves to fail without our truth to help you. The following is the conclusion of the speech as spoken at the Sabbath School examination:

But before I set down I have a duty to perform to that portion of the army here assembled. I have to forewarn them that there is lurking in different sections of our camp a dangerous and malignant spy. I will endeavor to describe this diabolical spy as well as I can. He is remarkably old, having grown grey in iniquity. He is toothless and crooked, and altogether of a very unsavory countenance. His name is *Bigotry*. He seldom travels in daylight, but in the evening shades he steals forth from his haunts of retirement and creeps into the tents of the soldiers, and with a tongue as smooth and deceptive as the serpent who deceived our first mother, he endeavors "to sow arrows, firebrands, and death" in the camp. His policy is to persuade the soldiers in garrison to despise those in open field; and again those in open field to despise those in garrison; to incite the cavalry against the infantry, and the infantry against the cavalry. And in so doing he makes no scruple to employ misrepresentation, slander, and falsehood, for, like his father, he is a liar from the beginning. Now, I trust the army will be on the alert in detecting this old scoundrel, and making a public example of him. I hope if the Methodist cavalry catch him on the frontiers, they will ride him down, and put him to the sword without delay. I trust the Presbyterian infantry will receive him on the point of the bayonet; and should the Baptists find him skulking along the banks of the rivers, I trust they will fairly drown him; and should he dare to approach any of our garrisons, I hope the Episcopalians will open upon him a double-flanked battery; and the Dutch Reformed greet him with a whole round of artillery.

Let him die the death of a spy, without military honors; and, after he has been gibbeted for a convenient season, let his body be given to the Quakers, and let them bury him deep and in silence.

May God grant that his miserable ghost may never revisit this world of trouble! [But if he ever does visit this earth, give him to the Catholics, to be put in Purgatory; and, after he comes out, to the STORRITES to be *annihilated.*]

The old "*scoundrel—Bigotry*," does not *die*—mind that—till the truth of God, as promulgated by us, is made to bear on him: then even his *ghost* is "annihilated." What a commendation, from our *opponents*—shall we say?—no; they ask our help, and seek *alliance* with us to destroy the arch enemy. *Let him die.*

To Prof. H. Mattison.

BY H. L. HASTINGS.

Dear Sir:—A statement from you in a recent number of the EXAMINER induces me once more to address you. The statement is as follows:

"I hesitate not to say that not the first instance can be cited in which, during the first three centuries, a Christian expressed any other hope in his last hour than that of entering AT ONCE upon the joys of an endless life."

My imperfect knowledge of antiquity would, perhaps, excuse me from standing up in the defence of unpopular truths, especially in the presence of so able a disputant as yourself. But the Truth is so mighty that it needs only to be presented—it will defend itself.

Ignorant as I am, I will undertake to show you that "the first instance *can* be cited in which, during the first three centuries, a Christian expressed any other hope in his last hours than that of entering AT ONCE upon the joys of an endless life."

Go with me to Rome; enter that gloomy cell in the Mamertine prison. Behold that feeble form, wasted with toil, worn with care, and bound with chains for the hope of Israel. That man has been a mighty preacher of the word of God. His eyes

have wept over perishing men—his voice, tremulous now with age, has thundered forth the gospel in the presence of princes, kings, and emperors, and poured it like Gilead's healing balm into the bruised and broken heart of God's afflicted flock. That withered, manacled hand has written pages that glowed like those of the ancient prophets, and which are to be transmitted to the Christian church in every age and land as a treasure of untold value.

But the hour of his execution approaches. His last sermon is preached, his last message has been delivered in the ears of the cruel Nero, and he feels that his work is done.

But memory stirs the heart's warm tide, and he thinks of a far distant Christian friend and fellow-laborer, he determines to communicate to him one more exhortation, one more warning and one more expression of his faith and hope.

Adjusting the chains that bind him, he grasps the pen in his fettered hand and writes his last farewell to the church of God. Hear him: "*For I am* NOW *ready to be* OFFERED, *and the time of my departure is* AT HAND, *I have* FOUGHT *a good* FIGHT, *I have* FINISHED *my* COUSE, *I have* KEPT *the Faith: henceforth there is* LAID UP *for* ME *a* CROWN *of righteousness, which the Lord, the righteous judge, shall* GIVE ME AT THAT DAY, *and* NOT *to me* ONLY, *but to* ALL *them* ALSO *that* LOVE HIS APPEARING."

This was in the first of the first three centuries; and in this expression of his faith and hope there is no intimation that he expected to enter "AT ONCE upon the joy of an endless life." I think you were a little too hasty in your assertion, and if you would extend your acquaintance with those times by a careful examination of the New Testament you would perhaps see cause to speak otherwise than you do. Paul's dying confidence was that the crown for which he had so long struggled was now "*laid up*" for him, and he expected it in "*That day*" when all who loved Christ's appearing should receive their reward, and come to associate forever with the patriarchial saints who, without us, should not be made perfect.

I may then well afford to spare you *Polycarp*, to prove your position, since I have Paul to prove my own. And besides, Paul does *not*, as you inaccurately assert concerning Polycarp, hold "views of death and eternal punishment entirely different from those advocated by the EXAMINER."

For proof of this assertion the reader may consult my "*Pauline Theology*."

But, sir, I do not feel disposed to see the martyred Polycarp arrayed against the Apostle to the Gentiles. Neither do I feel willing to leave Polycarp in your hands, in a condition worse than that of a certain man who started to go from Jerusalem to Jericho, and was stripped and wounded on his way thither.

No, sir. One martyrdom at the hand of the Romans is sufficient, and I request that you will not inflict a second martyrdom upon Truth and history, by handling his words either ignorantly or deceitfully. Are you able to persuade yourself that you can make such statements and representations as these with impunity? Do you imagine that you are doing God service by pious misrepresentations? Did you read the prayer of the dying Polycarp? If so, why did you put your "&c" into his mouth as a gag, to prevent his telling the truth? My *charity* leads me to think that you had never read Eusebius; but as I know it is marked in the list of books in the "Course of Study" for Methodist preachers, such a supposition is *pure charity*. The stain of ignorance is black upon a professional character: I am still more loth to substitute for it the darker shade—dishonesty.

Let me lay before you Polycarp's prayer, according to Prof. Mattison:

"In his last prayer as he stood bound to the stake, after mentioning the blessed martyrs, he said, 'Among whom may I be received in thy sight, THIS DAY, &c.,' and when dead it is said he was 'crowned with the crown of IMMORTALITY.' *Eusebius Eccl. Hist. Bk.* iv. *chap.* xv."

Now, then, we will have a little truth on the occasion, and I will quote from the chapter referred to, the words of Eusebius and Polycarp.

"But he, (Polycarp) closing his hands behind him, and bound to the stake as a *noble victim*, selected from the great flock, an acceptable sacrifice to Almighty God, said: 'Father of thy well-beloved and blessed Son Jesus Christ, through whom we have received the knowledge of thee. The God of angels and powers, and of all creation, and of all the family of the righteous that live before thee, I bless thee that thou hast thought me worthy of the present *day* and *hour*, to have a *share* in the *number of the martyrs* and in the cup of Christ, *unto the* RESURRECTION *of* ETERNAL LIFE, BOTH *of the* SOUL *and* BODY, in the *incorruptible felicity* of the Holy Spirit. Among whom may I be *received in thy sight* this day, as a *rich and acceptable sacrifice*, as thou the faithful and true God hast prepared, hast revealed and fulfilled. Wherefore, on this account, and for all things, I praise thee, I bless thee, I glorify thee, through the eternal High Priest Jesus Christ, thy well-beloved Son. Through whom glory be to thee with him in the Holy Ghost, both now and forever. Amen." *Euseb. B.* iv. *chap.* xv!

There, sir, read that! and compare it with your statement. Polycarp did not ask to be "received" to heaven among the saints that day, but to be received in God's sight as a rich and acceptable sacrifice among the rest of his martyred saints, thus sharing in the "cup" of Christ's sufferings here, in order that he might attain "unto the resurrection of eternal Life, *both* of SOUL *and* BODY."

You see, sir, if Polycarp is allowed to tell "the truth, the whole truth, and nothing but the truth," he deals such a blow at the reeling "Dagon," immortal soulism, that it leaves the monster "fallen upon his face before the Ark of God." And if you ever attempt to take "Dagon" "and set him in his place again," and bolster him up with such perversions and misquotations as the foregoing, I forewarn you, that the next time he falls he may probably lose his "head" and "hands", and only "the stump of Dagon" be "left to him."

I will not stop to spend my time with your other

quotations. The conclusion drawn is so often a *non sequiter* that they are not worth a waste of time. As an offset to them, however, I will quote you a passage from *Polycrates*, who, says Dr. A. Clarke, "was Bishop of the Church of Ephesus, *chief of all the Asiatic Bishops*, and the *eight of his own family in the Episcopal office*," and who flourished A. D. 196. This man, living in the city of Ephesus, being bishop of the church which Paul planted and Timothy watered, where the Revelator John ended his life, writes as follows:

"In Asia great lights have FALLEN ASLEEP, which shall *rise again* in the *day* of the Lord's *appearing*, in which he will *come* with glory from heaven, and will *raise up all the saints;* Philip, one of the twelve Apostles, who SLEEPS in Hierapolis, and his two aged virgin daughters. His other daughter, also, who, having lived under the influence of the Holy Ghost, now likewise RESTS in Ephesus. Moreover, John, who rested upon the bosom of our Lord; who also was a priest, and bore the sacerdotal plate, both a martyr and teacher: He also is BURIED in Ephesus; also *Polycarp* of Smyrna, both bishop and martyr. Thraseas, also, bishop and martyr of Eumenia, who is BURIED at Smyrna. Why should I mention Sagaris, bishop and martyr, who RESTS at Laodicea. Moreover, the blessed Papirius, and Melito the Eunuch, whose walk and conversation was altogether under the influence of the Holy Spirit, who now RESTS at Sarais, awaiting the Episcopate from heaven, when he shall *rise from the dead*." *Eusebius' Eccl. His. B.* v. c. xxiv.

Here we find this ancient bishop, standing amid the graves of the Apostles, and speaking of them, one by one, as being at *rest*, buried, and *fallen asleep*. The martyr, Polycarp, notwithstanding your efforts to get him off to heaven, is, according to the statement of Polycrates, "*buried* in Ephesus." They shall rise again "at the appearing of the Lord," when Paul will receive his crown. All were at rest and "awaiting the Episcopate," or *visitation* (1 Pet. 2: 12,) of "Christ from heaven."

With them I would wait. Shall the Apostle Peter promise the elders a crown of unfading "glory when the chief shepherd appears," and shall I desire to be crowned when I die? Shall a company of martyrs be crowned when they die, to please Prof. M. and prove that Eusebius is right, while Paul is waiting for "THAT DAY" to receive his rich reward?

If the Lord will, I anticipate issuing, ere long, a work in which ample quotations from the early christian writers will set this matter in its proper light, and strip the grand fabric of Platonic Philosophy, immortal-soulism, of that prestige of antiquity which it has stolen to serve a "vain philosophy." To that work—"THE OLD PATHS"—when issued, I refer you for further information; of which, judging from your writings you stand greatly in need.

May God speed the hour when Professors of Christ's religion shall cease to uphold error by deception and misquotation, and when "The WAY, the TRUTH and the LIFE" revealed in Christ our Lord, may be received and apprehended in all their true importance, I trust the discussion of this topic will proceed, but I *hope* it will be conducted in an honest and intelligent manner. Error will do us no good, and misrepresentations will only prove in the end that we can do nothing against the truth, but for the truth.

Wishing you all success in your investigations of divine truth, I remain,

Very truly yours,
H. L. HASTINGS.

Inspiration and Revelation.

Bro. Storrs:—I wished, if possible, to bring the discussion with Brother Grew fairly to a close in my last. But one passage in his reply calls for some remark. Speaking of the distinction I made between inspiration and revelation, he says:

"What better right has our brother to question the *inspiration* of Eccles. 9: 10, than I have to question that of Eccles. 12: 14?" (See the whole paragraph, and also his first paragraph.)

It is remarkable that almost in the same breath in which he recognizes my distinction between inspiration and revelation, Brother Grew should disregard it, and speak as though I had disregarded it too. He has thus, in fact, given me over to the company of those rationalists who carve and prune the Bible to suit their own theories. This is sufficiently unpleasant for a young man who is just offering his views to the Christian people on the subject of Life in Christ; and if offences, and the trial of faith, were not among the things appointed, I might well despond.

But have I "denied" or "questioned" the "inspiration" of Eccls. 9: 10, or any part of the Bible? Perhaps, after all, Brother G. does not understand my distinction between inspiration and revelation. To illustrate, then. I believe that the whole of the 2nd Epistle to Timothy is inspired. But will Brother G. tell me what "divine revelation" there is in the 4th chapter 13th verse? A revelation I take to be a divulging of some fact or truth which might not be made out by human reason from the light of nature. But besides doing this, the Spirit of God may move and direct the recording of what is known or thought, either by the sacred writer or by others. Hence my distinction between inspiration and revelation. Is it trifling, or is it important?

But in the present case, Brother G. has not only made me out a rationalist by ignoring my distinction, but also, admitting my distinction, he thinks it does not apply to Eccles. 9: 10. So, the rod of his argument having been used at both ends, my answer is still incomplete. And to make good my reply, and meet his demand, I will say a word or two respecting the structure of the book of Ecclesiastes. Of course, I shall prove nothing, since neither I nor any other commentator is infallible; but neither is Brother Grew; and possibly the *suggestions* which I shall give in the words of others may be worthy of attention.

I have long regarded the book as a record of Solomon's reasonings respecting the "highest good," or the *summun bonum*, of which the ancients inquired so much, and had, in all, some 250

different theories. Cicero's book, *De Finibus*, was devoted to this inquiry. All those theories would fall into one or the other of two classes, the Epicurean and the Stoic, according as this life is considered the end of man's being, or is subordinate to the attainment of an eternal or immortal life. And Solomon himself, (we know his history,) when immortality was only surmised, and its illustration was a thousand years in the future, might well write an argument upon the question, such as the Ecclesiastes has been conceived to be.

In Pole's Synopsis, we are told, that according to the Midrash, "the wise men of the Hebrews had sought to conceal this book from posterity, because some of its contents seemed heretical and inconsistent. But when they discovered what it enjoins respecting the fear of the Lord, etc., they judged it most worthy of perusal, for the conduct of human desires. We must then consider here, *in what way* this or that thing is said, and compare it with the context. It is unfair, (say the juris consults,) to take any part of the law, without looking at the whole. We must not wonder if we read here some things not to be approved; since it must be so, when one resists the opinions of others before he defines his own. But since both the beginning and the end show plainly enough what is the design of the writer, it has been properly received in the canon."

Adam Clarke, rejecting the theory which makes the book a dialogue, says, "Though in some cases the *opinions* and sayings of infidels may be quoted; e. g. chapter vii. verse 16, and in some of the following chapters." He cites also an anonymous writer approved by Wesley, to the same purpose.

Howe, in his "Introduction," says: "The scope of this book is explicitly announced in chapters i, 2, and xii, 13, viz: to demonstrate the vanity of all earthly objects, and to draw off men from the pursuit of them, as an *apparent* good, to the fear of God and communion with him, as the highest and only permanent good in this life, and to show that men must seek for happiness beyond the grave."

Prof. Nordheimer, in the "Biblical Repository," July, 1838, says of this book, "If while inspecting a book for the purpose of discovering its tendency we meet with doubts proposed, and positions momentarily taken up for the sake of illustration, we are by no means warranted in assuming them to be the author's *ultimata*, etc."

Prof. Stuart says, "That Coheleth has often raised and expressed doubts respecting a future state, I readily concede. It is impossible to read with candor such passages as 3: 18–21; 9: 2–6, and even 6: 2–8; 9: 11–12, without feeling they are the effusions of a mind disturbed by difficulties and doubts, if they are considered separately and standing alone. * * * * Undoubtedly there are some things said in his book which he does not design should be taken as the exponent of his own settled opinion. He raises doubts sometimes for the very purpose of answering them. He sometimes exhibits erroneous maxims and precepts, and then corrects them. The most natural account of the book seems to be this, viz: *that the writer has given a picture of the struggle and contest through which his own mind had passed, when he sat out on the road of philosophical inquiry.*"

Such are the views of a few writers I have consulted since I received Brother G.'s reply. Are they all rationalists? Or is it the "manifest tendency of" such views "to invalidate the divine authority of the Scriptures in general." If so, then I have not sinned alone, and a mighty reform is needed. Who will save the Bible?

I trust, however, that my hint of the difficulty of making Bible materialism acceptable with Christians generally, will not be taken by the *Examiner* as a challenge, for more earnest controversy. Is that theory a fundamental one? Can nothing be done without it?

Brother G. congratulates me on my apparent progress towards what he deems the truth? It should be recollected that at the outset I took the lowest possible ground in order to prove what I wished, viz: that there is an intermediate state, and that the death of the body is not a destruction of being. Whether either of us has changed ground, the reader can judge more impartially than either of us. I am simply happy that Brother G. has at length stated a theory (p. 317,) by which the identity of the present and future man may appear as a possible thing.

Yours in Christ,
C. F. HUDSON.

Response by Henry Grew.

Dear Brother.—If Bro. H. will please refer to my article he will perceive that I have not recognised any "distinction between inspiration and revelation," but between the general inspiration of a book and the inspiration of "each proposition it contains." The Epistles to the Corinthian church were, in general, inspired by the Holy Spirit: but several items of advice therein, were the judgment of the apostle, given, "not by commandment," or inspiration.

Our friend now asks, "But have I denied or questioned the inspiration of Eccles. 9: 10, or any part of the Bible?" I ask him, if ascribing the passage to "Solomon foolish," is not either denying its holy inspiration, or ascribing that which is "*foolish*" to the Spirit of God? Not for a moment could I suppose our brother could be guilty of the latter! Surely it is now time for him frankly to confess, that it has been *Hudson inconsiderate*. I now understand him as admitting the inspiration of the passage. Let us now connect this admission with the concession that the passage "would be very decisive (i. e. of our views of the unconsciousness of the intermediate state,) if there were no question about the identity of the witness." I ask Bro. H. if this does not terminate and settle the controversy in our favor? I can perceive nothing in the quota-

tions from philosophers or theologians which conflicts with the obvious sense of the passage.

May the Lord grant us grace to [illegible]ve the Bible," by rejecting the vain philosophy which opposes its plain and eternal truth, and which is "foolishness with God."

Yours in the blessed hope,

HENRY GREW.

From Elder J. S. White, Mass.

Bro. Storrs.—I inclose two dollars to sustain the Examiner. I hope you will be able to publish it twice a month, but if not, it must be published once a month at least. It is the only paper, to my knowledge, in this country, devoted exclusively to the great subject of "Eternal Life, only through Jesus Christ."

The general sentiment is, that man is immortal; and consequently must live forever somewhere. On this sentiment is based nearly all the religious errors of the world. The fancied views which the different heathen tribes entertain of the future state, rest upon this assumption: so does the Catholic purgatory, and the Orthodox eternal torment. The skeptic at first assumes the above sentiments, and then learns, as he thinks, that the Bible teaches the doctrine of eternal torments, and not being able to see the justice of the infliction of such a punishment, he rejects the Bible and settles in infidelity. The Universalist, assuming this foundation error, of natural immortality, and being unwilling to reject the Bible, he comes to believe that all passages which speak of the future punishment of the wicked are of limited duration; hence concludes that all men will ultimately enter upon eternal bliss. Between his creed and the Orthodox creed there is but one step; one word only separates them. The Orthodox believe that all men will live forever somewhere; or that all men will have eternal life. The Universalist believes all men will have *happy* eternal life. From this we see how easy it is for the former to change to the latter, as many have done.

It is sometimes said that my sentiments lead to Universalism. If they do, they lead through Orthodoxy. Yea, before I can become a Universalist I must first believe the Orthodox sentiment, that all men will have endless life; and then I may add the word *happy*, and the end is attained; and it can be reached in no other way.

Yours in hope of life through Jesus Christ.

From Eld. John Whittlesey, Conn.

Bro. Storrs.—Although to me thou art personally a stranger, yet I will venture to address you by the endearing title of *Brother* in the common cause of our Lord and Saviour Jesus Christ, who giveth *eternal life*, and *immortality*, to all who diligently seek for it.

O, I thank God, my dear Brother, that He has ever given you moral courage, fearlessly to proclaim these all important Bible truths, so clearly set forth in your BIBLE EXAMINER; through which medium my understanding has been enlightened, and the blessed word of God is clothed with new beauties to my soul. I am now in my seventy-fifth year; and for nearly fifty years of that time I have been striving to proclaim liberty to captives, and the opening of the prisons to them that are bound, &c.; yet how little I knew of this more scriptural, and excellent way. O how thankful I felt that at this advanced age, when my nervous system is so enfeebled that I can hardly write, this Heavenly light has broke in upon my understanding, and brings to view a God of mercy, a God of love, and of justice, who will reward every man according to his works. O, how consistent it makes God and his word appear; it throws a halo of glory around His blessed word, I never felt or saw before. And although I may be cast out of the synagogue by the so called orthodox, like the blind man in the Bible who was restored to sight by the Saviour, still I will "by patient continuance in well doing seek for glory, and honor, and immortality, eternal life." O yes, I will cleave to the life theme through Christ alone. But I must stop, I have written much more than I calculated when I began. May the Lord prosper you, my dear Brother, in your praiseworthy undertaking, and give you access to the hearts of the people. I hope I may yet live to see you.

From Freeman Dillingham, Mass.

Bro. Storrs.—I feel very much interested in the good cause in which you have taken so noble a stand: on the side of truth and the great theme of no Life nor Immortality only through Jesus Christ. I hope our friends in the good cause will not consent—on any terms—to make the EXAMINER a monthly; but at all events, we must have a *semi*-monthly, if not a weekly. Be not at all dismayed or discouraged. You have the word of God, Jesus Christ, and all the holy men of old on your side, with many that are now living witnesses, that God has been, and is still, raising up. We must expect that a money loving, and creed bound clergy will raise the cry of "Infidelity," &c., to keep their flocks, from whom they receive their support, as quiet and still as possible. They tell them that "Storrs' doctrine is vain philosophy," &c. Any thing to keep the people quiet, and from searching the Scriptures for themselves. But, thank the Lord, I think those days are well nigh numbered and finished: there seems to be more of a spirit of inquiry through the land—"What is Truth?" and some have become so radical as to think for themselves, without even consulting their shepherds.

From Catharine C. Williams.

The following article Sister Williams wrote and read to her minister before sending it to us. It was brought out, as will be seen, by a sermon he preached against the views she entertains. We commend it to all "Pastors" who feed their "flocks" with the "traditions of men" instead of the "words of God."

Our respected Pastor, MR. CARR, in his sermon

of July 16th, having for his text—"The wages of sin is death"—maintained that spiritual death, or a state of sin, was the penalty of the law, and that Adam died, or which is the same thing, suffered the penalty the very day he sinned, and then made this appeal to his hearers—"Who dare dissent therefrom?"

The following are several thesis, showing, that as one of his hearers, I feel impelled by a sense of the great importance of the subject, to respond to his appeal in the *negative*, feeling assured that the Bible and corroborating evidence of known facts will sustain them.

The argument that not a particle of matter can be annihilated, seems to me, to avail nothing in this case, unless it can be shown that a ship broken in pieces by wind and wave, a house consumed to ashes, a man resolved to dust, are a ship, a house, a man, or "living soul," still; for which, however, no one will contend, I think; therefore, by these propositions I wish to show his premises respecting soul, death, the penalty of the law, &c., are assumed, and in the nature of the case, inapplicable to man.

These questions affect the basis of Christianity, and greatly concern man's well being—the honor of God—the cause of Truth; and in the name, and for the sake of all these great interests, I take the responsibility of soliciting a critical, philosophical, and Biblical examination of these several propositions.

1st. Man is made of the dust of the ground, and a living man is a "living soul:" Gen. 2: 7; 1st Cor. 15: 45, 47.

2nd. The spirit of man is not a living soul, but the cause of man's becoming one, and remaining one, while retaining it: Gen. 2: 7; 7: 22.

3rd. As the spirit is not the living soul, but the cause of it, when the cause ceases the effect must; and as "the breath of the spirit of lives," or spirit in the nostrils of all, beast as well as man, is that on which life depends, when that leaves them, they are no longer living souls: Gen. 7: 22; Job. 27: 3; 34: 14, 15; James 2: 26.

4th. In the animal kingdom, from the lowest reptile to the highest grade of intellect, we see exhibited intelligence proportionate to organization, and the scale of existence occupied; and that man is not highest in the scale, on account of being a living soul, but by virtue of his superior organization; and for the same reason that a locomotive is superior to a grind-stone or a wheelbarrow. The same power can make each subserve the end designed, if applied to it. Thus the spirit of man, or beast, knows nothing of itself—but by means of its wonderful power, operating on the organization of each, while they retain it, and the organs are unimpaired, they are capable of manifesting intelligence in accordance with their endowments. Job 32: 8.

5th. As the spirit of man has no knowledge, and is not a living entity, but the means God has used to put the power in motion, and thus enable the man, or "living soul," to know, when God gathers it to himself again the power to think and know is gone—the man is dead, and no longer a "living soul" but a *dead soul:* Psalms 146: 4; Job 34: 14, 15; James 2: 26.

6th. God said to this "living soul," or man, "dust thou art, and unto dust thou shalt return," because thou hast done thus and so; and death means, when applied to man, what it does when applied to the inferior creatures; and God, in the Bible, makes no distinction, and we see none: for, as Solomon says, one dies even as the other. So "the wages of sin is death," and not eternal life in sin and misery: Gen. 3: 19; Psalms 37: 20; 2nd Pet. 2: 12.

7th. The question, whether or not the soul is immortal, it is needless to discuss, as man has no *such soul* as is commonly supposed; but is himself the living soul, and the one concerned—a mortal, and consequently a corruptible man, and can only attain immortality "by a patient continuance in well-doing," and *seeking* for it in that way, which, if he does, eternal life will ultimately crown his course; but being mortal, he must die, and be raised from the dead incorruptible, before entering on this life: Gen. 2: 17; Rom. 2: 7.

8th. An immortal being can neither sin, suffer, nor die; the conditions of attaining to that state, and the nature of the case forbidding it: Mat. 19: 17; 22: 30; Mark 12: 25; Luke 20: 35, 36.

Lastly.—Those who know, and voluntarily yield their powers or members as instruments of unrighteousness, are assured, that if they persist in that course, it will result in death; instead of having a chance to spend eternity in such a God-dishonoring, unprofitable manner, alike injurious to themselves and those around them. To such God does *not* say, "If you sin, and suffer in consequence, and do harm, and dishonor me, I will punish you by placing and keeping you where you must eternally do thus, and thus eternally be a curse to yourself and all around you, thereby making the crime the penalty." But he *does* say, "the soul," or man, that sins, and does not turn and do that which is lawful and right, shall die—"the wages of sin is death." Such are law-breakers—unprofitable, "cumberers of the ground;" cannot control themselves or endure temptation; being, and remaining such, must bide the sentence—"dust thou art, and to dust thou shalt return," which is God's definition of death—the penalty annexed to this law. Gen. 3: 19; Ezekiel 18: 4; Rom. 6: 21; 8: 13.

DONATIONS *since the issue of December* EXAMINER.—A friend $1; an aged brother $17; John C. Fisher $1; Leonard Hall $1; Capt. Stillman Kelly $1; Freeman Dillingham $3; Frederick Bailey $3; Peter Davey $1; a friend $3; friends in Philadelphia, on previous pledge, $35; J. P. Fisher $1; E. Field $1; James Carless $1; John Ekings $1; Levi Van Blarcome $5; William Ricker $1; T. J. Harris $3; A. A. Bugbee $1; N. T. Moulton $1.

ELD. WM. ONGLEY'S Post Office address is Hampton, C. W.

Light Shining.

The letter below, though a private one, we think best to give to our readers, that they may see truth works even where we might not look for it. The writer lives in New England, and seems to be in earnest after truth. Other letters may follow this.

—

Having read your Six Sermons, or an Inquiry, are the Wicked Immortal? I take the liberty to address you, believing that you will not deem me impertinent, or require any other apology. I have long had a presentiment that there was error in the common theory, and perceived, as it were, a twilight ray of the truth. But now I seem placed in the focal blaze of meridian day, and the sudden transit from darkness to light seems nearly to have overwhelmed me. Some four or five years ago I heard a sermon, in the city of Lowell, essaying to prove that extinction of being was the final doom of the wicked. I thought, at the time, the argument appeared very reasonable; still I believed it to be error; and thought, that though I might not be able to detect it, and see the fallacy of the argument, any of our theologians could; so I dismissed the subject from my mind entirely, and as zealously as ever advocated the theory of eternal torment. From that time to July, 1853, the subject scarcely recurred to my mind, although I had no hope in Christ, and much of the time was in a very anxious state of mind. But one year ago last July, while visiting Universalist friends, and trying to convince them of the error of their theory, I was shown the absurdity of my own. I saw that my interpretation of the Scriptures was assumption as well as theirs; and in some things they seemed to have preeminence. Involuntarily my thoughts turned to the long forgotten sermon, and portions of Scripture presented themselves to my mind in a new light, and the conviction seemed irresistibly to fasten on my mind, that my theology was defective, and that the Bible meant just what it said. But, O the potency of prejudice; I dared not look into the subject, believing it an insinuation of the devil; it was a source of great annoyance to me; and I had, though vainly, strove to eradicate it from my mind. I would hardly, for my right hand, have mentioned the subject to my most confidential friend; partly from fear of ridicule and partly from fear of disseminating error. But I formed a resolution, laying aside all other questions, I would seek an interest in Christ, then all would be well with me. Soon I took up my residence in ———, Mass., and I humbly trust, submitted myself to Christ, and united with the Baptist church. The day before I cherished a hope, I called on our pastor, to converse with him; when he asked me if it was a fear of hell that had called my mind to the subject, saying that he had not much confidence in conversions where that was the awakening influence; (he seldom presents it as a motive.) I told him I supposed I did not believe in the existence of such a place; and I did not know but I was holding error, and if so, I hardly knew how I came by it. He said he thought I would give up the idea, for where the Bible said the wicked should die, it did not mean so, literally; and so I thought I should, or should try; and so the subject was dismissed for the time. But in a few weeks I thought it my duty to turn my thoughts within, and see what had become of the new doctrine, and somewhat to my annoyance found it there, and thought it my duty to examine the subject in its relations to my new position as a professed disciple of Christ. The thought occurred to me, if I cherished such views I should not be faithful to sinners; then the answer returned, that it was when Christians had the most of the *love* of God in their hearts, and not when they held the most vivid ideas of hell, that they were the most zealous in their Master's cause. Then it was suggested that the belief of such a doctrine might prevent my usefulness, by excluding me from Sabbath School teaching and other offices which I might be called to fill. This reason also was dismissed as invalid. Then the idea of the unpopularity of such sentiments, and the likely results, came up. Here the enemy showed his colors, and the thought was instantly banished as criminal. I came to the conclusion, if it was evangelical truth I would receive it. From that time I have made it a subject of prayer, requesting that I might be led to the discovery of truth, and a willingness to embrace it; and that I might not be left to believe error. I commenced to study the Bible for light upon this subject. During this time I formed an acquaintance with an unusually spiritual member of the church. She had some of your books in her possession, but refused to lend them to me, as I was young in experience. I answered her I was quite as unwilling to read them, as I wished to be confirmed by the Bible; then no one could say I had been turned by the art of man. She has now lent me the "Six Sermons," and the "Reviewer Reviewed." It was like hurling a torch into a magazine of powder. My whole being seems revolutionized. The doctrine of the sleep of the saints I had scarcely dreamed of; and as I looked over the contents and saw that, I said to myself, "That is a part of the dose I am not going to take;" but it quickly found place in my heart and intellect. These truths are a key to the Bible. Now it seems radient with glory—it no more seems an enigma, but a collection of plain and simple truths. Though there are many dark things, yet I have resolved to take them on simple faith, and wait until those who excel in wisdom shall demonstrate. O the energizing power of truth. Why are not Christians of the present day sanctified? Because they are to be sanctified through the truth. I think I am willing to count all things but loss for the excellency of the gospel of Christ. How far I shall realize that, I know not. I have counted the cost, and determined upon my future course of action, let it divide where it will. I am willing that my name should be cast out as evil. I know not but I shall be excluded from the church; but it is of small importance compared with truth. No one, as yet, dreams of my change of sentiment, excepting the one of whom I have spoken. I expect they will try to reclaim me; but all the motives that can be brought

to bear upon the human mind are pledged for the support of these doctrines; namely, the Bible, my own interest, heart and intellect. Though Mr. Storrs and all the world should deny them, I could not. Though I might doubt, and get bewildered by the sophistry of man, I could not dsibelieve.

A SISTER IN CHRIST.

From Wm. C. Metcalf, Holden, Mass.

Dear Bro.—I am happy to learn that you intend to issue the EXAMINER semi-monthly; and I do hope that the friends of this glorious cause will come up unitedly to the work and sustain you in your ardent and self-denying labors.

A PARAPHRASE.

BY THE EDITOR.

Introductory Remark.—Man is dying, perishing—*i. e.*, the whole man. In this dying state, he is called "*flesh*,"—which is but another word for *animal*—the whole man is called so; because he is corruptible—not immortal—and is under the government of animal appetites.

"There is therefore now no condemnation to those who are in Christ;" [in him is *eternal life*,] "who" [being in him, *i. e.* having eternal life] "walk not after the flesh," [the *dying*, animal man who has *not* eternal life] "but after the Spirit" [the spiritual, or eternal life that he has by being in Christ.]

"For the law of the Spirit of life" [the law or *power* of this spiritual, or *eternal life*] "in Christ hath made me free from the law" [the power,—for where the word of a king is there is power] "of sin and death." [He was *dying*—under the power of death, but by being in Christ he is made *free* from that law, or power, and has eternal life.]

"For what the law could not do, in that it was weak through the flesh" [*i. e.*, the law had not *power* to give man life—man was *perishing*—the law could only show its claims, but could impart no power to obey—so man must perish for all the law could do to help him. In this situation] "God sending His own Son in the likeness of sinful flesh," [in the likeness of man] "and for sin, condemned sin in the flesh;" [took away its binding, destroying power] "that the righteousness of the law" [the righteous claims of the law] "might be fulfilled in us, who walk not after the flesh" [the dying, perishing, animal man] "but after the Spirit," [after the spiritual or eternal life he has by being in Christ Jesus.]

"For they that are after the flesh" [living after the perishing, animal man] "do mind the things of the flesh;" [corruptible things] "but they that are after the Spirit" [spiritual, or eternal life] "the things of the Spirit," [the things of that life. How true is this, that they who are after eternal life *mind the things* of that life. While they that are after the corruptible, dying man, are engrossed with such things as please a dying, corruptible, animal, and perishing man.] "For to be carnally minded" [to have the mind taken up with perishing objects, as all men do who are not made alive to God] "is death;" [is evidence that the man is *not* alive to God—and that the *result* will be death] "but to be spiritually minded" [the opposite of carnally minded] "is life and peace," [is evidence that he is made alive, or has passed from a state of condemnation, to death, to justification of *life;* and the consequence is peace with God.]

"Because the carnal mind," [the fleshly, perishing mind,] "is enmity against God:" [God is *life*, man with a carnal mind is *dead—dying;* and thus is in perfect hostility to God, or the *opposite* of God: ["for it is not subject to the law of God, neither indeed can be."] Under the control of the animal and no *power* to obey: their guilt does not consist in the fact that they find themselves in that state, but that they refuse to come to Christ that they may have *life*. "*This is* their condemnation, that light has come into the world," &c. So that by refusing life, they refuse to receive *power* to obey the law of God, or become subject to it. Hence when that eternal life is refused they become justly held to be guilty of all the transgressions of the law which they commit.] "So then they that are in the flesh" [in the animal and dying state, and persist in refusing life] "cannot please God." [No matter what they do, so long as they refuse to take the only course that God requires of them, *viz.*, to come to Christ that they may have life: We say, so long as they refuse to do this, it is utterly impossible for them to do anything that is acceptable to God; because, God requires of the sinner, the very first thing he does, to come to Christ for *life;* and for a soul to think to please God by doing something else, first, is but to insult his Maker.]—Rom. 8: 1–8.

FOWLER & WELLS.—We have received from these gentlemen the first numbers of the "*Water Cure Journal*," and the "*American Phrenological Journal*," for 1855; both well executed papers, and filled with valuable matter on the topics of which they treat. They are each 24 pages, quarto; and issued *monthly* at $1 per year. Office 308 Broadway, New York. Persons wishing such information will find these works valuable helps.

From Eld. L. Seward, Alabama.

I am starting for Georgia, to remain for perhaps a year, and am not willing to be deprived of your valuable 'BIBLE EXAMINER' while there. You will therefore change my address.

The Bible doctrine of immortality alone through Christ is gaining ground in Wilcox and the adjoining counties. The church at Allington excluded our highly esteemed Bro. Compton, but have since invited him to come back without any acknowledgment. Another church excluded another worthy brother for embracing the "life and death theme," but at last meeting they agreed to reconsider the case.

At the time these brethren were excluded the doctrine of the "Unity of man" was preached against, as being "The doctrine of the Devil,"—"Universalism"—"Worse than Infidelity," &c.

I am thankful for the light I have received upon the subject through your instrumentality. I mean to scatter the light wherever I go, and get all the subscribers for the EXAMINER I can.

"THE TRUTH SEEKER" is a new paper of eight pages, octavo, published by J. LENFEST, Machiasport, Me. We have received the *fourth* number. Bro. Lenfest says:—

"*The Truth Seeker* will be published as often as we can meet the expense of paper and printing; for the *present*, once a month. *Our object*—Is the promulgation of plain bible truth. We wish it sustained as we believe the preaching of the gospel should be—by voluntary contribution. We invite all, who may feel interested in our little enterprise, to contribute their mite towards its support—it will be thankfully received and faithfully appropriated.

"MAN NOT IMMORTAL, *the only shield against the Seductions of Modern Spiritualism:* By D. P. Hall. Published by James White, 109 Monroe street, Rochester, N. Y."

This work contains 142 pages, 18mo. neatly executed. Price 12 1-2 cents. We have not had time to examine it, but presume it is good, and hence wish for it a wide circulation. Such publications are much needed in these days of the ripe fruits of the fatal theory of man's natural immortality. One of those ripe fruits is, "*Modern Spiritualism:*" a most destructive error and blasphemy. Let every man arm himself with the grand truth, "No immortality nor endless life except through Jesus Christ alone," if he would withstand the "spiritual" delusion.

"THE ATONEMENT. By J. M. Stevenson." Published as above, by James White. This is an 18 mo. pamphlet of 190 pages, put up in the same style as the previously named work. The want of time to examine it prevents our making any remarks upon it now. Price 15 cents.

"THE LAW OF GOD: *an Examination of the Testimony of both Testaments.* By J. H. Waggoner." We have received a copy of this work from the author; who will accept our thanks. We shall endeavor to give it our attention. It is a defense of the *Seventh day Sabbath.*

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BIBLE EXAMINER.—We have issued this number, also, *early*, that our friends may see what is the best they are likely to do in procuring subscribers before our next issue; as we shall then determine just what number of copies to print regularly. We shall go on *semi*-monthly, but we must lessen expenses by issuing a less number of copies if they are not likely to be taken up by subscribers. Only about $500 have been paid yet, by subscribers, to meet the bills of $900 for paper, composition, press work, and office rent; to say nothing of the Editor's support. It is gratifying to say, that more than 100 who have paid are *new* subscribers. One brother has sent us 14 and promises more; all of them from new places. Will our friends devote *one day*, immediately, to see what can be done to increase our list to 1000 by our next issue? After that get all you can at your leisure. We acknowledge with gratitude the "*donations*" of friends for our personal support. In these "hard times" it comes to us as a special blessing from God; and may He abundantly reward these our benefactors.

☞ "GEO. STORRS, *Bible Examiner Office, New York,*" is our *address.* Let all observe this.

BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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At No. 140 Fulton-street.

TERMS---One Dollar for the Year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

THE NEW BIRTH.

BY THE EDITOR.

[Concluded from page 21.]

III. WHAT FOLLOWS THE NEW BIRTH.

This is the last class of evidence, that we have experienced that moral change, or spiritual development, without which we cannot enter the kingdom of God.

1. The first thing I shall notice, as following it, is "*Peace.*" See Rom. 5 : 1, "*Therefore*, being justified by faith, we have peace with God, through our Lord Jesus Christ."

This is a peace to which the person had ever before been a stranger. The peace of God that passeth all human understanding. This change is not always followed with great joy—though it sometimes is—but, it is always followed by peace : peace with God—peace of conscience. It sometimes happens that this peace, when not attended with joy, becomes the occasion of temptation, and the enemy suggests that we have lost all our conviction, and that the Spirit of God has left us, and now surely we are lost. In this manner the person may be thrown into distress, though no guilt is felt. Under such circumstances, sometimes, the anxious soul cries out for its former conviction again : but that cannot return, unless he plunge into sin, which he feels no desire to do. He has peace, but he expected great joy, which he has not. To such a soul, we would say, trouble not yourself about joy—cleave to Christ by faith as your Saviour, or Life-Giver,—remembering the prophet saith, Isa. 32 : 17, "And the work of righteousness shall be peace ; and the effect of righteousness, quietness, and assurance for ever."

Stand fast then in the peace God has given you —no fear but what you will have all the joy that is needful in due time.

2. Another thing which follows this change, or spiritual development, is "*Love.*" First, *love to God.* This love is "shed abroad in our hearts by the Holy Spirit, which is given unto us," as we have already shown. Not only does the Spirit testify unto our acceptance with God, but it takes of the things of Christ and shows them unto us ; thus kindling up love in us to God, and our precious Life-Giver, Jesus Christ. Love also to all the followers of Christ. This love is not bounded by sectarian, or denominational lines—no, it overleaps them all, and its only inquiry is, do you love the Saviour?—If that evidence is found, *love knows no other test.* A love for persons *merely* because they are of the same way of thinking, on doctrinal points, is so far from being evidence that we are children of God, that it may be evidence of just the contrary—we are born of *a party*, not of God ; for, love is as wide as the image of Christ is seen ; and nothing but that image does this love require. Thus, 1 John 2 : 9, 10, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." And again, 3 : 14–17, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?"

How many are there who can bear this test. It is quite too close for any of those narrow enclosures where a brother might look in vain for help if he could not subscribe to their Creed and Discipline. Our Saviour saith, John 13 : 34, 35, "A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. *By this shall all men know that ye are my disciples, if ye have love one to another.*" Not only does this love give evidence to ourselves, but, it is the grand test by which we are to be known among men as the children of God, and as the disciples of Christ.

3. *Obedience* follows the spiritual development, or new birth. Without this, all our pretensions to the change are vain. We may shout and sing—yea, talk and pray like saints, but if we lack in obedience to the known requirements of God, we are still in our sins and animal state. John 14 : 21, 23, 24, "He that hath my commandments, and keepeth them, he it is that loveth me ; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me." 1 John 2 : 6, "He that saith he abideth in him, ought himself also so to walk, even as he walked." Also, 3 : 2, 3, "Behold, now are we the sons of God ; and it

doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure." And lastly, 2: 3, 5, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

If then we have passed from the *animal* into the *spiritual* development we shall *obey* God; and shall be searching His word to know what He requires of us. Our love to him will lead us anxiously to desire to know and do his whole will. Such would be the promptings of love. That soul which is willing to remain in the dark in regard to any revealed truth for fear it should lead him to act or speak in a way that might call him to endure reproach or suffering, has good reason to doubt whether he is the subject of the Spirit's renewing operations.

This renewal is followed with new hopes—new desires—new joys—new sorrows. 2 Corth. 5: 17, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

This spiritual regeneration has its consummation and perfection at the resurrection. Rom. 8: 22, 23. "For we know that the whole creation groaneth and travaileth in pain together until now: And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, *waiting for the adoption, to wit, the redemption of our body.*"

May the Lord help him who writes, and those who read to understand, love, and obey the truth. And may we in the great day, now at the door, be born into that kingdom of God which will have no end. What are all the honors, pleasures, and enjoyments of this short lived scene to the glories that await the children of God when the Lord Jesus shall be revealed from heaven in flaming fire—when he will come to take vengeance on his enemies, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 2 Thes. 1: 10, "When he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed) in that day." Amen.

THE DISCUSSION.

"DOES THE BIBLE TEACH THAT THE CREATURE MAN—WHICH THE LORD GOD FORMED OF THE DUST OF THE GROUND—HAS A SUPERADDED ENTITY CALLED THE SOUL?"

The Affirmative by Prof. Mattison.

Mr. Editor.—It is said of an ancient wrestler and orator that when prostrated by his antagonist in the Olympic games, he would arise and affirm the contrary with such vehemence, and argue it with such skill as to persuade his hearers that he had not been thrown, though they saw with their own eyes. Your last response forcibly reminds me of the anecdote.

I presume you will not deny that we stand upon equal footing in this discussion, so far as rights and privileges are concerned. It is not for me to say what arguments you shall use, or how long or short your replies shall be; neither is it my privilege to decide for the public whether your arguments are relevant or irrelevant, weak or strong. All that belongs to our readers. But you seem to think your relation to the subject is very different:—you are not only a disputant, but *judge* and *jury* also; and the way you lard your "responses" with decisions, assumptions, and bold and unauthorised assertions, shows conclusively that you regard your *ipse dixit* as the end of all controversy.

Now I must be allowed to remind you once more that you are judge in this discussion only for yourself; and your *assertion* or *decision* or *opinion* are no more authoritative than those of your opponent. Why then, do you constantly presume to judge for your readers, and to decide over and over again, ex *cathedra*, what I have done, and what I have not done? Cannot your subscribers *read?* If so, why not let them judge between us? For instance:—

1. You set off in your last with the statement—"The Prof. has now fairly abandoned 'for the present,' the question we agreed to discuss at the outset?" Now if I were to put on the same authoritative air that you have assumed, I should reply, *there is not a shadow of truth in this statement of my opponent.* This has been your method of expressing *your opinion* from the beginning of the discussion. It is a kind of logic that I am not in the habit of using, and had rather not use; but if you take the liberty not only to pronounce upon the merits of what I have done, but flatly to contradict my statements, in terms, I trust you will not deem it discourteous if I at least oppose my opinion to your own.

I assert, then, that I am adhering strictly to the original question, and to no other. And this every reader can see as well as myself. A question is agreed upon, and I cite a series of texts in proof of it. You respond that these texts do not mean what I say they do, and that *therefore*, I have not proved what I undertook to prove by them. Now who does not see that the whole question thenceforward turns upon the true meaning of those scriptures? If my understanding of them is correct, I have proved my point; if not, I have failed. Now will the *Examiner* pretend to say that proving the correctness of my exposition is not really proving the affirmative of the question at issue? Our *readers* can see it if you cannot; and though you affect not to see the relation of my last argument to the question, it is obvious that you felt the force of what you could not see; otherwise you would not have honored my brief argument of a little over three columns with a "response" of *nine!* A great waste of powder, certainly, to repel an argument altogether irrelevant, and of no weight in the discussion!

But you say "the true question is not one of *interpretation*, but of *testimony*." Indeed! And how shall the "testimony" be brought to bear upon the question, if we differ as to the *meaning* of that testimony? Does not the interpretation de

termine the bearing and weight of the testimony? A witness comes into court and testifies in English. But the Examiner understands German only, and affirms that the testimony has no bearing upon the case, and so informs the German jurors. To give them a chance to judge for themselves, I propose to translate the testimony into German, that the German jurors may have its true meaning, whereupon the *Examiner* announces that I have abandoned the case altogether—that the question was not one of *translation*, but of *testimony!* If this is not a distinction without a difference there never was one; and yet this is precisely the course taken in your last "response."

Still farther: It is proper to remind you that the *Examiner*, and not "Prof. M." was the first to fly to "interpretation" (others say the *perversion* of the plainest Scriptures) to neutralize their palpable and direct testimony against your errors. I do not complain of fair and honorable criticism; but I can but notice your *inconsistency*, in devoting page after page to comments and criticisms upon my proof-texts to explain away their obvious meaning; and then, as I am about to turn back, to examine your interpretations, to cry out, "Stop! Stop! I cannot discuss that question with you. The question is one of *testimony*, and not of *interpretation!!*" Really this is a logical curiosity!

Why, then, have you been discussing "interpretation" almost ever since we began? Had you not first resorted to forced and unnatural interpretations to do away the force of my numerous Scripture proof-texts, there had been no necessity for my reviewing your criticism. The plain unsophisticated Word of God, as cited in my previous articles, as fully proves that man has a soul distinct from the body, which will outlive the body, as any language can; but after you have mystified and perverted that word, as I believe, in more than twenty instances, in order to save your cold, dark, silent materialism, I cannot now let you off with the cry of "The question is not one of *interpretation, &c.*" It is too late for you to escape under that cloud. The question *is* one of *interpretation*. All turns upon that. In that light you have discussed it largely, and in that light it must still be discussed, (unless you shut me out of your paper, as you almost threaten in your last) till I have tracked you step by step through all your strange interpretations or perversions; and have shown to the satisfaction of every unprejudiced reader that you are either wilfully blinded, or are utterly incapable of a right understanding of the Scriptures. Your falling out with "interpretation," therefore, at this late hour, will avail you nothing.

2. I must here follow your example in another respect, by giving our readers *my* impressions of *your* mode of argumentation. No matter how clearly I may prove a point, you pronounce it "*assumed*," "mere *assertion*," &c. This has been your course from the beginning. Now I utterly deny that I have in any instance from first to last "*assumed*" or barely "*asserted*" anything that was vital in the discussion. And though you have rung the changes upon these words in almost every number, (for effect no doubt) I challenge you to bring forward the *first instance* where I have done what you so often allege. Give us the *proof* of your own oft-repeated "assertions," or cease to reiterate them.

As a specimen of your modesty in this respect, take the following from your last: "He has *assumed* that certain texts answer his purpose"—"the Prof. *assumes* there is a superadded entity"—"the Prof. now takes up his line of *assertions* about the Christian martyrs, &c." Now to assume a point in argument is to take it for granted without proof. Show me then, where I have assumed a point vital in this discussion, without proof, and I will admit that your cry of "assertion," "assumption," &c., is not a mere artifice to throw dust into the eyes of your readers. It is not your privilege as a fair and logical disputant, to pronounce all my statements mere "*assumptions*," because the arguments offered in proof fail to convince the *Examiner*.

3. Your characteristic boast about my "*dying struggle*," "abandoning the Bible," &c., may be set over against your great unwillingness, if not refusal to be held to the Bible rightly interpreted, and excluding *interpretations* from the discussion. If you think it necessary to boast and swagger in this way, in order to impress our readers with the idea that you have done something remarkable in this discussion, I can afford to let you have all that kind of argument to yourself. My course is as safe as I wish it to be without a flourish of trumpets. And as to my "*dying struggle*," I think if you call my last article, and what you will have to attend to hereafter, the work of a dead man, I think you will be convinced, that the dead have life and thought and reason after all. Don't rock me to sleep then, too soon, in your Materialistic cradle; and above all don't bury me alive with your "assertions" and "assumptions," and your nine-columned "responses."

4. You say—"He has *not* brought forward a single passage, from either Testaments, [?] in proof of the proposition under discussion!" So the *Examiner asserts*. Now if any reader will be to the trouble to go back and count the passages either quoted in full, or cited by me, in Nos. 11, 12, 13, 17, and 18, of the Examiner, he will find that I have "brought forward" not less than FIFTY TEXTS from the Old and New Testaments "in proof of the proposition under discussion." And yet the *Editor* of this paper modestly informs his readers that I "have *not* brought forward a single passage from either Testaments in proof, &c!" Now which will you believe, Mr. Storrs' unfounded "assertion" or your own eyes?

But you will probably explain—"not a single passage IN PROOF, that is, that *proves* the proposition, &c." And so you set forward *your opinion* as the *fact* in the case! Decidedly cool, that! But I affirm that these Scriptures DO PROVE, beyond all successful controversy, the affirmative of the question under discussion; notwithstanding all the mist and fog of unauthorized "interpretation" which you have thrown around them. Now what better is your opinion than my own as to what I have or have not proved? Why, then, leave the place of advocate, which you first proposed to occupy, to assume the seats of judge and jury? Can

you not; by possibility, give us a few specimens of *real argument*, without this incessant putting on of airs, and boasting, and pronouncing upon the merits of your opponent's argument? Still further: suppose none of the texts cited *actually prove* the affirmative of the question; does it follow therefore, that they are not "brought forward *in proof*" of the question? By no means. They are adduced "in proof," if submitted *as* proof by me, whether they prove the point or not, in the judgment of Mr. Storrs: so that your broad assertion is not true even if my proof-texts had utterly failed me. Why then continue to reiterate these swollen and unfounded "assertions?"

Your seven passages of scripture, half quoted, and consequently misapplied and pressed into your service, shall all be noticed in due time.

5. You "deny" that if "the obvious doctrine of the Scriptures, to the public mind generally, is, and always has been, that the soul lives after the body dies," such a fact "has any thing to do with the true question at issue." This is certainly in keeping with your whole course in this argument —you have plainly enough shown that you was unwilling that the obvious meaning of the Scriptures to the unsophisticated reader should settle the question. Hence your efforts to obscure that obvious meaning by the mysty veil of fanciful interpretation. But as you have renounced "interpretation" also, (since you got through with it yourself) and now formally reject the *obvious* and *popular* understanding of the Scriptures, pray what have you left? You seem to be very difficult to please in settling upon some rule for determining the true meaning of the Bible.

6. You "deny" that "the obvious doctrines of the Scriptures to the public mind generally, is, and always has been, that the soul lives after the body dies" *because* the Scriptures say so and so! Really that is magnificent reasoning! You know, and every reader knows, that the great mass—999 of every 1000—of Protestant readers of God's word understand it to teach that man has a *soul* distinct from the body, that will live when the body is dissolved; and every person at all acquainted with ecclesiastical history knows that this has *always* been the case from the days of the apostles; and yet you not only deny this fact, seen and read of all men, but affirm that it cannot be a fact because "the Lord God formed man of the dust of the ground," &c.!!

If that is not overwhelming logic I have never seen any!

But as if not satisfied with this bold denial of a well known fact, the Examiner adds, if it is so, well, it only proves that christianity was early corrupted, and you have all gone astray. Really the Christian world ought to be thankful to somebody for raising up the *Examiner* to set us right, even though it be so near the second coming of Christ, which you say "is nigh." What a pity that the Bible had not been so written that this important "life theme" could have been found in it before this "eleventh hour." If your view be correct you ought to give the world a little space for repentance, now that you have discovered and given her the truth, seeing that she has never had any before.

7. You "deny" that the great body of the Jews understood the Scriptures to teach that man has a soul distinct from the body, that lives after the body dies; and your "proof" is Gen. 2, 7, Psa. 6, 5, &c.—the same passages by which you prove that a vast majority of Christians do not believe in the immortality of the soul. The argument is like this: a man asserts that Mr. Storrs believes that the wicked will be annihilated. But I "deny" it, and say it cannot be so, because the scriptures say, Matt. xxv. 46, that "these shall go away into *everlasting punishment*;" or 2 Thess. i. 9, that "they shall be punished with *everlasting destruction*." Would such a process of reasoning be considered legitimate by the *Examiner*? And yet this is principally the style of reply to my facts. "It cannot be so because the scriptures say so and so."

But you are compelled, after all, to admit, that the great body of the Jews, to whose patriarchs and prophets God and angels appeared and talked, to whom he gave the Law from Sinai, and whose "holy men of old" He "moved by the Holy Ghost," to write the Pentateuch, and the Psalms, and the Prophecies; this people, you admit, held to the immortality of the soul. But you affirm that they learned it of the "heathen," in "Babylon," and your proof is that "Dr. Campbell says, the Hebrews adopted some of the ideas of the Babylonians, &c., upon subjects upon which their own oracles were silent." Very well, but their own oracles were *not* silent upon this subject, as my numerous texts from the Old Testament heretofore quoted abundantly prove. And you yourself profess to believe them not "silent" upon the subject, but very full *against* man's immortality.

But the Pharisees and Essenes, who probably knew as well as anybody else, where they got their religious views; constantly declare that they obtained them from their sacred writings. This you will not "deny." How then can you assert that they obtained the doctrine of the immortality of the soul from the heathen in Babylon? But as you furnish no proof whatever beyond your "assertion," I need spend no more time upon this point. The voice of the Jewish people, whom God taught from heaven, personally, and by angels, and Patriarchs and Prophets, is against you. They understood the Divine Oracles as I understand them; and none but the Sadducees, (against whose error in this respect, Christ himself bore witness, Luke xx. 27), ever dreamed of attempting to prove human annihilation from the Word of God.

8. You deny that St. Paul held to the doctrinal view of the Pharisees, except on one point—the resurrection of the body. Paul declares, Acts. xxiii. 6, "I am a Pharisee, the son of a Pharisee;" and though it is true that the resurrection of Christ, which he preached, was the great point upon which he was "called in question," it by no means follows that he was not a Pharisee also upon their other cardinal doctrine, the immortality of the soul. On the contrary, if he dissented from them upon so prominent an article of their belief, common honesty would have required that he make the exception distinctly, especially when broadly proclaiming "I am a Pharisee." What would be

thought of a man who should say unqualifiedly, "I am a Universalist," and yet believed in the eternal punishment of the wicked? And yet your effort to make St. Paul testify to the death of the soul, puts him in precisely this predicament. If I believed him capable of such dissimilation you might be welcome to his support.

Let it be remembered, that the Pharisees held to the immortality of the soul as strongly as they did to the resurrection of the dead, that Paul openly declared himself "a Pharisee," and what shall we make of his statement, 2 Cor. 12 : 23, that he did not know whether he was in or out of the body on a certain occasion? or his desire to "depart and *be with Christ*," Phil. 1 : 23, instead of "abiding in the flesh?" and his talk, 2 Cor. 5 : 6, about being "*absent from the body*," in order to be "*present with the Lord?*" Could a man proclaim himself a Pharisee and write in this way and not be understood to teach the separate and immortal existence of the soul? If the Examiner can believe it, I do not envy him his easy and elastic faith.

9. I come now to notice your reply to my argument, founded upon the dying testimony of the first martyrs for Christ. You first misrepresent it by several times calling it an appeal from the Bible "to the Fathers." Now I am sorry to be obliged to contradict you by saying that I have *not* left the Bible, nor appealed to "the Fathers" at all, I simply appeal to a *fact*, which, with all his courage the Examiner has not the hardihood to deny, that "of the thousands of Christian martyrs, who sealed the truth with their blood, during the first three centuries of the Christian era, not the first one gave expression in his last moments to the doctrine of the death of the soul." On the contrary, their invariable hope was that they should enter at once into heaven. And I cite this fact to show that the first Christians understood the Bible as I do, and not as interpreted by the Examiner. And this you pronounce an appeal to the Fathers!

An appeal to "the *Fathers*" is an appeal to their *opinions, expositions*, and *practices;* but mine is an appeal to a well known *fact*, attested by all ecclesiastical history; and I cite *Eusebius*, not for his *opinion*, but as the oldest ecclesiastical historian, to attest a *fact* which you dare not deny. And it is easy to see that you feel the force of this fact; and as if in desperation, not knowing what to do, you appeal to a "Roman Catholic historian," to give color to an insinuation that the ecclesiastical history of Eusebius is "spurious!" True, you do not say this in so many words, but you might as well. And you even make Mosheim testify against the genuineness of EUSEBIUS.

Now as you have cited Mosheim to give color to your insinuation, that Esebius Ecclesiastical History is a "spurious book," it is but fair that your witness testify directly to the point. Allow me the pleasure, then of introducing REV. JOHN LAWRENCE MOSHEIM, D.D. *Chancellor of the University of Gottingen.*

Quest. Dr. M. you have been referred to as giving countenance to the idea that the Ecclesiastical History of *Eusebius Pamphilus* is "spurious:" what do you think of *Eusebius?*

Ans. Eusebius, bishop of Cesarea, was one of the most eminent writers of his time. He was a man of vast reading and erudition, and one who has acquired immortal fame by his labors in ECCLESIASTICAL HISTORY, and in other branches of theological learning." Vol. i. p. 237.

Q. What do you think of his History?

A. "It is a most valuable treasure; though less full and complete than could be wished." Ibid. p. 238, Note 5.

Q. What do you think of the insinuation that it may be spurious?

A. "*Eusebius* was an impartial historian, and had access to the best helps for composing a correct history which his age afforded." Ibid.

That will do Doctor, till you are cited again by the *Examiner* to impeach some other historian.

10. You next proceed to show that the dying words of *Polycarp*—"among whom (the martyrs) may I be received THIS DAY," &c., "may express no more than a prayer that God would *accept* him, &c." "*May* express." Yes indeed! And the plainest language "*may* express any thing you choose, if you are allowed to warp and twist it to suit yourself. Why did you not make "*this day*" mean the day of Christ's second coming, as you did in Luke, 23 : 43.—"*To-day* shalt thou be with me in paradise?" Verily with your gum elastic "interpretation," I do not see how any thing can be proved to your satisfaction, by any testimony, human or divine.

11. A little further on you give us another specimen of your frankness and candor, by professing to believe in the eternal punishment of the wicked. And yet every reader of your sheet knows that you do not even believe in the eternal *existence* of the wicked; much less in their eternal punishment. But this was probably the best reply you could make to the testimony of the dying *Polycarp* and *Biblias*, that the wicked are not to be annihilated, but to be punished forever; so I will not blame you for meeting an unanswerable argument with a pun. Even this is better than you did by the balance of my proof, which you thought prudent not to notice at all.

12. I do not deny that the primitive martyrs died in hope of the resurrection, but affirm and have *proved* that they died in hope also of entering *at once* upon the joys of an immortal life. And it is more than in vain for you to attempt to attribute this hope to "pagan philosophy." Had they followed this, they had never been burned or torn piecemeal by wild beasts, for Christ's sake. It was their steadfast *refusal* to believe the pagan philosophy, that brought them to the stake and the amphitheatre; and for you to attribute their hope of speedily entering heaven to a belief in the Paganism they died rather than embrace, is enough, were it possible, to call these illustrious witnesses back to earth, to vindicate their insulted honor! But to such lengths will men go, when they have set themselves to build up a new sect, rather than be convinced of their errors, and forego the advantages to which they aspire.

13. After attempting to impeach *Eusebius* you

profess to quote him *against me* to show that "some Christians did hold to the death of the *entire man*, &c." Indeed! And who has denied that? But find me an instance where a *Christian martyr* who *died* to attest the truth of Christ, expressed a hope in his last hours, that he should fall into oblivion at death, to awake not again for a thousand ages. For such testimony, (and it is the only testimony to the point) you will search in vain.

But let us see what kind of "Christians" those were whom you have cited as holding to the death of the soul. To settle this point I will not go beyond the author and the *chapter* from which you have quoted, but will quote the whole connection fairly, putting your quotation in brackets.

"But about this time, also, other men sprung up in Arabia, as *the propagators of false opinions*. These asserted that [the human soul, as long as the present state of the world existed, perished at death, and died with the body, but that it would be raised again with the body, at the time of the resurrection.] And as a considerable council was held on account of this, Origen being again requested, likewise here discussed the point in question with so much force, that those who had been before *led astray*, completely CHANGED THEIR OPINIONS."

The above is the entire chapter, from which the portion in brackets is quoted by the *Examiner*, to prove that some of the primitive "Christians" held to the death of the soul! And that, too, when the testimony was before his eyes that these persons were *not* recognized as "Christians," but on the contrary, were branded in the same line from which he begins to quote, as "the propagators of *false opinions!*" Why did not the *Examiner* instance the *Sadducees* as specimens of "Christian" materialists? They existed some centuries before these distinguished "Christians," and certainly held to the same annihilationism.

But Origin argued immortality "with so much force," that these "propagators of false opinions" completely *changed* their opinions. They must have been quite weak in the faith to be so easily converted.

The reader will not fail to see that by garbling the quotation, "the Professor's own witness" is made to bear testimony to the "fact," that some early "Christians" held to the death of the soul; when the *fact* is, that *Eusebius* bears testimony to the very opposite—that these persons were *not* "Christians," but "propagators of *false opinions*" who had been "*led astray*" by some new light "*Bible Examiner*," that had crossed their path. If this is a specimen of Mr. Storrs' method of quoting authors, we shall know what confidence to place in his quotations hereafter.

14. You then go on to quote the "fathers" to almost any extent; (how correctly I shall not take the trouble of ascertaining,) to show that a few held to the Saddusaic doctrine of annihilation during the first three centuries. And who doubts it? But what does this argue against the unanswerable *fact* that no man or woman holding this view ever came to the stake, and died exulting in the hope of a sleep of ages in the grave? No, no. Those who *died* for Christ, were those who expected to go at once to heaven; but the annihilationists were those who were easily persuaded to "change their opinions."

And here I beg the reader to observe that the *Examiner* and not "Prof. Mattison" has first raised the issue and cited the "fathers" to show what "*opinions*" they "held." For myself I care not a straw about their opinions; but as the Examiner has thus actually appealed to the fathers, (which I had not done, and do not wish to do,) I will offer to *prove*, if Mr. Storrs dare deny it, and will give me space in his paper, that "the fathers" from first to last regarded his doctrine as "*heresy*," and never spoke of it in any other light. And yet I had rather have the dying testimony of one martyr, as to how he understood the scriptures respecting the life to come, than the opinions of all the "fathers" put together. But you seem to prefer the "opinions" of the "fathers," and have appealed to them, and I offer to array them against you to a man, if you will consent to hear them. But I prefer to keep to the "sure word of prophecy."

15. In reply to the well known *fact*, that the vast majority of Protestant Christians, in every age, have understood the scriptures as I have explained them, you say, "the church of Rome has propt itself up in the same way' &c." But do all Papists *read* and *study* the Word of God as do Protestants? If not, your parallel is at an end, and your reply a fallacy. And of what avail is it for you to cite half a dozen names of persons whom you say have held to annihilation? Does that counterbalance the fact that ninety-nine of every thousand Protestant Christians that now live, or ever have lived, held or hold the very opposite of your views?

Besides, I *deny* that either *Luther*, *Tyndal*, or *Calvin*—all of whom you claim—held to the doctrine of the death of the soul, which you attribute to them. The whole tenor of their writings, from first to last, is a palpable contradiction of this claim, and it is only by serving them as you served the chapter from Eusebius, that they can be made to teach any other doctrine than that now held by their followers, the Lutheran and Calvinistic churches of the globe.

16. You repel, with some spirit, the incidental allusion to the fact, that all Atheists, and what are called the "mortal Deists," hold with you, to the death of the soul. I did not use it as an argument, for that fact does not of itself prove you to be in error. And yet it is a remarkable *fact*. Not that they held to the resurrection of the dead as you do; but on the single point of the death of the soul, you are perfectly agreed. But I may show that argument to better advantage hereafter.

17. Having replied at length to your very ample "response," I will now cite a few more scriptures by which to test the correctness of your theory.

In your third and fourth responses you have argued at length that man has no "soul" or "spirit" distinct from his animal life—that the "soul" and "spirit" so often predicated of man in the Bible are the "*breath*" merely, by which he lives like other breathing animals. Indeed great

pains are taken by you, and by your associates in error, to make your readers believe that the terms rendered "soul" and "spirit" when applied to man, mean simply his "*breath*." To prove this, you and others dabble in Greek and Hebrew, and parade the terms "RUACH" and "NESHAMAH" and "PNEUMA" in capitals, as if such a surprising exhibition of learning must settle the question. Now I have several lexicons at command, and might flourish Greek and Hebrew, if disposed, as well as yourself; but you know as well as I do that "RUACH" conveys no meaning whatever to the common reader, till he is informed by some one *what it means*, and my assertion that when applied to man, it almost invariably means the *immortal spirit*, is just as good as yours that it means only his "*breath*." And so of "PNEUMA," &c. To dabble in these terms therefore, in a popular discussion, in order to find the truth, is like inviting our readers into a Florida cane brake in search of a rail-road. It is simply mistifying the whole subject.

But there is a process by which the correctness of your assumption can be tested; and one which common readers can understand. If the original terms rendered "*soul*" and "*spirit*" in our English version mean simply the "*breath*,"—as you have argued at length—then if we put the word "*breath*" in the place of the terms "soul" and "spirit," wherever they occur, our bad translation will be rectified; and the texts will convey to us their exact meaning. Let us try your critical "interpretations" by this rule.

Psa. 19: 7.—"The law of the Lord is perfect, converting the BREATH." Psa. 86: 4.—"Rejoice the BREATH of thy servant: for unto thee, O Lord, do I lift up my BREATH." Psa. 106: 15.—"And he gave them their request; but sent leanness into their BREATH." Matt. 10: 28.—"And fear not them which kill the body, but are not able to kill the BREATH: but rather fear him which is able to destroy both BREATH and body in hell." Matt. 26: 35.—"Then said he unto them, my BREATH is sorrowful even unto death." Luke 12: 19.—"And I will say to my BREATH, BREATH, thou hast much goods laid up for many years." 1 Thess. 5: 23.—"And I pray God your whole spirit and BREATH and body be preserved blameless, &c." Heb. 6: 19.—"Which hope we have as an anchor to the BREATH." Heb. 10: 39.—"But we are not of them who draw back unto perdition; but of them that believe to the saving of the BREATH." James 5: 20.—"Let him know that he which converteth a sinner from the error of his way shall save a BREATH from death, &c." 2 Pet. 2: 8.—Lot, dwelling with the Sodomites, "vexed his righteous BREATH from day to day."

These are a few samples out of hundreds that might be given, in which the attaching of your sense to the original terms rendered "*soul*" would turn the Bible into nonsense. And the same result follows if we understand the terms rendered "*spirit*" in the sense of "*breath*," as the following examples will show:—

Job 32: 18.—"For I am full of matter; the BREATH within me constraineth me." Job 34: 14.—"If he set his heart upon man, if he gather unto himself his BREATH, [spirit] and his BREATH [soul]." Breath, and spirit, then, are not the same. Eccl. 3: 21.—"Who knoweth the BREATH of man that goeth upward, and the BREATH of the beast that goeth downward to the earth:" And who ever thought there was such a difference between the "breath" of a man and that of a brute?

And besides, what of those numerous marine and other 'beasts' that have no "breath," if literal "*breath*" is meant?

Acts 23: 8.—"For the Sadducees say there is no resurrection, neither angel nor BREATH, but the Pharisees confess both." Also ver. 9.—"If a BREATH or an angel hath spoken to him." Rom. 2: 29.—"Circumcision is that of the heart, in the BREATH." Rom. 8: 16.—"The Spirit [breath?] itself beareth witness with our BREATH that we are the children of God." 1 Cor. 2: 11.—"For what man knoweth the things of a man, save the BREATH of a man that is in him?" 1 Cor. 5: 5.—"To deliver such a one unto Satan—that the BREATH may be saved in the day of the Lord Jesus." 1 Cor. 6: 5.—"For ye are bought with a price: therefore glorify God in your body and BREATH which are God's." 2 Cor. 7: 1.—"Let us cleanse ourselves from all filthinesss of the flesh and BREATH." Gal. 6: 15.—"Brethren, the GRACE OF OUR LORD JESUS CHRIST be with your BREATH. Amen!"

Such is the havoc that your theory makes with the word of God, simply because you attempt to get that out of it which is not there. If the original words rendered "*soul*" and "*spirit*," mean the literal "*breath*" of man, as you and your school argue, the Bible becomes at once one of the most unintelligible, not to say ridiculous productions, that was ever written. You have no alternative: if your new interpretations are correct, these consequences follow, and you cannot escape them.

New York, Jan. 4, 1855. H. MATTISON.

[Response next page.]

Sin Finished.

BY M. C. A.

"Sin when it is finished, bringeth forth death."
St. James 1: 15.

O blissful thought! sin shall be finished,	Rom. 6: 21.
God's glorious works no more defaced,	Rom. 8: 21.
And sinner's proud shall be destroyed,	Ps. 145: 20.
Wandering stars for aye disgraced.	Jude 13.
Finished! throughout God's vast dominions,	2 Pet. 3: 13.
So his most holy truth declares;	Is. 8: 20.
For sin and life can have no union,	Rom. 6: 23.
Fire and corruption none ere spares.	Matt. 3: 10, and 2 Pet. 2: 12.
Finished! no more to vex the righteous,	2 Pet. 2: 8.
His eye, and ear, and heart to pain,	Rev. 21: 27.
The works that were pronounced perfect,	Deut. 32: 4.
No more shall suffer blight or stain.	Rev. 21: 4.
Finished! by his Almighty fiat,	Ps. 33: 9.
"Behold I make all things new,"	Rev. 21: 5.
Rejoice ye blessed, 'tis recorded	Rev. 1: 2.
By him, the faithful and the true.	Rev. 1: 5.

BIBLE EXAMINER.

NEW YORK, FEBRUARY 1, 1855.

Response to Prof. Mattison.

BY THE EDITOR.

We have inserted the article of the Prof. though assured it is nearly all irrelevant to the question at issue between us. We informed him that we so regarded it, but as he differed from us in opinion of its relevancy, we proposed to him to submit that question to a committee, one half chosen by himself and the other by us, all from among those who had read our discussion: to their decision we agreed to submit. But such reference the Prof. declined, and insisted on being himself "Judge and Jury" in that matter. We then invited a few judicious friends, and asked their opinion and advice. They were unanimous that the article was irrelevant, but advised us to allow the Prof. his way in the matter. We have done so, and the article is before our readers.

We shall pass over his introduction, and make as few remarks as possible on his first *six* items.—At the "7"*th* we follow him as heretofore, making our notices to correspond to his *numbered* items. Let the reader observe this, and if need be turn back to the corresponding figure.

The first point we shall notice is the Prof.'s illustration relating to "testimony." If it means anything, so far as we can see, it means that the EXAMINER and its readers are as ignorant of the plain *testimony* of the Bible as Germans are of English; and hence it becomes as necessary for us to let him *interpret* its language as it would be to "translate" English into German for a German jury! Rome has talked in the same way, and with just as good reason. But plain men can understand plain English, when it is in their own tongue, as well as the Prof.

On the subject of *interpretation* we have never questioned the Prof.'s right, nor censured him for exercising that right. But his right to make *another* question, than the one we agreed to discuss, the ground of argument, and call that "*the* question," and "*real issue*," as he has done, we do deny, and shall continue to deny. And his right to seek testimony not found in the Book which we agreed, at the outset, should be the *standard* by which the question at issue was to be decided, we did question and do still. If the Prof. wishes to bring in the testimony of the so-called "Fathers," or martyrs, we think he has no such right without first gaining our assent to discuss the question of their belief. The question is not, in *this* discussion, what did the "Fathers" or martyrs believe? but—"Does the *Bible* teach?" &c.

The Prof. is at full liberty to follow us with *criticism* or *interpretation* so long as he keeps in the Bible; and his insinuation that we refuse to let him do so is an entire misapprehension.

He has labored from the outset to draw us away from the true question: he has tried to drag in the nature of God and angels; yes, the *state of the dead* has been a prominent topic with him; though we had refused to discuss that topic till the one we proposed for discussion was settled. Let the reader turn to the EXAMINER for May 15, 1854, p. 152, and see what we said in reply to the Prof.'s proposition to discuss the question of the conscious state of the dead. For the sake of those who cannot make the reference we give the following extract from our reply to him at that time.

"We have had several interviews with Prof. Mattison, and wish to be as accommodating as possible; but we stated to him *distinctly* if we went into a discussion we should *insist* upon the previous question being settled at the outset, viz:—

"*Does the Bible teach that the creature man—which the Lord God formed of the dust of the ground—has a superadded entity called the soul?*"

We then added—

"On the question, as we have stated it, *we take the negative*. The Prof. says his "question *involves*" this "prior" one. If he is willing to *affirm* this *prior* one, our columns are open for him to proceed, and we shall be happy to have him do so.

"When that question is settled—if the Prof. succeeds in establishing the *affirmative*—the next will be—

"*Does the Bible teach that the soul is immortal—not liable to die, or, to lose all life and consciousness?*

"If these two questions can be settled *affirmatively*, then the Prof.'s question follows naturally, and will be easy of solution, and shorten the discussion materially."

With these plain and positive statements, on our part, the Prof. entered on the discussion; but instead of keeping to the question agreed upon, he has traveled to heaven, to find the nature of its inhabitants—he has gone in search of the dead ones, and made that a principal topic, which we had refused to discuss till the one we proposed was settled. Not only so, he has made the *immortality* question to come into his traces, and the final state of the wicked; and at length has found out that "THE question" and "real issue" is the "genuineness" of the EDITOR'S "interpretations" or his own! What will be his next plunge we cannot say, and *personally* we as little care, inasmuch as such a course is demonstration that he has no Bible testimony to

sustain his "affirmative" of the real question at issue.

The Prof. complains that we so often accuse him of dealing in "assumptions." The readers of the EXAMINER can judge whether our accusation is just.

He talks of our "unwillingness, if not refusal, to be held to the Bible rightly interpreted," &c. That is, we have not been willing that the Prof.'s *interpretation* should be the rule of our faith: neither is he or his school willing the POPE'S "interpretation" should be the rule of their faith; though the POPE has often "assumed" it should be. We shall wait patiently for the Prof.'s promised notice of our "seven passages of Scripture;" as he has not seen fit to give them any attention yet.

The Prof.'s reiterated assertion of what has "*always* been" the belief of Christians "from the days of the apostles," may be found wanting when weighed in the balances of history.

We have no power "to give the world," nor a worldly church, "a little space for repentance" for its corruptions of the truth of God: nor will the day of the "second coming of Christ" be put off to accommodate those who give sad evidence that they "love" *not* "his appearing."

"7." We have made no attempt to "prove that a vast majority of Christians do not believe in the immortality of the soul;" but that no part of the Jews ever believed that doctrine till corrupted by the heathen, at a late period of their history. Our proof that they did not believe it is their own oracles; and none of the Prof.'s "numerous texts from the Old Testament" prove, or affirm, that man has such a distinct, superadded *entity* as he calls the soul: therefore, it is useless to talk about its immortality while the fact of such an existence is not manifested. What if "the Pharisees and Essenes" did "declare that they obtained" their views about souls from "their sacred writings?" So does the POPE declare he gets his *Purgatory* from the teachings of the Bible; and Prof. Mattison declares he gets his views from the Bible. Does that make Purgatory a certainty? and the doctrine of a "superadded entity called the soul" a truth? "The voice of the Jewish people" who *refused* to hear Christ, we admit, "is against" the theory advocated by the EXAMINER: and they put the Son of God to death for announcing to them that except they eat his flesh and drink his blood they had *no life* in them. The whole of the sixth chapter of John's gospel shows what the real contest was between the Pharisees and our Lord. The Pharisees believed in an undying entity of some kind, in man; the Saviour condemned that doctrine; showing that a future and eternal life was only to be had through him, and by a resurrection "at the last day."

"8." If Paul *was* a "Pharisee upon" the "doctrine of the immortality of the soul," it is strange indeed that he *never once*, in all he spoke or wrote, said so! "On the contrary, the apostle always taught that the *resurrection* from the dead was the only hope for a future life; and "common honesty would have required that he make the exception distinctly" of an immortal, superadded soul-entity, that could *not* die, if he believed it. But such an announcement he never made. The Prof.'s illustration by a man declaring himself a Universalist, if available, proves Paul believed in the *transmigration* of souls, for the Pharisees believed it. Paul stated just wherein he was a Pharisee, *viz:* In the belief of *a resurrection*. The Prof.'s questions on certain texts of Paul's writings have been all answered in the discussion, the past year, to which the reader can refer for answers.

"9." The Prof. says, he has not "appealed to the Fathers at all." We let that declaration pass for its weight: but his "assumption," that *not one* of the Martyrs, during "the first three centuries of the Christian era gave expression to the doctrine of the death of the soul," we have "the *hardihood* to deny;" and the "courage" of the "EXAMINER" is fully equal to this denial, as the Prof. has probably learned by the article in our columns of January 15th. The Prof.'s "appeal to a well known FACT," on this subject, is as truly without foundation, *in fact*, as many other similar appeals. We "dare deny," that he has such a "fact" as he pretends; and we "feel" *no* "force" in his pretended "fact" because it is not one. Does he understand us now?

His "assumption" that we have attempted to prove that the "Ecclesiastical History of Eusebius is spurious;" or that we brought Mosheim, or any other witness, with that *design*, is a pure mistake: we did no such thing. The "history of Eusebius" may be all accurate; but that many things attributed to the "*fathers*" are undoubtedly spurious, there can be no reasonable doubt. Mosheim attests to this *fact*, as well as to the general correctness of Eusebius as a Historian. It is not true that we "make Mosheim testify against the genuineness of EUSEBIUS." Hence the Prof.'s labor on that point is lost.

"10." Our "*may express*," which the Prof. here attempts to turn to ridicule, proves to be a

fact on the question of Polycarp's meaning, as the reader has seen in the EXAMINER of Jan. 15th, and which we shall repeat soon.

"11." As all the Prof. says, under this numbered paragraph, is of a *personal* character, we let it pass for its value.

"12." The Prof. has "affirmed," but he has *not* "*proved* that the Martyrs died in hope of entering *at once* upon the joys of immortal life." Paul declares that immortality is put on at the *last trump*, and by a resurrection; and that if there is no resurrection of the dead, men had best make the present gratification of their senses their absolute pursuit: see 1 Corth. 15: 32, 52—54. But the Prof. has the "hardihood" to dissent from Paul and appeal to "Polycarp", and others of the "Fathers;" with what truth we shall yet see.

The Prof.'s insinuation, that we are actuated by the desire "to build up a new sect," is without foundation, as our whole course for the last fifteen years fully demonstrates; and all who have been acquainted with us can testify. We have often been urged to organize churches, and as steadily refused to have any thing to do in such sectarian work. Our "aspirations" are to spread the truth of God, "and forego the advantages" of sectarian *Pettifoggers*, whose concern is to "receive honor one of another, and seek not the honor that cometh from God only:" see John 5: 44.

"13." We again affirm that we made no "attempt to impeach Eusebius," and the Prof.'s reiterating that charge shows him to be a careless reader.

To the many words of the Prof. about our "garbling the quotation" from his "own witness," we reply—if it be a garbled extract it does *not* represent the faith of the persons spoken of *falsely*, but truly, the Prof. himself being witness. True, he undertakes to make it appear that those persons held "false opinions." How does he do that? Is it by an appeal "to the law and the testimony?" No: he had tried that in vain. He appeals to the *opinion* of *Eusebius;* and the masterly "force" of "ORIGEN," the prince of Spiritualizers, and advocate of the "*pre-existence* of souls!" A worthy advocate of "superadded entities!" who literally made a *eunuch* of himself, showing how clear an understanding he had, and how worthy he is of the high honor of crucifying truth, and of being the *father* of the Prof.'s *soul-entity* theory. Yes, the same Origen was the great corrupter of the word of God; and the "council" at which he made the mighty struggle to put down truth is worthy to be ranked with the "council" called by the "Chief priests and Pharisees," the conclusion of which was, that they would put Christ "to death." See John 11: 47–53. It seems that these prototypes of Origen were as successful as Origen himself, for they succeeded so perfectly that many "who had been before *led astray*, completely CHANGED THEIR OPINIONS;" and from crying, "*Hosanna! to the Son of David*," were led to cry, "*Away with him; crucify him*, CRUCIFY HIM!"

As we have said thus much of Origen, who "reasoned with such *force*," we will add a few *forcible* "*facts*" for the Prof.'s help in giving weight to the Origenic *soul-entity* doctrine. Origen believed that all human souls had a *pre-existence* in a "heavenly state;" in which state they contracted "guilt."

"Although he considered Adam to be a true, historical person, yet he could regard him in no other light than as the *first incarnate* SOUL which had fallen from *the heavenly* state of existence. Paradise *** he represented as a symbol of a higher spiritual world, Adam being the type of mankind at large, of all fallen souls."*** "Origen had admitted the doctrine at least, as one which could not be directly disproved, that *fallen souls* might, through total degeneracy, sink down even to the *bodies of brutes*."*** "Origen, like the Gnostics, placed in man's fallen nature three principles, the *sarkikon*," [the flesh], "the *psuchikon*," [the soulical, or animal], "and the *pneumatikon*" [the spiritual].*** "The spirit (*pneuma*) is the highest element in man's nature."*** "It is not liable to be affected by sin, or to be corrupted or alloyed by any thing foreign. Nothing evil, nothing but what is divine, can proceed from it." *** "He says that where Paul opposes the *pneumatikos*, to the *psuchikos*, (1 Corth. 2. 14, 16,) he describes the latter only, and not the former, as men;—since man consists of body and soul, but the *pneumatikos* is more than man."*** "And connected with this severance of the *pneuma*" [spirit] "from the *psuchee*" [soul] "as the purely human element, is his doctrine, that those in whom the *psuchee* surrendered itself to the guidance of the *pneuma* would persevere in the unity of this existence animated by the *pneuma*, and rise in its perfected state of their essence when thoroughly penetrated by the *pneuma*, to a higher life after death; but those in whom the *psuchee* always resisted the *pneuma*, would after death be forsaken by the latter, which would return to God from whence it came, while they themselves, separated from the *pneuma*, would be given up to woe;—a doctrine it is very difficult to reconcile with Origen's idea of a purifying process going on after death, and of the UNIVERSAL RESTORATION as the final end of *all things*."

The foregoing we have extracted from DR. NEANDER'S "*General History of the Christian Religion and Church;*" Vol. I. pages 625 to 629. It will be seen by it, that Origen held many other strange and false notions besides that of an "*im-*

mortal soul." It will also be observed, that he did not hold to "eternal punishment;" nor that the *soul and spirit* are the same, as Prof. Mattison contends without one particle of scripture authority. Yea, Origen maintained the *spirit* did not and could not sin; but that *souls* could and did sin and fall in a "pre-existent, heavenly state," and that "Adam was the first incarnate soul which had fallen from the heavenly state of existence." Such, in brief, was Origen, the *forcible* defender of immortal-soulism; yet far more consistent than the *soul-entity* defenders of these days; as he would have all souls finally restored to holiness and bliss—from which they fell in their previous existence—while modern defenders of soul-entites, who claim to be "Orthodox," would keep the largest portion of them in unending and horrible torments, with no chance ever to escape.

We have seen what Origen was theoretically; and he is truly worthy to stand at the head of the Prof.'s school, as the establisher, if not the inventor, of the soul-entity theory; which has nourished and brought up Papacy with its purgatory; filled the Church with restorationism; and produced the ripe fruit of the "spirit-rapping" delusion of these last days. Be it remembered,—Origen *forced* the Platonic philosophy of souls upon the Church, and crucified the truth, of life and immortality only through Christ and by a resurrection from the dead.

On the Prof.'s imputation of "garbling," we are compelled to say, that he is the last man who should have ventured on such a charge; for he, himself, had "garbled" the prayer of Polycarp, and made him say just the reverse of what he really said. In our reply to the Prof., in our last response, we had not Eusebius' history at hand, and could not say positively what Polycarp did say; and hence left it with the simple remark, that "Supposing Polycarp to have uttered the words"—that the Prof. said he did—"it may express no more than a prayer that God would *accept* him, in the offering he was to make, that day, of himself, as other martyrs had been accepted before him, in their sufferings." Without the work of the historian to refer to, we could not speak more positive on that point, at that time; but our impression was, that we had given the true sense of the martyr's prayer. It is now demonstrated that we were *correct* in that impression; and the Prof. falls under the censure of "garbling" the prayer of the dying martyr, and attempting to make his "garbled" extract prove just the reverse of the *fact:* and that same prayer is proof of the fact that Polycarp himself did believe in the death of *his soul*, as he looked for "the *resurrection*" of *it*. The passage in Eusebius, which the "Prof. "garbled," is the following, which we here quote from the article of H. L. HASTINGS, in the EXAMINER of Jan. 15th. The part in brackets is all the Prof. gave us of Polycarp's prayer:

"But he, (Polycarp) closing his hands behind him, and bound to the stake as a *noble victim*, selected from the great flock, an acceptable sacrifice to Almighty God, said: 'Father of thy well-beloved and blessed Son Jesus Christ, through whom we have received the knowledge of thee. The God of angels and powers, and of all creation, and of all the family of the righteous that live before thee, I bless thee that thou hast thought me worthy of the present *day* and *hour*, to have a *share* in the *number of the martyrs* and in the cup of Christ, *unto the* RESURRECTION *of* ETERNAL LIFE, BOTH *of the* SOUL *and* BODY, in the *incorruptible felicity* of the Holy Spirit. [Among whom may I be *received in thy sight* this day] as a *rich and acceptable sacrifice*, as thou the faithful and true God hast prepared, hast revealed and fulfilled. Wherefore on this account, and for all things, I praise thee, I bless thee, I glorify thee through the eternal High Priest Jesus Christ, thy well-beloved Son. Through whom glory be to thee with him in the Holy Ghost, both now and forever. Amen.'"—*Euseb. B. iv. chap.* xv.

Was there ever a more suspicious piece of "garbling" than that of the Prof. in this case? Yet he has the "hardihood" to challenge us to find him "an instance where a *Christian Martyr*—expressed a hope in his last hours, that he should fall into oblivion at death, to awake not again for a thousand ages:"—then he adds—"For such testimony you will search in vain."

Here is Jesuitism in the extreme. First: "Oblivion" is no object of "*hope*," and we never were so ignorant of terms as to suggest such an idea: hence the Prof.'s "boasting" challenge is without point. Second: If the Prof.'s challenge had embraced the simple question of the *expectation* of the "Christian Martyrs" we would answer him—POLYCARP, himself, unless corrupted by the Prof., is ample "testimony" that he believed his *soul* would "fall into oblivion" till the "*resurrection of soul and body.*" Thus his language shows that he had no faith in *such a soul* as the Prof. and his school contend for.

"14." All the Prof. has said here may pass for what it is worth to him; but we "dare deny" his assumptions, and will give him "space in the EXAMINER," to reply to H. L. HASTINGS on the question of the faith of the "Fathers:" but if the

Prof. "prefers to keep to the 'sure word of prophecy'" we hope he will do so for time to come, in his discussion with us.

"15." The Prof.'s remarks, in this numbered paragraph, may pass for their value, as "*assertions*," till better evidence appears; then will be time enough to meet his *denial* of the "*facts*" we have presented on the views of LUTHER, TYNDAL, and others. When we have the advantage of his extensive knowledge "of the globe," we can tell what it's worth.

"16." This paragraph we pass without remarks.

"17." The Prof. here sets out with an affirmation that is incorrect. We presume it arose from misunderstanding. We have no where said that the "soul and spirit so often predicated of man in the Bible are the *breath* MERELY," &c. We do deny that the term *soul*, "predicated of man in the Bible," is ever used to signify "a superadded entity" to "the creature man which the LORD GOD formed of the dust of the ground;" and the Prof., in our judgment, has utterly failed to prove that it does. Our reference to "Greek and Hebrew" does not seem to please him. He tells us he has "several lexicons at command and might flourish Greek and Hebrew, if disposed," &c. We should really like to see some of his *flourishes* in that way. It happens he did make *one* "flourish" of that kind; and we do not wonder he has not felt "disposed" to make another. See BIBLE EXAMINER, volume 9, page 259, paragraph 4; and our response page 266, paragraph "4." About one year since, when the Prof. commenced his attack on us, in his pulpit, by a series of discourses against our views, he gave utterance to the following sentiment—

> "Not one of the advocates of this doctrine knows anything about Greek or Hebrew. We do not speak at random when we assert, that not one of the advocates of this theory can translate one passage of Greek or Hebrew if it would save his neck from the halter."

This was said publicly, and before our discussion in the EXAMINER commenced. Then he seems to have felt it all important that we should know "Greek and Hebrew" in order to judge of truth! Now, that he has shown himself ignorant of Greek and Hebrew, even with the help of his "Lexicons," which he says he has "at command," he wishes us to lay aside such help as useless! The Prof. "dabbled" just enough in Hebrew and Greek to show that he did not know what words were translated "*ghost*;" and that *ghostly* "flourish" perhaps has haunted him ever since; so now he condemns our going to Hebrew and Greek! If the Prof. finds himself in a "Florida cane-brake in search of a railroad," to start his "superadded entity," we cannot help it; he led the way; and if he has fallen into a pit he alone is responsible for it.

We again say, we have no where argued—as the Prof. affirms—that "The original terms rendered *soul* and *spirit*, in our English version, mean *simply* the breath:" hence, his attempt at the ridiculous, by an array of texts, substituting "*breath*" for those terms, is purely a "great waste of powder," and of no force.

We have shown what is the "*primary*," or *first* sense of these terms; but the idea that they are used in all cases to mean "*breath*" never entered our mind, nor found place in our words, yet the Prof. "assumes" to make us responsible for that one idea in all the texts he has chosen to select! Is such a course a *relevant* argument on the question at issue? Let the reader judge. We might just as well affirm the Prof. maintains the terms "soul and spirit mean simply" an immaterial and immortal, or undying entity, and proceed to quote texts, substituting that phraseology for soul and spirit by which his theory would appear to no better advantage. Try two or three;—viz,

Psa. 106, 15, "He gave them their request, but sent leanness into their *immortal entities*." Matt. 26: 38, "Then said he unto them, My *immortal entity* is sorrowful even unto death." James 5: 20, "Let him know that he which converteth a sinner from the error of his way shall save an *undying entity* from death." Psa. 89: 48, "Shall he deliver his *immortal entity* from the grave?" Prov. 6: 30, "If he steal to satisfy his *immortal entity* when he is hungry." Num. 23: 10, "Let my *immaterial entity* die the death of the righteous." 1 Saml. 24: 11, "Yet thou [Saul] huntest my *immaterial entity* to take it." Psa. 30: 3, "Thou hast brought up my *immaterial entity* from the grave." Psa. 31: 9, "Mine eye is consumed with grief, yea my *immaterial entity* and my belly." Psa. 49: 15, "God will redeem my *immaterial entity* from the grave." Luke 12: 19, "I will say to my *immaterial soul, Immortal entity*, thou hast much goods," &c., "eat, drink, and be merry." Num. 11: "Our *immortal entity* is dried away; there is nothing at all, besides this manna before our eyes."

Our readers may judge which "theory," the Prof.'s or ours, makes the most "*havoc* with the word of God."

As to the meaning of the terms *soul* and *spirit*, the text, context, and corresponding scriptures can alone determine their meaning in any particular text: but whatever sense is attached to them, they never have the sense of a "superadded entity,"

such as the Prof. contends for in man. If they have, we have yet to learn the *fact* from some source besides *inferences* such as we have been treated with in this discussion.

To see the folly of attempting to make the term *soul* to signify a "a superadded entity" to "the creature *man*, which the Lord God formed of the dust of the ground," see the testimony of the "*American Bible Union*," in their "*Report*" last fall. The Union is in favor of a new translation of the Bible. They say—

"A peculiarity of the English version which is specially complained of, is the want of uniformity in rendering the same words and phrases."

The Union then proceed to give samples. After specifying several, they say—

"But perhaps the most remarkable specimen of numerous variety of renderings occurs in regard to "*nephish*," the Hebrew word for *soul*. This word, in the course of the English Bible, is represented by the following :
any, fish, appetite, ghost, breast, greedy, body, hath life, breath, he, creature, heart, dead, hearty, deadly, her, desire, herself, discontented, himself, life in jeopardy, mind, mortality, jeopardy of life, life, myself, lust, one, man, own, me, yourselves, person, themselves, pleasure, self, tablet, they, thyself, thing, will, will she, would have it.

Can any man, not a bigot to a theory, believe that a word having more than *forty* English representatives, is the chosen term of the Holy Spirit to express the idea of a "superadded entity—called the soul"—to the God-made *man of dust?* Let the reader answer ; and let him say, if the notion is not a pure fable.

The War in the East.

It is impossible for us to give a "summary" of the eastern war in the EXAMINER. The best late notice is that furnished by DR. BOND, in the *Christian Advocate*.

We give the following extract from that paper of Jan. 18th. We think it the most correct view of the subject and facts we have ever seen.

The allied armies had been reinforced by the arrival of 18,000 men up to the 18th Dec. What addition had been made to the Russian army was not known. The way by Perekop was open, but as rain had fallen incessantly, the roads were supposed to be impassable for teams of heavy burden. Hence, though troops could reach Sebastopol, ordinance, munitions of war, and provisions must be supplied with great difficulty and delay. It is, however, vain to speculate as to what such a military power as Russia can accomplish when all its energies are brought to bear on a single object by one individual clothed with absolute power. The allied armies now in the Crimea, including marines and sailors, doing duty on land, amount to some 160,000 men ; and will be augmented before spring to 200,000. Omar Pasha will command an army of 45,000 Turks, which are now being transported from Varna. This is a tremendous force, especially when we consider their high qualifications as soldiers and officers, with the unlimited supply England and France are able and disposed to furnish of everything necessary to the successful prosecution of war. But we must not lose sight of the fact that the seat of war is a long distance from France and England, and with all their multiplied means and appliances for the transportation of men and military stores, failures must often occur of a very embarrassing nature.

On the other hand, Russia is cut off from all means of transportation by water. Her only access to the Crimea is by way of a narrow isthmus at Perekop, and a march of several hundred miles to Sebastopol. Yet it is a fact that most of her troops which lately occupied the Danubian Principalities have been sent to the Crimea rendezvouing at Odessa and marching thence to Perekop ; so that the Russian army under Menchikoff has been greatly recruited during the autumn and early part of the winter. This seems to have been wholly unexpected by the allied commanders until the battle of Inkerman opened their eyes. Whether recruits have continued to arrive in any considerable numbers since that time, is not certainly known, but is probable from the fact that the Russians lately made a reconnoisance with a force of 40,000 men, in the vicinity of Balaklava, the port from which the allies receive all their supplies. So that if Menchikoff does not maintain his ground in the Crimea it will not be from a want of a numerical superiority of troops. Yet we have seen by the battles of Alma and Inkerman that the battle is not always to the strong. The courage—the obstinate dogged courage of Russian troops is not proof against the equal and more active courage of Englishmen and Frenchmen directed by superior skill in the science of war. Mr. Ledyard stated in Parliament lately, that Russia would, by next spring, have 500,000 men in the Crimea.

Under these circumstances it is confidently though not officially, announced that the allies intend to attempt the capture of Sebastopol by storm shortly. At this distance from the scene of action, and with our limited information, we should think such a measure very unwise. Repulse would be disastrous, if not utterly ruinous to the Allies, as they must necessarily lose so many men as to greatly weaken their forces : and should Menchikoff 's army be suitably reinforced, expose them to an attack in their entrenched camp, and probably to total defeat.

Under these circumstances we do not credit the report of a contemplated storming operation, especially as it is doubtful whether the occupation of the town could be maintained if in the possession of the Allies, while the enemy still occupied the forts on the northern side of the town. We think it more likely that the Allies will wholly change their tactics. The town will be invested by siege works on all sides, and a desperate effort made to separate Menchikoff's army from the garrison. For this purpose Omer Pasha, reinforced by de-

tachments from the English or the French army, will march from Eupatoria, some fifteen miles north of Sebastopol, and Menchikoff will be compelled to give them battle in the open field, or to be shut up in the garrison, which would cut him off from all supplies with Russia, and hunger would soon do the rest. In open fight he will be beaten and compelled to abandon Sebastopol to its fate. Nor can he after a defeat stop his retreat until he escapes from the Crimea; when the Allies will occupy the isthmus, only about three miles wide, approachable on each side by ships of war, which could command one-half the distance, and the central mountain passes could be impregnably fortified. Thus the Crimea would be lost to Russia, and become the basis of allied operations in Georgia, Finland, &c. &c. Upon the whole, we shall either have peace this winter, or terrible battles in the Crimea next spring.

We are of opinion that "terrible battles" cannot be avoided. Indeed the "sky" seems so "*red* and lowering" in the Crimea, that it looks as if that spot may yet prove to be "the great wine-press of the wrath of God."

From the "Sister in Christ."

SECOND LETTER.

I received your package. Many thanks for your liberality. Henceforth, by the grace of God, the energies of my life are pledged for the advancement of the cause of truth. Gold and silver I have not; if I had, I would not call it my own. Wisdom and power I have not, either by gift or acquisition. I am only an orphan girl, with no home, and few friends; and limited influence; yet I shall do what I can, and I believe I can do something; the weaker the instrumentality the more honor to the cause. The field is the world; and truly the harvest is great; but laborers are few. O, let us pray the Lord of the harvest to send more laborers into his harvest.

I thought before I commenced I would not weary you with any detail; but when I reflect upon this matter, I sometimes almost say, "Who is sufficient for these things?" It seems to me, my situation is very peculiar, being a member of my pastor's family, and less than a year a member of the church; with a slight acquaintance with the most of its members; though with a strong attachment to them as Christians; for many of them are Christians of an unusual degree of piety. I shall be thought to be setting myself up as wiser than my teachers; and I know the terms in which those are denounced, who "deny the immortality of the soul;" but I care not for that; my trouble is here, I do not wish to run before I am sent, or to confer with flesh and blood. Sister F——, who has a great deal of caution, says, hold a little longer, (though she fears nothing but God;) but these life-giving truths seem like fire shut up in my bones, and I cannot keep silent.

O, for grace, wisdom, patience, forbearance, and humility. My prayer is this—Lord, do with me what seemeth Thee good; but glorify Thyself. For more than six years I was impressed with the thought, that, if I ever cherished a hope of heaven it would be at the loss of every earthly friend, saint and sinner! Yes, the oppositions of ministers and christians to the second Advent doctrine, acting upon my selfish heart, kept me away from Christ, in perplexity, and doubt, and almost despair at times. The idea of being a "come-outer," to me was horrid; and I thought to wait until time or circumstances should either smooth or remove the cross; but at the time of my conversion these things scarcely occurred to my mind; and I plainly saw it was the indication of Providence for me to unite with this people. Before my baptism I called on the Pastor and told him my views on the second coming of Christ; stating if that was an objection to my uniting with them I was willing to abide the consequences; but he said, he was friendly to that people; and he saw no reason why I should not unite with a Baptist church. Then I thought surely I have labored under a mistake. I can have all the good things of this life, and Christ too. But I seem to see now, that I cannot; and I not only willingly but joyfully resign them all for the truth and its Author; and in astonishment say, Why are these things revealed to me, when they are hid from those so much better than myself? What is before me I know not, neither have I any choice; or, so it seems to me. But excuse me for unnecessarily wearying your patience.

From Richard Corbaley, Indiana.

Br. Storrs,—I regret exceedingly, to see papers of the character of the EXAMINER, and "*Prophetic Expositor*," embarrassed for the want of pecuniary aid. Such is not the case with the secular papers of the present day. Now, why this difference? Is it because men and women do not desire to be informed on Biblical subjects? Many wealthy and influential men, who stand high both in the political and religious world, have their libraries crowded with fictitious works, political newspapers, &c. &c., and not one paper devoted to the subject of Bible truths, is to be found among them.

One reason why such papers as the EXAMINER and *Expositor* are so much neglected is, that people get their heads—as it were—filled with the things of the world, so that they have little or no inclination to search for any further light than their ministers can give them on the first day of the week. Hence they regard it to be throwing away money to pay for a religious paper. They pay their preachers; and that is as much as can be spared in that direction. Those who profess to believe the Bible, and take it for the rule of their faith and practice, should sustain such papers, periodicals, &c., as take that course, which is calculated to throw light upon the inspired volume.

In these days of fables, it is a hazardous business to undertake the publication of a paper devoted to the examination of Biblical topics; especially when it is announced at the outset that man is dependent upon a resurrection from the dead, and second coming of the Son of God, for future life and immortality; for most men believe they

have inherent immortality, and therefore do not die in fact—but at death go to their respective places of destination. The subject of *sustaining* the right kind of papers should be agitated.

Jan. 2d, 1855.

From A. L. Hunt, Carbondale.

Bro. Storrs.—Feeling much interested in the theme you advocate, believing as I do that you have the truth of God on your side, which is able to make us wise unto salvation, and wishing, likewise, to keep "booked up" as to the progress of truth in other places; therefore I shall endeavor from time to time to acquaint you of whatever transpires here.

Bro. C. F. Sweet has recently visited this place and delivered a series of Lectures on the life and death subject, and other kindred topics. I think he is eminently qualified for the great work in which he is engaged, wielding the "Sword of the Spirit" fearless of wicked men or devils; rightly dividing the word of truth, in season and out of season, whether men will hear or forbear.

He labored with us two consecutive Sabbaths and each evening of the intervening week. Although at first there was but a small attendance, it being the holidays, and people's attention was diverted in a great degree into another channel, being lovers of pleasure more than of God, and quite willing to pin their faith to the sleeve of him to whom they risk their piloting to the eternal shore, without stopping to enquire into his credentials, and whether his certificates are a forgery or a lie.

Nevertheless the meetings increased in interest as they progressed: and before he left we had the satisfaction of seeing the house well filled with attentive listeners. Believers were built up and strengthened; the wavering confirmed; and some, we have good reason to believe, brought to a knowledge of the truth.

The abettors of the natural immortality system made desperate efforts to counteract the influence of our meetings, but it was a fruitless effort, and they might as well attempt to stem the current of Niagara, for

> "Truth crushed to earth will rise again;
> The eternal years of God are hers.
> But error wounded, writhes in pain,
> And dies amid its worshippers."

Let us endure hardness as good soldiers—fight the good fight of faith, and lay hold on eternal life; for on such the second death hath no power. Yours for the truth.

Jan. 12, 1855.

From T. R. Lewis, Otsego Co. N. Y.

Bro. Storrs.—I have recently seen a notice of the "Bible Examiner," which you publish, as I am informed, upon the interesting and important subject of Immortality alone through Christ our Advocate with God. Having been led to an investigation of this subject, from my youth, without having read or heard anything in favor of it, I came to the conclusion by careful reflection and study of the Bible, that popular theology was greatly at fault upon this subject at least. I placed myself on Bible truth for a basis when but a child, near twenty years ago, where I, by God's grace, have remained ever since. Every one taught, in speaking, singing and praying, that the soul was immortal; but as I could not find it in the Bible, I thought it both safe and just to reject it as unscriptural. At first my mind was much perplexed about the *intermediate state of the dead*, thinking, perhaps, though the soul did not go to its reward at death, yet it might maintain a consciousness from death to the resurrection in some unseen, unknown and unheard of place. At length I yielded to the unpopular yet scriptural doctrine that the "Dead know not any thing;" and am satisfied that this is the truth and nothing but the truth upon this point. But now I had a great struggle to pass through. I thought that, probably I had better keep these things to myself, and thus save myself from being branded "*heretic*," "*infidel*," &c., by popular churches. I continued in this condition for years, till at length I read your Six Sermons, and was glad to know there was one man on earth that thought about as I did on this subject.

"If this is truth why not present it to others?" was a question often presenting itself to my mind. I found but little happiness in believing one thing and countenancing its very opposite. Thus I struggled for a long time till I commenced declaring and defending the precious truths of the Bible. Some hear me and believe; while others "stop their ears" and cry "infidelity," &c. No man has ever, nor can ever, present one passage of Scripture, that says the soul of man is immortal. And pray, why should people wish to teach others more than the Bible contains? Why should not ministers be satisfied to see people believing the whole Bible and nothing more? The answer is easy to every reflecting mind.

Yours in hopes of seeing Jesus in the kingdom of heaven.

Dec. 25th, 1854.

"Pick's Concordance."—We have none of this work yet. The importers have just informed us that they have not received them, but think they "shall have some soon." Several have sent us pay for copies, which we will send at the earliest period. We can send none without first receiving the pay, ($5,) as we have to give cash immediately for all we take of the importers. The first who send the money will be first served; and if we cannot supply all orders we will return the money.

"The Christian Reformer *and Signs of the Times*" is a new weekly paper published at Hartford, Conn.; Joseph Tulner, *Editor and Proprietor*. Terms $1 for 26 numbers. "Devoted principally" to the doctrines of the Second Advent—Immortality only through Christ—and Practical Christianity, with the Foreign and Domestic news.

A Voice from the Mountains.

Thinking that it would be interesting to the readers of the EXAMINER to hear how the truth prevails in parts unknown to most of them, I communicate the following.

About one year ago I left a large circle of friends in Conn., for regions entirely unknown to myself; thinking, that by this means my Master, and the cause of truth might be better served.

I came into the section of country, where I now live, an entire stranger to every individual, only knowing one, who was of the like precious faith with myself; but, upon arriving I found friends, and a few who were holding on to the truth.

I went to work preaching the "unsearchable riches of Christ," showing that he is our life—our all; and without him there is no life. The people flocked together to hear; some mocked, while others said, we will hear thee again upon this matter. The clergy and professors, (with but few exceptions) set themselves against the truth, and used every effort to destroy my influence. But, notwithstanding this, the truth prevailed; and so great was the interest that I concluded to move my family to this place. Accordingly, by the assistance of friends, my little family and goods were transported thither.

I labored on during the summer, and had many pleasant times, as well as some dark and trying hours.

In the early part of September 1854, the Methodists held a Camp Meeting, which I attended. And now, as the opposers of truth seemed to have their forces centered, they thought to aim a dreadful blow at their intended victims; and so, STORRS and COWLES were personated, and grossly misrepresented, and the doctrines of the Bible, by such misrepresentations, held up to public ridicule; but, as God would have it, instead of the blow falling upon us, it turned and fell upon their own heads. Being thus personated, friends clustered around me, and I had many invitations to go into new places and preach. From that time up to the present I have preached, with but few exceptions, seven and eight times a week; all distances from home, from three, to thirty miles, to large and attentive congregations.

There are now upwards of twenty preachers with their congregations, using every effort to destroy my influence, not hesitating to stoop to low and vile means to accomplish their end. Only one preacher, (Eld. J.—— of the Christian order) has greeted me with a warm heart, and but few professors. May God bless them.

But notwithstanding this united effort against the truth, God has helped a weak instrument like myself, to stem the storm ALONE, (with the exception of a few good discourses from Br. Ludington,) and scores have received, and are still receiving the truth; a number of whom have been soundly converted to God, while many others are on the way; and, although the cry of infidelity has been raised, people have been converted from universalism and infidelity to the truth of God, and are happy in his love.

A short time since, I became acquainted with Br. W. P——, of D——. This Br. a few years ago, accidentally fell in with "STORRS' Six Sermons," and by them converted to the truth. He was then a member of the Baptist church, is a Scotchman, and was—as I have learned from another source—very eminent for his piety; so much so, that he received the name of "HOLY WAT:" not from ridicule, but because the people considered him a holy man.

He warmly advocated the truth, while in the Church, but was soon turned out of it, for thus believing. But they could not destroy his influence by their destroying his connection with a sectarian pen; for by his exertions quite a number have been brought to a knowledge of the truth, and are happy in the love of the same.

In view of these facts, let us say to the brethren scattered abroad:—Gird up the loins of your minds and push the battle of the Lord; for, although our army is small, yet if we will take the pitcher of truth, with the lamp of the Spirit, using the sword of the Lord; truth must and will prevail. Support the organs of truth, which speak through the press; let each go forward in his sphere of action, and "Whatsoever thy hand findeth to do, do it with thy might, for there is *no work, nor device, nor knowledge, nor wisdom, in the* GRAVE *whither* THOU *hasteth.*" And let him know "that he which converteth a sinner from the error of his way shall save a SOUL from DEATH, and hide a multitude of sins." Be also wise in all your movements, remembering that "they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

"SIX SERMONS *on the Inquiry*—IS THERE IMMORTALITY IN SIN AND SUFFERING? *By Geo. Storrs, New York:* 1855." To which is prefixed "A brief *Biographical Sketch of the Author*," with a *Portrait*, from a steel plate engraving. Also, there is added a Sermon on "*Christ our Life-Giver, or the Faith of the Gospel;*" being a view of the *Life* theme drawn from the Syriac New Testament, as translated by PROF. MURDOCK; the whole making a 12mo. volume—on good paper—and well bound—of 168 pages. *Price* 63 cents. Full bound in *gilt* $1.

This edition of the *Six Sermons* is on the basis of the original ones, entitled, "*An Inquiry: Are the Wicked Immortal?*" About one hundred thousand copies of those have been sold and given away in the United States. They have been published for ten years without revision; but are now thoroughly revised and much enlarged, and printed with a large type.

The work is ready for delivery. Those who order it by mail, if they wish the postage *pre-paid*, must send the amount in addition to the price of the work: *viz*, 11 cents.

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NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

THE HUMAN SOUL.

A gentleman from England, who was educated for the ministry in the "Church of England," and whose father is a Clergyman in that Church, a few weeks since called upon us and *loaned* us a work printed in London 1704, or one hundred and fifty years ago. The title of this work is as follows:

"*Second thoughts concerning the* HUMAN SOUL; demonstrating the notion of *Human Soul*, as believed to be a *Spiritual* and *Immaterial Substance*, united to a *human body*, to be an invention of the HEATHENS, and not consonant to the principles of *Philosophy*, *Reason* or *Religion*; but the ground of many absurd and superstitious opinions, abominable to the reformed Church, and derogatory in general to true Christianity."

The name of the author of the work we have no means of ascertaining. The work itself is *Dedicated*—

"*To the most Reverend, Right Reverend, and Reverend the Clergy of the* CHURCH OF ENGLAND; Especially to those who in a peculiar manner are styled to have the CURE OF SOULS; that is, are the appointed *Guides* of our CONSCIENCES: This treatise is with all humility Dedicated by E. P."

At the close of the "*Epistle Dedicatory*" the signature is "ESTIBIUS PSYCHALETHES:" a fictitious name of course. The author is a *Trinitarian*, and a believer in the *eternal torment* of the wicked: but on the subject of the human soul he is a "*Bible Materialist.*" In other words, he rejects the *double-entity* notion, and maintains the resurrection as the only ground of a future life. It is a learned work, and shows much research on the subject. The *Immaterialists* are shown, clearly, that their theory has no foundation in *philosophy, reason,* or *Scripture;* but is purely a *heathen speculation.*

If we can possibly retain the work we shall give large extracts from it; but hitherto we have not been able to induce the owner to part with it, and he expects soon to leave this part of the country. He is no friend to our views, nor to the views of the book, but showed it to us as a learned work on the views of Philosophers on the human soul. While it is in our hands we venture to give the following from the "EPISTLE DEDICATORY."

"*My Lords and Reverend Sirs*:—I have presumed to dedicate this treatise to you, as being by learning and education the most competent judges of this controversy; especially seeing the main stress of arguments, either to confound or support my opinion, is drawn from those only credentials of true and orthodox divinity; (not fathers, schoolmen, or councils) which you, in a peculiar manner, and by special appointment are instructed with, I mean the lively oracles of God, the Holy Scriptures. For as to the authority of the fathers, whose pious ignorance (I mean in Christianity, not philosophy, for they were philosophers converted to Christianity) in former times may be a just excuse for their errors rendering it invincible, I cannot, nor indeed, ought in reason to be obliged by, or subservient to, because their scrutinies into the mysteries of religion, seem in many cases, as appears, by their writings, to be very superficial, and slight, resolving them into an implicit faith, where the difficulty seemed too knotty for their apprehensions. Therefore, if any person of a contrary opinion, shall attempt to quote fathers or councils against mine, as a main bulwark, or rather battery to confound it, because in them (say they) is couched the sense of the primitive church, when it was in its highest purity; I shall only return him this answer, out of the twenty-first article of our Church, that as being men, and consequently fallible, they may and often have erred in things pertaining to God; and if the point in dispute doth appear such, as this doth, into which it is highly probable, they never searched, but believed, as it were, with a traditional faith, they could not but be led on by one continued series of error.

As to the philosophers' notion of the soul of man, I think I have abundantly proved in the following papers, vid. Cap. 10, to the satisfaction of any reasonable judge, upon what ridiculous and absurd foundations their opinion of the nature and essence of human soul, called the substantial form of man, is built: how incoherent and inconsistent with itself, and the common principles of reason it appears to be: therefore I will not trouble you to recite here, by way of anticipation, what I have

more fully explained elsewhere, and you may read, if you please.

And because I now apply myself to men of learning and ingenious conversation, men of great piety and candor, and I hope to such as are unprejudiced too, embracing truth in whatever dress, new-fashioned or antiquated, it appears in ; I cannot think it amiss to desire you to recollect the various significations of the word *soul*, that occur in the Greek, Latin and Hebrew tongues (*vid. cap.* 7.) which, in all probability, you must have cursorily passed by in your reading, or else you would not have so eagerly, as it were, drank down and swallowed with so ardent a devotion and zeal, that common notion of a *spiritual substance united to the body*, as the true notion of the soul of man. For to speak the truth, in relation to the main end of religion, it matters not whether the life of man be his soul, or a spiritual substance united to his body, because my adversaries and I agree in the same thing, though different in words ; they declaring that body and soul reunited, shall eternally be rewarded or punished at the day of judgment : and I declare that living man, (i. e.) man as he consists of life, flesh and blood, shall, for his obedience to God's holy will and commandments, through the merits of Christ our Saviour, be rewarded with an eternal life of happiness ; and if he die unrepenting in sin, be punished with eternal death, or damnation. Only this, I must and will say, that this my opinion seems most eligible by any rational man, because most conformable to the principles of philosophy, reason and religion, as I will make it appear in the following chapters, and for which the Psychomuthists have but very little grounds or umbrage, that I can learn, from the Holy Scriptures to build their notion of a spiritual substance on. Besides, it doth not lead us into so many labyrinths to plunge our reason, or distract our judgments in our credenda or articles of faith, as the former opinion of the soul doth run us into superstition, and may some time or other, prompt Christians to conceive but odd notions of the mystical hypostatic union of God and man in Christ (that being a spiritual substance united to matter, as the soul of man is said to be) and with more ease be seduced to put up prayers for the dead, or invoke saints deceased. This absurd, and incongruous suppositious doctrine of the Papists, I cannot but often mention with reproof and dislike in this book, because, I presume, it will at some time or other, fall into the hands of the Roman Catholics, whom I never could universally slight or contemn for want of sense and reason, more than other men, though I abhorred some of their principles of religion. Now if the arguments here drawn from reason and Scripture, do at any time prevail with the most sensible part of Roman Catholics to bring them to an entire conviction on this point, I think I shall have done a very good work ; but if they will still persist to believe purgatory, prayers for the dead, &c. notwithstanding it be proved, that *life and soul are the same thing* in Scripture, and consequently it is a plain demonstration that such a doctrine founded on the notion of a separate self-existent being, called *human soul*, is vain, frivolous and idle ; then their whole religion must be as mysterious as that one grand point of it, viz. : the corporeal presence of our Saviour in the Eucharist ; which is a total defiance to reason ; which, I hope the most sensible part of them never did, or will wholly lay aside.

Now the main grounds of retaining still amongst Christians, the idea of an imaginary substantial form, distinct from the body, or spiritual substance in man ; I take to be the little esteem we have o' the real value of life and its original : as more at large I have observed elsewhere. 1 John 3 : 16, " Hereby we perceiving the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren." And this we do, notwithstanding the current of the Scripture runs against us ; long life being the promise of God Almighty to the Jews for their obedience, and death their threatened punishment, as appears almost every where in the Old Testament : And the two greatest things our Saviour did, or, perhaps could possibly do for lapsed mankind, consisted in the loss or benefit of life. 1. In laying down his life for us. 2. By procuring eternal life for us by his merits, as a reward for obedience to his laws, though our first parents had entailed a curse on us by their disobedience. Besides, both reason and religion do manifestly testify, that none but an omnipotent power by himself, or by his immediate influence, is, or ever was able to give life to insensible matter. Wherefore, although life in some men's eyes be looked upon as a trivial and slight thing, which has occasioned these, and the like expressions in contempt thereof, I can but lose my life ; life is but a vapor, a shadow, &c., yet these expressions ought not to make us absolutely deprecate it, for such expressions generally argue great rashness, and the highest considerations imaginable, nay, very often despair, as is too evident in self-murderers. Though I cannot deny, that the principles of true honor, as the defence of our country and religion on just grounds, the hopes of a future reward in heaven, considering the momentary pleasures here, and the many afflictions that attend this life, may be just motives enough not to lay so great a value on it as it deserves. But this is not an absolute contempt of life, but comparative only in respect of those promised rewards man expects after death, for his good actions in this world ; or if he expects no reward, yet the pleasure he conceives in living, even after death, in perpetual fame and imaginary honor, prompts man very oft, inconsiderately to throw away his life, as we usually express ourselves. Therefore if such resolute heroes will not value what is in itself so highly valuable, I can only say their judgment and reason are eminently depraved and perverted ; and had they such a soul as Plato or Aristotle has devised, they would be as vainly prodigal and lavish of that also, to sacrifice it to an imaginary blast of honor.

But seeing life is so highly valuable, because without it, nothing in the whole universe can possibly be of any value at all, yet, I hope no Christian will so construe my meaning as thereby to infer, that he may lawfully set his affections upon the things of this world, and enjoy the pleasures of

this life with as great a swing and gust, as an unbridled appetite can desire. No, no, this is a consequence far wide of my proposition, and there is a great deal of difference between the enjoying the pleasures of sin for a season, (i. e.) gratifying the lusts of the flesh, and endeavoring to preserve our lives, and prolong the same by any just and lawful means, that we may with more cheerfulness and alacrity do our duty to God Almighty, who by giving us life, which no power else can do, doth enable us, as once dead matter, to magnify, admire and praise and adore His omnipotent wisdom in our creation.

Why then may not *life* be esteemed the *soul of man?* What prerogative hath man by having united to him a supposed spiritual substance more than life, which will be continued in its duration to all eternity in matter arisen from the grave, after many years division by corruption, into minute particles, and in tract of time, perhaps into other substances by as many elementary changes as matter is capable of? Therefore by life, man will be as immortal as any Psychomuthist can imagine by any spiritual being. But more of this elsewhere.

Now I would not have men of your understanding, whose education stamp merit on you, and whose profession makes you no ways inferior to the best of mankind, as being ministers of the King of Kings, rashly and inconsiderately condemn this opinion, as the way of some men is in their arguments, or by questioning, "How can the spiritual soul of man die? Will that part of man die or lie asleep in the grave till after the resurrection? Will man die like a brute beast? These are such intolerable and irreligious positions, as cannot without shame and ignominy be owned." To which I answer:

Where zeal and ignorance are conjoined, or where a strong prejudice is confirmed by education, such questions, I confess, are very natural; but from men of your ingenuous and liberal education, whose learning must prompt you to establish the first grounds of argument, before secondary questions can be determined. I expect the fundamental questions of all, to be first debated. As,

1st. What is meant by the word *soul*, especially in Scripture?

2dly. In what doth its *nature* consist? What grounds are there for conceiving *two* distinct essences, *material* and *immaterial*, to make up man?

When all these questions are sufficiently answered to the learned reader, then the former will without the least difficulty be resolved. However, to gratify such importunate questionists, I will return these short answers to their particular queries. As,

1st. How can the spiritual soul of man die?

Answer, If by the spiritual soul is meant a spiritual substance, or substantial form, as the philosophers express it, then it begs a supposition not fit to be granted, and imports a fallacy in the very question propounded. For the very notion of spirit, in respect of its constituent principles, (as I may take leave to express myself) implies incorruptibility it its own nature, though by the immediate power of God, no doubt but that the most perfect being, though spiritual, may be rendered corruptible. Therefore they had as good propound it, "Will a being die, that can never die!" Which certainly is a very ridiculous question. For first, let proof be made that a man is compounded of such a spiritual substance, and then I own the question will admit of some difficulty to be resolved.

2dly. Will that part of man die, or lie asleep in the grave until the resurrection, which all the world has counted immortal?

Answ. The words *that part*, seems to imply man to consist of two parts, one spiritual or immaterial, the other material, so that if this be the meaning of the question, it is sufficiently answered in the former paragraph, because it is not proved that man consists of two such parts, I mean constituent, substantial and essential parts. But if the Psychomuthists will condescend to call life the spiritual part of man, as sometimes in Scripture it is called the *spirit of life*, Ezek. 1: 21. Rev. 11: 11, the spirit of life entered, &c. then a plain answer may be given, *that* life will not die, but the person, who is the subject of that life, will die, and return to corruption, and consequently life will cease to be renewed in the same subject, until the day of the resurrection by the almighty power of God. As for the generality of mankind believing the soul of man to be an *immortal spirit* in him, I own it may be so; for not only this, but also several errors have been generally believed until examined into, as you may find more at large in the works of the learned Dr. Brown, called *Pseudodoxia Epidemica*. See also *chap.* 2 and *chap.* 10, of this treatise, where the opinion is made appear to have received its original from the ignorance of heathen philosophers.

But lastly, as for any absurdity that lies in these words: "Sleep in the grave until the resurrection,"—I see none, but that it may be rendered faithfully according to the same expression in several places of Scripture. For I do not say the *soul* sleeps, but *man*, or material man, as I oft call flesh and blood with that exterior form we bear, without life will lie in the grave, and in a state of insensibility until the day of a general resurrection, as in a deep sleep; whence he shall be raised again by the last trump unto a general judgment.

3dly. Doth man die like a brute beast?

Answ. Yes in respect of their end in this life, both their deaths consist in privation of life. Eccles. 3: 19. So this question by way of similitude, seems only to make an odious comparison, but infers no argument at all.

Now because I have before mentioned some common expressions relating to the degrading and lessening the true estimate and value of life, so I think it not amiss to remind you of some relating to the soul, which if really scanned, intend no more than life, as "By my soul," or as it is the language of the Scripture, "As my soul liveth," "I will pawn my soul," &c. All which expressions can in reason be interpreted to signify no more than by my life, as Joseph swore by the life of Pharaoh, I will pawn my life upon it, as I live, &c. It being a common oath both amongst the Jews and heathens also, to swear as they lived to the truth of a thing. *Ut vivit Pharaoh*, says the com-

mentator in Bibl. Magn. on the place, As sure as Pharaoh is alive, ye are spies. "As the Lord liveth, and thy soul liveth," 2 Kings 14 : 30, are so frequent expressions in the Holy Scripture, that I think it needless to recite many places where they may be found, one being sufficient enough to explain to us the meaning of the word *soul* in some cases, according to the vulgar acceptation amongst the Jews, as well as amongst us, as if she should have said, "As the Lord liveth, and thou livest, I will not leave thee."

Other common expressions relating to the soul, as regard not the body too much, but rather mind the soul; the spots and stains of the soul; the preciousness of the soul; with all my soul, I will do this or that; it goes against my soul to do it; I could not do it for my soul, &c., do plainly intimate the most frequent acceptation thereof to be very various and different from the true and genuine signification that men of learning attribute to it: For to mind or take care of the soul, is no more than to be careful of the actions of our lives, to preserve a good conscience (called in Scripture the *soul* sometimes) blameless and unspotted by the filthiness of the flesh and worldly lusts. And to do a thing with all our soul, is no more than to do it heartily; as the apostle exhorts servants, whatever they do, to do it heartily, *ex psuches*, from their soul, as the Greek expresses it. Colos. 3 : 23. So to do it against our soul, is to do it unwillingly and with regret, or against our minds and inclinations. Upon the whole therefore, considering the many and various significations of the word soul, I think I may justly demand of my antagonist what is meant by the word soul, before we enter the list of dispute, and when that point is truly settled, the controversy may the sooner be ended.

I am very sensible that women and babes in religion, who require the milk of the word, and not such strong meats, will, with open mouth condemn this my opinion, by reason of the incapacity of their judgments to fathom the depth of the arguments propounded, as atheistical and irreligious. But if I ask any of them, how such an opinion can be atheistical that is grounded on the doctrine of the Holy Scriptures? It is odds, but they return in answer, a *je ne scay quoy*, I know not what, but yet they are sure it is irreligious, notwithstanding I pretend it to be founded on the authority of the Scriptures. But it is not to such, but to you, gentlemen, that I write, whose understanding is cultivated with learning, and has its seat in its proper place, I mean the brain, not in the eye and tongue, and consequently will not rashly prejudge me, but fairly weigh the stress of my arguments before you pronounce sentence against me. It is by you such ought to be taught, first to lay aside prejudice, then to consider the great *value of life*; how that God only is able to enliven dead matter, and make a rational living creature out of a stock or stone; how that the devil himself, though a spiritual prince of mighty power, no nor the greatest angel in heaven *by his own power* is able to give *life* to the meanest being whatever; how that we, our whole individual persons, as we were once living creatures, shall be raised again at the general resurrection, and stand at the last day of judgment (not prejudged in our own souls before that day) before the throne of God, to give an account of the actions done in this life, &c. When such notions or doctrines as these, are by you well inculcated, then perhaps even persons of the meanest capacity will begin to consider why they should be so bigotted to the old notion of human soul, that it must be a substantial spirit in man, when as, if life be the soul, man is not in the least inferior in dignity, nor doth it any ways derogate from the honor of his Creator, nor will he gain heaven the sooner or the later for it; but when God the Son shall say, at the time appointed, "Come ye blessed of my Father," &c. Mat. 25 : 34.

Lastly, all I shall say more, gentlemen, is to beg you candidly and without prejudice to peruse this treatise, and I do assure you, upon the faith of a christian, it is wrote with an honest intention to convince the world, nay even men of no religion, so they will but own sense and reason, of the needless error of feigning a spiritual substance united to the body of man, and of the absurd and superstitious consequences depending thereupon. And as I am so far from designing hereby to raise a paradoxical cavil, as some maliciously may imagine, in order to traduce those many good and pious writers of the Church of England and others, who have professedly wrote of the spirituality of the soul, of its separate existence, &c. that could I be convinced that these my opinions deviated from or were contrary to Divine truth, I should be more ready to recant my error, than all good men will be to expose it as false and atheistical. But so long as my arguments seem to be backed by the principles of philosophy, the dictates of right reason, and the authority of the Holy Scriptures, I presume, I have very good grounds to assert *life to be properly human soul*, and that this life will to the righteous be changed into life everlasting at the day of the general resurrection. At which time may it please God to give us all a crown of glory together, is the hearty prayer of,

My Lords, and Reverend Sirs,
Your very humble Servant,
ESTIBIUS PSYCHALETHES.

SEEKING FOR IMMORTALITY.

BY WM. GLEN MONCRIEFF.

[Concluded from page 19.]

"*To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life.*"—*Rom.* ii. 7.

Having spoken of THE BLESSINGS TO BE SOUGHT FOR, it remains for us to consider,

II. HOW THEY ARE TO BE OBTAINED. "By patient continuance in well-doing."

"Well-doing consists in a right state of heart and conduct towards God and men; having the mind in us that was in Jesus Christ; denying ourselves unto ungodliness and worldly lusts, and living soberly, righteously and godly. It may be summed up thus: it is a lowly and continuous imitation of the Son of God. Philosophically speaking, it is to act through life under the guidance of a heaven-enlightened intellect; and impelled in

our conduct by veneration, benevolence, and justice, keeping our appetites and inferior sentiments under the dominion of the moral attributes of our nature. In this manner the holy religion teaches us to behave ourselves before our Father in heaven, and in our transactions with our brethren of mankind. "Thou shalt love the Lord thy God with all thy heart—and thy neighbor as thyself." But Christianity not merely inculcates this course of procedure as the only mode of life befitting us as responsible agents, and as the only one that can receive the Divine approbation, but it furnishes *most powerful motives and supports* to such conduct, and it is chiefly to these we would for a little solicit the reader's attention. It is here that much of the popular christian teaching fails, and on no subject could a lack of information be more discouraging and deleterious. Men require not so much at this day to have the will of God explained to them as to be enlightened concerning the fountains of divine strength and stimulus provided for their gracious use. It is moral health and vital force that is needed, and the momentous inquiry arises, how are they to be obtained?

And here suffer us to make one remark of a general nature, that as the cure required for men is a moral one, only moral remedies are to be sought for. All physical influences to renew men are, in our judgment, no where promised in the Bible, no where said to be needed, or at any time employed for the moral regeneration of the sons of men. Indeed, if they were necessary, it seems to us impossible for any human being in his senses, to blame himself or his neighbor for being without them, and all that they are supposed capable of effecting. What influence but a moral one can act on mind? How can a moral agent be enlightened and swayed and bettered, except by motive, argument, and persuasion, addressed to his understanding, conscience, and heart. "My Spirit," saith the Lord to Noah, the antediluvian preacher of righteousness, "My Spirit shall not always strive with men." Was this a physical exercise of Omnipotence on the minds of the opposing sinners of that time? What! Almighty strength needing to strive with absolute weakness! Is not the very idea of Omnipotence having *to strive* to accomplish any physical result a contradiction in terms? But Jehovah's Spirit was striving with these sinners, and the very language in the verse we are remarking upon, demonstrates that the result was not to be gained by an operation of physical power at all. He strove with them by *the arguments of love and warning*, and the end he had before him was to incline them from the road of sin and destruction. And still is He striving with human sinners, and especially those who are under the sound of His gospel, which he has pronounced to be "*the power of God unto salvation to every one that believeth.*" It is moral power that is provided and employed, and it is vain to dream of conversion and sanctification from any other agency whatever: this doctrine alone harmonizes with sound views of what a moral agent is, and alone leaves each of us to feel himself *culpable* should he continue under the dominion of sin.

And now let us contemplate some of the quickening and moral forces that God employs with us, having a natural and delightful tendency to incline us to persevere "in well doing," in hope of the kingdom that is incorruptible and superlatively glorious.

1. The Bible reveals the love of God for every sinner. Continually ought the Divine love to be exhibited in its *two-fold* aspects—the love of compassion and the love of approbation; and unless this is done, a most withering blast will be swept across the hearts of awakened sinners. God pities, compassionates every guilty child of man; and he loves the righteous, because to a certain extent they reflect his moral likeness. There is immense compassion in the heart of God for each human being viewed *as a sinner;* and we have it gloriously manifested in John iii. 16, "God so loved the world (the sinful world of mankind) that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here, then, is love in God for us prior to any love in us for him; and every man is urged to believe this, or to admit it as a truth, with all its cheering and social influence, into his heart. We have often met troubled inquirers who were on the brink of despair because they were ignorant of the Divine love for their souls, and imagined that they had to endeavor to kindle compassion toward them in the bosom of the Almighty, and were striving in various ways, such as by tears, and prayers and penitence, to accomplish this end. No wonder then, they were miserable, for the text we have just quoted from John, convinces us that the labor was in vain, and in fact, though they were not conscious of it, exceedingly dishonoring to Him that sitteth upon the throne. "We love him because he first loved us," 1 John iv. 19, is the language of New Testament saints, and of all scripturally enlightened piety. It is the fire in the hearth that warms us, not we that kindle and warm the burning coals. We do not require to awaken for ourselves love in the bosom of our Heavenly Parent; indeed, how could we effect any such result? It is, however, our unspeakable privilege to behold the compassion for each of us already in existence there, where it has lived from the first of days. O! most wonderful and transporting consideration! My sinful brother! behold thy God, and learn that he loves thee now, *just as thou art*, with an infinite and most enduring pity. This vast love induced him to send his "only begotten Son," to bear each of our sins "in his own body on the tree," that through him we might live for ever. "Herein is love, *not that we loved God*, but that he loved us, and sent his Son to be the propitiation for our sins," 1 John iv. 10. Think of the gift—how precious! how needful! how free! and no more doubt Heaven's unborn pity for you, though the vilest of the vile, and the guiltiest of the guilty!

2. The Bible reveals the love of Jesus for every sinner. "He tasted death for every man," and being a man, I say, "He loved me and gave himself for me," and we intreat every sinful brother man immediately to adopt the same language with reference to himself. Not many days ago we were conversing with a woman who had for many long

years been unhappy because she did not know if Jesus had any love for her; and very wretched she had often been. What was more astounding to us, was the fact that she believed that he had died for her, and yet she had never risen, and had never been taught by her minister—to whom she had frequently opened up her case—to ascend to the simple and self-evident conclusion that Jesus must have loved her, else he never would have become a sacrifice on Calvary for her sins, that she might be saved. By a little conversation we enabled her to discover that by the very fact of his dying for her, she was authorized to take up the exclamation of Paul, and to say, "The Son of God loved *me*, and gave himself for *me*." The view she had obtained of a Saviour who had loved her, and who was loving her still, dissipated her terrors, and like the Ethiopian eunuch, she went from us on her way rejoicing. How soothing and morally powerful are the most scriptural words of Luther—"The Son of God loved me and gave himself for me. It was not I, then, that first loved the Son of God, and delivered myself for him. Who is that 'me?' Even I, wretched and damnable sinner, so dearly beloved by the Son of God, who gave himself for me. For Christ, when he cometh, is nothing else but joy and sweetness to a trembling and broken heart, as here Paul witnesseth, who setteth him out with this most sweet and comfortable title, when he saith, "who loved me and gave himself for me." Read, therefore with great vehemency these words "*me*" and "*for me*," and so inwardly practise with thyself, that thou with a sure faith mayest conceive and point this "me" in thy heart, and apply it unto thyself, not doubting but that *thou* art of the number of those to whom this *me* belongeth."—*On Galatians* ii. 20.

3. The Bible reveals that every sinner may now have forgiveness of all his sins, and know that they are remitted. Jesus, "who was wounded for our transgressions," has been exalted to give repentance unto Israel and the remission of sins. Jehovah now waits to be gracious to all who approach him in the name of His Son Jesus. Consider for a moment this text, "if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John i. 9. What could be more encouraging and blissful to one who knows that he has sinned against his Maker? In the name of Jesus seek for mercy and it shall be granted. "We *have* redemption through his blood, and the forgiveness of sins." And how, some one may inquire, am I to know when God has pardoned my offences? We answer, fulfil the condition and take God at his word. "Ask and you shall receive;" supplicate pardon in the name of Jesus, and when you have done so, believe that your request is bestowed. In no other way have you any warrant to expect the assurance of mercy, or to be sure that you have found it; and is not the promise of God enough—a solid and immovable basis for you to stand upon and to rejoice? Some trust in dreams and impressions, and look for voices and signs of diverse order, but these are cheating phantoms, and can only mock the suppliant and dishonor your God. "Ask and ye shall receive," is an intimation plain to every understanding, and the reader is invited to prove the faithfulness of his God, and to honor him by resting in his all-sufficient written testimony. Having found mercy through the blood of the Lamb, the pardoned suppliant rejoices—his very being dilates with happiness—"Blessed is the man whose iniquity is forgiven, whose sin is covered." Possessing this mercy, the woman, who had been a sinner of no ordinary cast, "loved much," and in lowly gratitude washed the Saviour's feet with her tears, and wiped them with the hairs of her head; having the same precious boon, you will feel an impulse to honor the Redeemer and to run in the way of his precepts. The Lord "taketh pleasure in them that hope in His mercy."

4. The Bible reveals God as pledged to provide for the temporal necessities of his people. "Seek ye *first* the kingdom of God and his righteousness, and *all these things* shall be added unto you" Matt. vi. 33. "He will withhold no good thing from them that walk uprightly" Ps. lxxxiv. 4. In serving God in a world like this, and in keeping a conscience void of offence, a man may often have occasion to risk his temporal resources, yea, as many have done to resign them without any earthly prospect of providing for his necessities, and for those of others dependent on him. We have known individuals relinquish a business which their conscience, enlightened by scripture, condemned; we have known others testify for truth, and suffer, in consequence, reduction from competence to what is commonly called poverty, and yet they were sustained in their trials, and provided for by a promise-keeping God. Thus he animated them to a "patient continuance in well doing," when temptations were strong to give up their integrity and loyalty to truth and heaven. They were not put to shame, and, confiding in God, what could disappoint their Bible-warranted expectations? He is faithful that promised: heaven and earth may fail, but Jehovah's word cannot. Backed by the divine promises, who may not be strong? Who may not set his face like a flint? Who may not fight, and lay hold of eternal life?

5. The hope of incorruptible being and celestial glory in the new Jerusalem is a powerful motive to continue in well doing. In a little the wicked shall not be—they shall be consigned to the depths of perpetual oblivion; but the redeemed ones shall live and reign through eternal ages, beholding the unveiled beauties of Deity, and drinking at the fountain of perennial happiness. A little while, and these trials will be over; a little while, and the crown will be gained, the shadows will be fled, and then purest light and purest love!

From C. F. Hudson, Cincinnati, Ohio.

Dear Bro. Storrs.—I send you herewith the Excursus that I designed in my letter of Nov. 11, on the subject of

SPECULATIVE MATERIALISM.

Is it to be reckoned a heresy? I have never said or felt that it should. And in my whole dis-

cussion in your paper upon the question "Is the soul a distinct entity?" I have deprecated your views, not simply because I regarded them as erroneous, but because they were made a basis of argument, not because an important truth seemed to be staked upon the validity, or the success, of that argument. Whether my views of the proper entity of the soul are more sound than Bro. G.'s, is a question already submitted to the reader. I trust I have gained the point I most wished, viz., to show that a so-called Bible-materialism is not essential to the doctrine of Life in Christ, or that the doctrine of conditional immortality does not lead to materialism. But I am still willing and anxious to put this matter, through your paper, in the fairest position before the minds of thinking Christian men, and give you the following passage from a writer who understands well the principles of charity—because he understands so well the nature of reasoning and the phenomena of mind. It is found in

Isaac Taylor, "Essay Introductory to Edwards on the Will," Note L. He says:

"To affirm that the doctrine of materialism is innoxious, or at least, that it is a matter of indifference to religion, may startle some readers. The assertion is advanced with a subjoined condition. A philosophical system may have an *inherent* and inseparable, or an accidental and *relative* mischievous tendency, that is to say, it may be directly hostile to the great principles of morals and religion, so as to be susceptible of no modification or accommodation which can render it consistent with those principles; or it may produce ill consequences solely by some misinterpretation, or unfounded inference, or by clashing with some existing popular prejudice. Thus, for example, the doctrine of necessity as advanced by Diderot; and that of causation, as applied to testimony, by Hume; can neither of them be reconciled with the principles of religion, any more than with other parts of the economy of life. They are intrinsically inimical to man, and might easily be rejected unexamined, simply because they stand in contrariety to all the sciences, as well as to the constitution and universal sentiments of human nature.

"But a system, such as the idealism of Berkeley, which leaves all relations and sentiments just what it found them, and is in fact *a pure theory*, without inference, cannot be affirmed to have any intrinsic quality hostile to the principles of morality or religion. Nevertheless, it may happen that among those who must understand whatever they hear in a gross sense, the doctrine that nothing exists, or can exist, but mind, might produce some dangerous perplexity. This ill consequence is clearly incidental, and an equal inconvenience might happen to result from the best established truths. Or, to take another instance,—an inference unfavorable to revealed religion has been hastily derived by its enemies, from some facts of geological science; and the groundless fears of the friends of religion have encouraged all the ill intentions of infidels. But in these cases all the mischief has arisen either from a misunderstanding of the facts, or from an unwarrantable deduction of consequences.

"Now the case is parallel in the instance of the doctrine of materialism. It may *become* pernicious by a popular misinterpretation, or by a malignant and sophistical comment, framed by those who are ever ready to take bad advantage of the ignorance of the multitude. But in its essence, the doctrine, false as it is, stands precisely on a level with its antagonist idealism, and leaves all questions of morality and religion just what and where they were. The question concerning the materiality or the spirituality of mind, resolves into a futile inquiry concerning the *inner form* of substances, (see Bacon's *Novum Organum*), which is always indifferent both to theory and practice. Whether heat be a different substance, or a mode of movement, an emanation, or a vibration, is unimportant both to science and to art. Such is the question concerning the occult constitution of thought; a question never to be determined, but one which *might* be determined in this manner or in that, without in the remotest degree affecting, (except by vulgar prejudice) the doctrines of the immortality and future responsibility of man—doctrines which rest on far surer grounds than that of metaphysical demonstration."

Thus Isaac Taylor. I might comment at large upon the principles which he states so fairly and incontrovertibly, to shew the *status* of the argument, as Bro. Storrs and Bro. Grew have put it. And I might have raised the question whether these brethren can avail themselves even of the principles which he states, since he assumes that the mind is either a natural or a spiritual thing, and thus seems to regard it as an entity rather than an attribute. The private opinion respecting the materialistic theory, which he states so decidedly in the expression "false as it is," will be found more fully developed, with some incidental argument, in his "Physical Theory of Another Life."

One illustration in the above passage leads me to remark, that so far from their being any occasion for the fears of my brethren, of the logical consequences of the spiritual theory, I could from certain paragraphs of the book just named develop one of the soundest arguments for the conditional immortality of the soul. And from the admissions and even the arguments of another book which these brethren would deem a ripe fruit of orthodoxy, I could prove the same thing. I refer to "Bush on the Soul," and commend the book, not for what the author *concludes*, but what he *proves*, to my brethren.

Some passages in the concluding chapter of I. Taylor's "Wesley and Methodism" bearing upon the question above treated, and more particularly upon the main question of immortality, will command the attention and the respect of Christians generally. If this book could be read by all, the coming "controversy" of which he speaks would be almost at an end. Yours in Christ.

Response by Henry Grew.

Dear. Bro. Storrs.—Bro. H. thinks he has gained the point he most wished, viz.: "to show that a so called Bible materialism is not essential to the doctrine of Life in Christ, or that the doc-

trine of conditional immortality does not lead to materialism." It is true indeed that the proposition, man has an immaterial entity, does not imply that he is immortal, or that a union to Christ is not essential to eternal life. But my opponent has claimed that he is sustained in his views by the majority of Christians. Now *their* faith on the subject is, that man is *naturally* immortal, and, consequently, that he is not dependent on the grace of God in Christ for eternal existence. They hold that it is derived from the *first* Adam, who was "of the earth earthy" and not from the *second*, who is "the Lord from heaven."

The main question of our discussion, however, has been, "Is the soul a distinct entity?" I submit that our brother has entirely failed to establish the affirmative either by reason or scripture. I ask if the question is not, *substantially:* Is *one* man *two* beings? Is not an entity a being? What kind of philosophy is this? Man has a plurality of qualities or attributes, but how can one man be a plurality of beings?

As to the philosophy of "Taylor," or "Diderot," or "Berkely," or "Hume;" so far as their philosophy contravenes the plain testimonies which we adduce from the living oracles of God, it is the wisdom of men which is foolishness with God. I do not perceive however in the quotation from Taylor any thing involving the idea of man possessing a plurality of entities. It is easy to assert that the "materialistic theory" is "false." Our faith rests on the Divine word that the Creator made MAN of the dust of the ground, animating the wondrous mechanism with the breath of life in the nostrils. This constitutes the entire definition of the primeval nature of man given us by the Spirit of truth. Let no man add to it. On this invulnerable rock we take our stand, regardless of the assaults of a vain philosophy. We do not indeed affirm that knowledge, or thought, or love are, *abstractly* considered, material, but we do affirm that the material substantial man knows, and thinks, and loves; and that he needs no other "distinct entity" for these purposes.

I consider that Br. H. has not only entirely failed to sustain his theory by the Word of the Lord, but by his admitting, with Mr. Locke, the power of the Almighty to superadd thought to matter, he has virtually admitted that his theory of a distinct entity is superfluous and consequently nugatory.

Yours for the truth, HENRY GREW.

DONATIONS.—M. C. Allen $2; ——Fisher $1; —— Appleyard $2; a friend $20; H. F. Johnson $13; Peter Kemp $4.

BIBLE EXAMINER.

NEW YORK, FEBRUARY 15, 1855.

IMMORTALITY as an offered benefit, through Jesus Christ, is the most powerful motive to a life of holiness, and devotion to God, that can be conceived. Of this motive the common notion of inherent immortality entirely deprives man. Therefore that notion is *subversive* of the power of the Gospel, depriving it of its most mighty engine for turning men from sin to God.

"The Immaculate Conception."

Some of our Protestant community—Ministers, Editors, and others—have been expressing their horror and indignation at old "*Mother*" Church for having recently added a new article of "Faith" to its Creed, *viz.:* "The Mother of God, our Most Blessed Lady, was Conceived without Original Sin." And it is decreed, that whosoever denies it is a "*heretic.*"

Now we do not sympathise at all with the Protestant "*daughters*" in their pious horror or indignation in *this* matter. In our remarks we have nothing to say of the appendages to the *new* "Article of Faith:" such as "*Mother of God,*" because all "Orthodox" Protestants, *in fact*, believe that, as well as the Catholics, though they reject the *phrase.*

What then is the occasion of all this outcry against *Rome* for the new article in her Creed? It is simply this—Rome, or the Romish Church, has for once, in her long life, put *one drop* of TRUTH into her Creed! And that whole church is "intoxicated with joy" at the event! We say,—For mercy's sake do let the *old* "*Mother*" utter *one truth* before she dies. If one moity of truth has found its way into her blood may be it will yet be felt in her far off members; and Protestant "daughters" may yet be benefitted by its vitalizing effects.

What is this "*horrible*" offence of Rome, in its new article? Simply this—"The Virgin Mary was born without original sin."

How alarming! Who, that was ever born into this world, was not "born without original sin?" What is meant by "original sin?" It is, that men by their descent from Adam "Are wholly defiled in all the faculties and parts of soul and body; whereby they are *utterly indisposed,* DISABLED, *and made opposite unto all that is spiritually good, and that continually.*"—Assembly's Catechism. Such is "*Original Sin,*" as defined by the "Mother" and her "Daughters." The *Mother*

seems to have arrived at an awakening; and it has alarmed the *Daughters*. What is the matter? "Mother saith, *Mary* was not born so!! Horrible!" But stop. "What if I do not believe Mother's new Article of Faith? Then I am to be denounced as a *heretic!!*" Awful!

Well, we are glad the "Daughters" are stirred up somehow. We trust they may yet find, that "Mother Church"—from whom they have received what they call the "*fundamental*" truths of the gospel—has just as good right to denounce, as "heretics," all that do not conform to its new article, as Protestants have to denounce as "infidels" those who reject their heathen dogma of a "superadded *soul-entity*" to the creature man, formed of the dust of the ground.

We are glad that Rome has at last uttered *one truth*, and we hope now that her mouth is open, more truth will find its way out. Let her add—"Every son and daughter of Adam are, also, born without original sin, just as truly and really as *Mary*." Then she will begin at the root, and down goes her whole fabric previously built. Till she comes up to this "*whole truth*" on that question we will rejoice that she has taken the *first* step. *We* subscribe to the truth that the "Virgin Mary was born without original sin." Let it be understood that we mean by original sin what the *Creed* and *Catechism* define it to be, *viz:* a moral corruption, utterly *indisposing*, and *disabling* men to all good. Perhaps we assent to more than the Pope bargained for; but as he has at last begun to ordain *truth* we hope he will not take it amiss if we suggest, that he might as well look a little further and receive the *whole truth* on the question, and then he will see what blasphemy both Mother and Daughters have been guilty of in saying—"*The fathers have eaten sour grapes and the children's teeth are set on edge:*" a crime which God informed the Prophet He would not allow any longer in Israel, (see Ezek. 18: 1–4,) but which the corrupters of the truth of God have taken up anew, since the "apostles fell asleep," re-affirming it to the dishonor of God, and the darkening of the glories of the Gospel of life and immortality through Jesus Christ.

The *real* corruption of human nature, by "*original sin*," we fully believe. That corruption, to the *offspring* of Adam, was not moral but physical; whereby all were made subject to return to *dust* again; or, to corruption and death; *i. e.* all were made subject to *corruptibility*. Hence without the intervention of the *second* Adam—the Son of God and Son of man—all the race must have eternally remained under death and corruption.

In *this* "original sin," or corruption, the "Virgin Mary" *was* involved; and under its influence actually died. The Pope might just as well decree that Mary was *translated*—as Enoch was—and "did not see death," as to affirm that she was "born without original sin." For if she was born without it, how came she to die? Did she die for her *own sins?* That's worse than to die for being born in original sin. But "*death* is the wages of sin." Mary died. Now, your reverence, the Pope, whose sin did she die for? Was it Adam's or her own? Let us see how Rome will use these "*two* horns" of a dilemma. If she sinned herself, and died for that, she was a *bad* woman: and if she died because of Adam's sin, then she was not born *free* from original sin. Alas! Pope's sometimes get into a strait place, as well as their Protestant imitators. Call another council Pius *nino*, and decree that Mary went, soul and body, straight to heaven without seeing death; and then tell the people the reason nothing is said of her translation in the Bible is, it was not a fact worth recording! Too small a matter for inspiration to notice; especially, as the Popes would find it out in about 1800 years after!

Now, let sober men return to their Bibles, and leave all Priests to their speculations. Commence the Bible, read it for yourselves, with prayer to God that he would grant you the light of His Spirit to shine on your mind, and on the word; and you will know more of God, of truth, of yourselves, of man's loss, of the gain to be had through the Son of God, and the way to Life Eternal, than all the councils, popes, priests, and their satellites, that have blessed or cursed the world for the last seventeen centuries. Go to that Book determined that whatever you there find—and not what priests have said is there—shall be the testimony to decide your mind as to what the Bible teaches; and leave priests and mock councils to their religious trifling at their leisure.

The New Romish Dogma.

Bro. Storrs:—I have just been reading in the last "*Expositor*" an account of the last novel wonder of the Papal dung hill:—"The immaculate conception of Mary the Mother of God."

It appears the Church of Rome has long believed that Mary was the Mother of God; but as she descended from fallen Adam, if conceived in sin and shapen and brought forth in iniquity, like the rest of us, it was always an inexplicable mystery how she could give birth to a God untainted

with the Adamic sin. To clear up this mystery and to wipe away the stain of original sin in the Son of Mary, the great council was called at Rome which decreed that Mary was immaculate, begotten, shaped and brought forth immaculate; and that this was absolutely necessary that she might be a fit mother to bear an immaculate Son. This gets the Mother of Harlots out of one difficulty by plunging her into a ten-fold greater one, *viz:* If Mary must have been begotten and born immaculate to have given birth to an immaculate Son, then Mary's parents must also have been begotten and born immaculate to have given birth to an immaculate daughter. And yet the immaculate line stops not here; the parents of Mary's parents must also have been begotten and born immaculate to have given birth to Mary's immaculate parents: so to get the birth of one immaculate child, we trace back an illustrious line of immaculate projenitors even to Adam; and the astounding truth revealed by "The New Dogma," is that the whole human family is a race of immaculate beings. So much for the creed makers at Rome: they have bought more than they bargained for; let them try it again.

Z. CAMPBELL.

"DEFINITE TIME."—Numbers of sincere hearts have been exercised on the subject of *definite time* for the Second Advent of our Lord the year past, and with some it still continues to be agitated, carrying their time forward to April or May next. Towards these persons we have the most sincere good will, and have said just as little as possible adverse to their views, thinking they would soon become satisfied of their mistake in calculating *time*. We have long been sure that all calculations of *definite time*, for the event of our Lord's *return* "from heaven," must prove a failure. The argument we used in the EXAMINER in 1846, when the subject was being discussed of the event occurring in '47, we have never seen answered, and we believe it to be unanswerable by any rational argument. It is as follows:—

I will here briefly state the ground of my disbelife in any definite time being revealed for the second advent. The whole argument in favor of its being revealed, is based on *assumed* premises, or *inferential* conclusions. One single *positive* assertion of our Lord is sufficient to settle this whole controversy in my mind. Mark 13: 32, "Of that day and hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father." It is worse than idle, in my mind, for any man to say, that our Lord did not teach that we had not the definite *year* revealed; for he guards against his words being thus perverted in the next verse,—"Take ye heed, *watch and pray for ye know* NOT *when the* TIME *is.*" Now if the *time* is revealed *in* any of the prophetic numbers of Daniel, some "man," some "angel" or "*the Son*" did "make it known," and of course *did* know it. There is no escape from this conclusion but by doing violence to the words of the Lord; and those who persist in doing it may prepare themselves for greater trials than any they have ever yet experienced, if the Lord does not give them over to the wildest fanaticism. I will put my argument in a logical form, thus:

If the definite time for the second advent is revealed, in the prophetic numbers of Daniel, some man, some angel, or the Son of God did reveal it, and must therefore know it.

Our Lord Jesus Christ saith—"*Ye know not when the time is. Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son.*"

THEREFORE *no man nor angel, neither the Son hath made the time known, and the* INFERENCE *from the prophetic numbers of Daniel is* FALSE.

From the "Sister in Christ."

THIRD LETTER.

Mr. Storrs.—The long dreaded event is chronicled, and I stand before the world as an awful something, I have so many names I cannot tell what. It was thanksgiving evening that I told my Pastor my change of views. He was greatly surprised, and I had a hard siege to endure, and for a while almost feared I should be taken by storm; for such a violent attack I was not looking; though I was pretty well prepared to answer his arguments and objections, Minister though he is; for besides having read the Bible *some*, I had read "*Bible vs. Tradition*," "Storrs' Six Sermons," "Reviewer Reviewed,"—"Fact against Fiction," the work you sent me, besides papers and tracts. My Pastor firmly believes I am insane on this subject, so are all of you; all of the "same type of mind; naturally very speculative." He thinks I am honest, but sees not how I can be, and wrest scripture as I do. He thinks I am sincere, "and so are Mormons and Mahomedans." Knowing my prejudice for character, he assailed the advocates of your views; asserting that they were all men "entirely unknown in the literary world." "Mr. Storrs," he said, was "a man carried about by every wind of doctrine." In '43 was a time setter; and he himself heard him, and "saw him point to the very place in the heavens where Christ would appear." But these things have not much influence on my mind, as I have gained evidence that some of the statements are incorrect.

I asked him if he was willing I should present the subject to other members of the church. He said he would rather I would not, but if I thought it my duty, he would not stand in my way; but *he* thought it was not. He said if the church took action against me, he should stand by me to the last moment; but advised me to withdraw. That I can hardly overlook, as he knew I could not get an honorable dismission.

I make it a point to embrace every favorable opportunity to tell my change of views, though at the risk of losing valued friends; for my Saviour says to us, if we are ashamed of him and his words before men he will be ashamed of us at a time when no other friend could be of any help. I feel sometimes that I have only one friend that cherishes for me a higher sense than that of pity. Some pronounce me Millerite; some insinuate I am infidel; some pity and pray for me, believing I am in the snare of Satan, and walking in the broad road. But what seems worst, few will read one of your books quicker than they would if it contained the most rank infidelity. But a few are now examining the subject, and I hope the result will be favorable to truth; for I do *love* the truths of the gospel; the whole grand system of bright stars. My heart is enraptured by the melody of their march; and I think I am truly thankful to our Heavenly Father that the fogs and mists of theologians are so far cleared away as to render some of those bright orbs, so long obscured, visible to the naked eye; and that those stars whose absence have so long broken the harmony of the spheres are now seen in their proper place, with Christ the center and sun, without which anarchy and darkness reign supreme.

I have many things I would like to write, some of which no doubt would please, and some would pain you; but I seem to think you have something to do besides reading letters. I never saw you, and it is scarcely two months since I heard of you, and yet I am conscious of a union of heart and Christian sympathy with you, which I can account for on no other principle, than that "as in water face answers to face, so does the heart of man to man;" and I wish greatly to see you, as Paul wished to see the disciples at Rome; though not for the same purpose, as I should receive and not impart the spiritual gift.

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From R. B. Hurd, New Jersey.

Bro. Storrs.—I have read the first number of the BIBLE EXAMINER for the new year; and I can truly say, to me it is a welcome visiter. Many times it has cheered me when I have been faint by the way; and with it have I taken sweet counsel. The views it advocates I firmly believe to be great Bible truths; and perhaps stand out more plain and clear than any other. I am often led to ask myself, Why is it so few are found that are willing to give the subject a candid investigation? One reason I think is, it is too plain and simple: they must have something of man's own invention instead. From what I have seen and heard I am strongly inclined to think that that class of men who are willing to reason away the Bible are rapidly increasing; and the innate immortality of man is at the bottom of the whole of it. I will give you an instance to show you how deeply seated is this *disease*. In conversation with one of these individuals, a few days ago, in answer to a question, I asked him, if he threw away the Word of God what hope he had of Eternal Life? He drew himself up to his greatest height, and swelled out with that spirit of pride and self-confidence of vain man, and said—"*Eternal Life*—*Eternal Life*, why, I will make it for myself"—there was no power could deprive him of it. Oh! that his eyes could be opened, and he see that the only true source of Life is through the medium of the blessed Son of God.

I am rejoiced to know that you will commence with a semi-monthly issue. I pray God that you may be sustained and the EXAMINER permitted to shed its light upon dying men.

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From Benjamin Coddington, Indiana.

Bro. Storrs.—It is truly lamentable that blind bigotry and sectarian prejudice should be so completely shut up in the minds of our Protestant brothers that they are not, seemingly, willing to investigate the great truths advocated in the EXAMINER. Professing Christians generally of the present day, think it unimportant they should study the doctrines of the Bible in regard to their future state; they seem to be quite satisfied with what they have been taught by their old traditionary fathers. The notorious idea of natural immortality is so deeply fixed on their minds that I am sometimes inclined to think that nothing short of the arch-angel, and the trump of God, will ever convince them that they are but mortal. It seems the testimony of the holy prophets and apostles, and even the Saviour himself, is not sufficient. They appear to have no inclination to look further into Christian duty, than merely to have moral character enough to insure them a place in some popular church. [I hope I am not uncharitable.]

I still continue to receive my share of persecution for the doctrines I hold. It is mostly from some of the clergy in this city. They scarcely ever speak of the no immortality believers except to ridicule and stigmatize. I was much grieved to hear of your loss by fire; but, on the other hand I have been glad to see the brethren so liberal in coming up to your relief.

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From H, H. Nottingham, Mich.

Br. Storrs.—I have truly felt to sympathize with you the past year, though my means would not allow me to do as I would desire. I am sorry to say, that we have probably one hundred within the space of five or six miles that believe theoretically, if not practically, that Jesus Christ, the Son of God, is the only way that God has devised to give eternal life to those who believe, through the resurrection from the dead; and yet, I suppose this small sum ($2) must answer; for almost every one has some excuse why they do not subscribe for the EXAMINER, and thus lend a helping hand to the cause of God. There are enough, if they could be induced to move in this matter, in Michigan, to stay up the hands of the EDITOR for the coming year, by God's blessing.

Brethren of like precious faith, what shall be done? Friends of the cause of Christ, will you remain passive till the fullness of the Gentiles be completed, and the purposes of God be accomplished?

If we will not learn our duty from God's holy truth, then let us learn it from our opponents, who

fail not to use every means that is available. More can be done or accomplished, by the well filled sheet, (such is the EXAMINER,) than by the voice of the living instructor.

Brother, excuse my frankness to you; and may the blessing of Him that dwelt in the bush be with you and yours; and may Israel's God be with the EXAMINER; and may it reiterate the solemn truth of God's Word, that "God only hath immortality," to many a candid truth-loving heart, that is now clouded in darkness by modern theology.

Yours, "looking for the Redemption of Israel," and "the Crown of Life" to be given to all who love "the appearing" of our blessed Life-Giver. Amen. "So come Lord Jesus quickly."

Dec. 31, 1854.

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From C. H. Ward, Cattaraugus Co., N. Y.

Br. Storrs.—I saw you in Buffalo, I think, in 1843, and heard you preach two sermons. At that time you gave me your Six Sermons, which under God—praise His name—induced me to begin to read the Bible for myself, which I had not done before, though I had professed to be a Christian for a number of years. Now I rejoice in the truth, and am making all the proselytes to it that I can, in my humble sphere.

I am not entirely alone; my wife and two boys and a number of our friends in this place are believers.

I would here express my thanks to you for the present you made me at Buffalo; may the Lord reward you at His coming.

Jan. 7, 1855.

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From M. C. Allen, Black Rock.

Br. Storrs.—The more I study the Bible, the more I am convinced there is Life hereafter only through faith in Him who is our Life. I am convinced were it not for the fear of being cut off from orthodox churches, and having their names cast out as evil among men, hundreds would declare publicly their belief in life only for the righteous, and the extinction of the wicked.

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From Thomas J. Harris, Harrisburg, Pa.

Bro. Storrs.—I have bought or subscribed for your BIBLE EXAMINER since the first number was published, and intend to take it so long as published, if it should be to the end of this dispensation, unless some unforeseen calamity should deprive me of the means of paying for it.

As "darkness covers the earth, and gross darkness the people"—"shall we to men benighted the lamp of life deny?"—I hope not—and hope all that are enlightened, and have the means, will continue to sustain the BIBLE EXAMINER and *Prophetic Expositor*, so long as they continue to publish the truth.

January 10, 1855.

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From Samuel Mason, Conn.

Br. Storrs.—I wish to renew my subscription to the EXAMINER, believing it to be a paper calculated to spread light wherever it goes. And of a truth light is needed while such heathen darkness abounds as the following:—

"THE NEARNESS OF HEAVEN."

"Dwell much upon the nearness of heaven. What is remote has less power over the imagination than what is contiguous. How near is all this glory to your soul? Nothing separates you from it but the thin partition of flesh and blood. A moment of time, a point of space, may be all that intervenes between you and immortality. When you lie down to rest any night, you know not but you may be in heaven before the next morning. When you rise up in the morning, but that you may be in heaven before night. If you are true Christians, you are ever in the vestibule of the heavenly temple, waiting for the opening of the door, to be admitted to the holy of holies. The heirs of glory are every moment going in to be for ever with the Lord, and you will soon go with them. Heaven is ever as near to you as God is; for it is the enjoyment of His presence, and He compasseth you about on every side. At any given moment of your existence, you know not but the next may be the commencement of your eternal career of holiness, knowledge, and happiness."—*J. A. James. From the Sunday School Advocate*, of Dec. 23, 1854.

I am lead to ask from the above, Who has been the cause of all this false doctrine? Who first opened Pandora's box? Let it go forth rolling as the thunder and vivid as the lightning, that Spiritualism is the root of all false doctrine and of all error in the popular church.

To say death is the door to endless joy, and to the holy of holies, is a libel upon the Word of God; for the devil is the keeper of that door; and he will not open it to let a saint through. But let us have Paul's testimony, Rom. 5: 12, "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned." What do you say, James? James 1: 15, "Sin when it is finished, bringeth forth death." Again, Paul says, Rom. 6: 23, "For the wages of sin is death." Then since sin entered into the world, and death by sin, it follows, that if "death is the door to the holy of holies" sin is the door to death. Then the nearest way to heaven, or the holy of holies, is to sin, and the more we sin the surer we are of getting to heaven.

May the good Lord deliver us from such heathen darkness. I send you two new subscribers for the EXAMINER.

Testaments for French Soldiers.

The Irish correspondent of the Presbyterian Banner says: The Irish Catholics have been shocked by a late announcement, that ten thousand French soldiers had been sent from Boulogne to the Crimea, and that the Emperor had presented each soldier with a copy of the New Testament, and to aggravate the offence, it was the diamond edition, printed at London, by "the British and Foreign Bible Society." This desire for the Scriptures, manifested among the French soldiers, both at home and at the seat of war, is most remarkable.

A colporteur of the above-named society sold, in less than a month, at Boulogne, eight hundred copies at half price, and when he reported to the society that multitudes sought for the Scriptures who were not able to pay for them, he was authorized to give, gratuitously, two hundred copies to each regiment of fourteen or sixteen hundred men. A gentleman who witnessed the distribution to one regiment says, that in ten minutes the whole two hundred were gone. When he saw the outstretched hands, and the looks of disappointment of those who were left without a Testament, his heart could not resist, and he told them he would himself procure as many more for them on the following day.

At the trenches before Sebastopol the Scriptures are largely sought for, and the Bible colporteurs are doing good service. May we not hope that the Lord will cause good to come out of evil? We believe that the intimate alliance which now exists between England and France will give a stimulus to the reformed religion among the French people. —*Ch. Ad.*

The Transfiguration.

The following is the concluding part of an article on this subject in the *Christian Advocate.*

Coming down from the mountain, the Saviour charged the three apostles not to speak of what they had seen or heard till the Son of man was *risen from the dead.* They obeyed the request, but disputed together what could be the meaning of his *rising* again from the dead. They imagined the MESSIAH was never to die.

Now a reflection or two upon this delightful theme. Our Lord's transfiguration was given as an emblem of that *power* and *glory* in which he will appear at the last day. So St. Peter represents it, 2 Pet. i. 16. The apostles could not endure the thought that their Lord and Master should be apprehended, insulted, tried, nailed to the cross, and there expire. They had set their hearts upon a worldly kingdom of a Messiah, with its riches, honors, and a grandeur and dignity which they hoped for. Our Lord tried to inculcate upon their minds that a very different scene was approaching.

Their notions that he was Messiah, and never to die, but possess a great empire upon the earth, almost caused his disciples to forsake their Lord when he finally suffered and died on the cross, but he informed them that he was greater than an earthly monarch, and would, at last, be judge of all. For this reason he often foretells his own death and resurrection, and for the same reason he was transfigured.

With ineffable glory Christ appeared upon the mountain, his face shining like the brilliancy of the meridian sun. All this splendor is a pledge of the majesty in which he will appear at the great day. Then, clothed in his own glory, attended by his Father's glory, and accompanied by all the hosts of holy angels, he will come to judge the world. He was honored at his transfiguration by the appearance of two of the most illustrious prophets, to bear their testimony to his transcendant character and dignity; and then he was declared, by GOD himself, FATHER of all, to be his dear and well-beloved Son.

What stronger proofs could the apostles have expected of his exalted character and dignity? *Moses* and *Elias* confirmed what Jesus had told them—that he was shortly to die at Jerusalem. These two illustrious persons at the glorious *transfiguration*, were the most proper of all others to honor and to bear testimony to the transcendant dignity of the Saviour. *Moses* had been the greatest prophet that God had raised up until Jesus Christ came. Now he appeared to confirm that Christ was the very prophet of whom he had formerly prophesied. Elijah was the next in dignity to Moses, when God's peculiar people had degenerated into idolatry and vice. With great propriety Moses represented the *law*, and ELIJAH the prophets. When they both vanished, it was an emblematic declaration that the law and the prophets also vanished. Then came the voice from the cloud of glory: This is my beloved Son, hear ye Him; as heretofore you have regarded the *law* and the *prophets* as the rule of your religion, hereafter attend to the gospel of my dear Son, and diligently obey HIM.

What abundant evidence here is, that the Lord Jesus Christ will come again with power and great glory to raise the dead? To prove this, he was transfigured upon the mount. He will come again, accompanied with myriads of holy angels, and words cannot express the awful splendor of that day. Such a day no eye has ever beheld, no tongue can describe, no mind conceive. God grant that we may attend to these solemn reflections and truths, and be ready for the coming of the Judge of the whole earth.

"REVIEW OF BISHOP IVES' REASONS FOR RENOUNCING PROTESTANTISM." We have received a copy of this work, we presume from DR. MCCULLOH, the author of it. He will accept our thanks. It is a pamphlet of 32 octavo pages. We wish it a wide circulation. The following extract will show something of the character of it. The Reviewer says:—

The substance of Bishop Ives' reasoning may be stated in a very few words. It consists in the following very simple inference, *viz.:* that though the Scriptures are undoubtedly a revelation from God, and contain every instruction essential to salvation, yet the contradictory interpretations of the Scripture by different Christian sects is manifest proof of the incapacity of mankind to determine for themselves what they must do to obtain salvation. Bishop Ives therefore infers that God cannot have left mankind in such a state of uncertainty and distraction, and that He must consequently have appointed an infallible interpreter of His will as revealed in the Scripture. To this conclusion we demur on two distinct grounds.

In *the first place,* this supposed necessity for an infallible interpreter of the Scripture to determine Christian truth, implies a condition of things directly contrary to what is positively recognized in the Scriptures. According to the Scriptures, God

has made mankind intellectual and moral free agents, who ultimately are to be judged by Him *as individuals*, according to their works, (*i. e.* by their conduct during life.) But this probationary scheme is wholly set aside, if God has appointed an infallible interpreter of His will, who, as such, is to do all the thinking and reasoning on the subject for the rest of the world. If such had been God's appointment, it would not have been announced that every individual should be ultimately judged according to his works, (or conduct during life,) but according to his submission or opposition to the injunctions of that infallible interpreter appointed by God for the intellectual guidance of mandind.

But as Catholics and Protestants entirely differ in their views concerning the real or supposed necessity for a divinely appointed interpreter of the Christian faith, the best mode by which we may approximate to an impartial estimate of the point in controversy, will be to inquire how God superintended the Jewish economy. For the covenant with the Jews being a revelation to them from the same God, and addressed to them as intellectual and moral free agents who were to be rewarded or punished according to their works as individuals, they were as such necessarily required to ascertain with the utmost precision what they were to do, whether as concerned matters of faith or obedience. Now when we consider that the Mosaic economy comprehended a great variety of commandments and prohibitions, an extensive scheme of ceremonies, rites, and observances, implicated with the functions of a hierarchy formally constituted by God himself—we ought to anticipate that if through the imperfection of human nature, an infallible interpreter of the law of God is necessary, we ought to find such an interpreter recognized in the Jewish Dispensation.

Yet nothing can be clearer from the Old Testament, than that no such interpreter was ever appointed for the Jews. Indeed so contrary is the Old Testament to such a doctrine, that it no where recognizes any persons as being directed to instruct the Jewish people in any matter whatever. The priesthood, assuredly, had no such commission given them by Moses, and so far as we can learn from either the Old or New Testaments, it does not appear that either the Priests or the Levites ever attempted to teach the people.

This assertion may seem altogether paradoxical to a reader who, having never investigated the subject, relies upon the assumed significance of a few isolated passages of the Old Testament, which having been perverted to establish such a doctrine in the earlier ages of Christian corruption, are still retained in their falsity of interpretation under the continual pressure of the same necessity of exalting ecclesiastical authority. It is however impossible within our limits to undertake the refutation of the ordinary notions of Christians concerning Jewish institutions. The writer of this article, in a work published by him within the last two years, has given a special consideration to this subject, and to it he refers those persons who may be willing to scrutinize the matter in its important bearing.* On the present occasion he can only state emphatically that the Old Testament no where recognizes the Priests or Levites to be official instructors of the Jewish people. Neither had they any favorable opportunity to do so, for in the first place, there was but one single locality appointed for the religious assembling of the Jews throughout the whole country. This was at the Tabernacle or Temple, or more correctly in the open square that surrounded those edifices. In the second place, neither at the Tabernacle nor at the Temple, was there any instruction given, nor any lecturing or preaching. Neither was any common or public prayer to God offered there, but devout Jews in their individual capacity, prayed in silent address to Jehovah. Neither was the Scripture read to the people when assembled at the Tabernacle or Temple, except once in every *seven years;* when the Law, probably the book of Deuteronomy only, was directed by Moses to be read to the whole assembly. (Deut. xxvi.10–11.)

If any one should assume that the Jews received religious instruction at their Synagogues, we must inform him that Synagogues were no appointment of God, and that they originated from the action of mere devout men after the return of the Jews from the Babylonian captivity. But furthermore as to this subject, the Priests or Levites were not the officers of the Synagogues; the entire service was conducted by laymen.

So far therefore from God having appointed an infallible interpreter or expounder of the Law of Moses, it is manifest that the very supposition is opposed by the most direct recognition of the opposite principle. It may however be expedient that we should strengthen our conclusion by some further arguments on the subject.

Among the most remarkable expositions of the Old Testament opposing the notion of an infallible interpreter of the revelations made by God to mankind, the most striking, is the fact, that though God promised the Jews a supernatural judgment through the High Priest in cases of *civil or political perplexities*, (*Deut. xvii.* 8–10,) yet any such infallible judgment concerning their ecclesiastical or theological system was undeniably withheld. Not only is this position sustained by the absolute silence of the Scripture on the subject, but it is completely vindicated by the supposed case of a false prophet arising among the Jews in after time. Now if ever there was a necessity for a divine interpreter, it would be most important to the Jews as enabling them to determine whether a prophet had been sent to them by God, or not. Yet undeniably God gave them no reference to High Priest, or to Urim and Thummim on the subject; the people were to determine that important fact by circumstances that appealed only to rational inferences; as the reader may see who will examine Deut. *xviii*, 21–22.

Another remarkable circumstance in opposition to the supposed necessity of an infallible interpreter, is the singular fact, that though God had ex-

* ANALYTICAL INVESTIGATIONS CONCERNING THE CREDIBILITY OF THE SCRIPTURES, &c. by J. H. McCulloh, M. D., Baltimore. Published by James S. Waters, (two vols. 8vo.)

pressly organized the Jewish hierarchy of priests to the exercise of functions which were expressly forbidden to all other classes of the Jewish people, yet whenever he did make a special communication either to the Jews, or to their rulers, he nevertheless did not employ the priesthood *officially* on such occasions. On the contrary he ordinarily commissioned laymen to that office, for as far as the fact can be ascertained, only Jeremiah and Ezekiel of all God's prophets were of the priesthood, all the others being laymen. Nor will it be unimportant to state that on one very remarkable occurrence in Jewish history, a woman was God's recognized prophet, (2 *Kings, xxii.* 13, *&c.*) to whom the high priest made a personal application to learn the future purposes of Jehovah. And in another portion of the Old Testament, (1 *Sam. iii.* 1–21) we find that a boy of about twelve years of age, was recognized as the prophet of God to the Jewish people, though he not only dwelt with the High Priest, but actually ministered to him as a servant.

If then no infallible interpreter was deemed necessary by God for the guidance of the Jewish people, under the comparatively complicated system promulgated by Moses, it is manifestly a very unreasonable begging of the question to assume that the simple intellectual obligations of Christianity, require the interference of an infallible expounder. The case is still worse when we come to the question of fact; for if there be an infallible interpreter for Christianity, where is he to be found? If such interpreter be absolutely necessary according to Catholic teaching, it is equally necessary that mankind should know with the utmost certainty who he is. But so far is this from being indicated in the New Testament, that it is absolutely the most contested particular pertaining to the controversy between Catholics and Protestants, for if the one affirms it, the other as positively denies it. Hence the assumed necessity for an infallible interpreter for the Scriptures according to Bishop Ives' inferences, cannot be received as of any value, since the Christian world are as much divided in opinion both as to the necessity, and the fact of such an interpreter, as they are upon any of those contested subjects of Christian doctrine, for whose determination the Catholics consider an infallible interpreter to be absolutely needed.

The Fire of Gehenna.

The texts which speak of the punishment of the wicked in hell fire, where the worm dieth not and the fire is not quenched, are supposed by some to form an insurmountable objection to the doctrine of the final and utter destruction of the wicked. So far from that being the case, however, we conceive those very texts prove in the most conclusive manner that the wicked are "to be punished with everlasting destruction," so that "they shall be as though they had not been."

The original word in these texts translated "*hell,*" is "*Gehenna;*" a word, says Dr. Geo. Campbell, that "never occurs in the Septuagint Greek, nor in any classic author in the world." It was never employed by our Lord nor any of his apostles in addressing Gentiles—it was confined alone to the Jews—hence we are to look to that source only for the meaning of the phrase.

The word is derived from "*Ge,*" which signifies a "*valley,*" and "*Hinnom,*" a man's name: "*The Valley of Hinnom,*" south of Jerusalem, "*once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcases of animals, and dead bodies of malefactors, to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning.*"—*Greek Lexicon.*

Whatever was cast into this fire was to be *destroyed,* not *preserved:* utterly destroyed. If any flesh should fall outside of the fire the *worms* devoured it, so that nothing there escaped utter destruction. In the time of our Lord's ministry the Pharisees used these circumstances to denote the punishment of the wicked. Does any one believe that their original design in doing so could be any other than to express an entire extermination of the wicked, under fearful circumstances? We have no doubt that, at first, was the only idea that could enter their minds, whatever idea might afterwards have been attached to it by perverted imaginations. We conclude our Lord used the word only in its primary signification, which was that of *utter destruction,* and *not preservation;* and we do not see how a Jew could understand him in any other sense. This being the case, it is one of the strongest texts in the Bible to disprove the common theory of the eternal preservation of the wicked in undescribable torments. The impenitent and incorrigible sinner, like the filth about Jerusalem, and the dead bodies of animals and men, if not entirely consumed and destroyed, would keep alive the plague in the universe; hence, they shall be "cast into the fire of *Gehenna—hell fire;*" or be utterly and totally destroyed: therefore, "*fear him who is able to destroy both soul and body in Gehenna* —hell"—Matt. 10: 28. Just so certain as the filth about Jerusalem, and dead carcases were utterly consumed in the burning fire of the Valley of Hinnom, so certainly will God destroy *the entire being* of the incorrigible sinner, so that the universe shall be clear of these plague spots; then shall be fulfilled that which is written Rev. 5: 13, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Not a creature shall be left in conscious existence but what shall join in ascriptions of praise to God and the Lamb. Glorious time—happy hour. May you and I, dear reader, be of that happy number. If we would be, let us seek holiness of heart and life; for all others will be cast into the lake of fire. In Christ alone is life: *know* him—*love* him —*obey* him, and then we shall join the blessed company John heard praising in the strains just described, which may the Lord grant us through Jesus Christ our Saviour.

A DESTRUCTIVE FIRE.

THE OFFICE OF THE BIBLE EXAMINER, *with all its contents*, was destroyed by fire on the morning of the *fifth* inst.: not a vestige of anything in it was saved. The Office was in a large four story brick building, 140 Fulton St., which was totally destroyed, and another building of like dimensions by its side.

All our Books, Pamphlets, Tracts, and EXAMINERS for past years, as well as the *three* numbers issued for *this* year, are entirely consumed.

We shall be delayed a little in supplying orders for books; but probably only a few days with some of them; as we shall put to press "*Bible vs. Tradition*," and our *new* edition "*Six Sermons*" immediately. For those works orders may be sent now, and we will forward them as soon as possible. There will be more delay in reprinting our other works, and notice will be given when any of them are ready.

The *price* of "Bible vs. Tradition" is 75 cents. The "Six Sermons," new and enlarged edition, in plain binding, 63 cents; *full gilt* $1. *One third* discount will be made on each of these works for cash where $5 worth are taken at once.

The *postage* on the Six Sermons, if *pre-paid*, is eleven cents: on Bible vs. Tradition 15 cents.

THE EXAMINER will continue to be issued *semi-monthly*, without interruption; though we cannot hereafter supply new subscribers with the first *three* numbers of the *present* volume, nor can we make a reduction to them, in the price ($1) for the remaining *twenty-one* numbers for this year. Some of our present subscribers will be subjected to a delay in the receipt of this number of our paper in consequence of the loss of our "*Mail Book*," so that we have neither their *Post Office* address or names. All our letters, containing orders for the EXAMINER were also destroyed; so that we are obliged to send out *Circulars* to as many persons, as we can call to mind, who have sent us names, requesting them to send us *anew* the names and Post Office address of any and all they had formerly sent, and to name the amount each had remitted for the EXAMINER. We trust all our friends will attend to this immediately, whether they receive the Circular or not, that we may be able to make out a *new mail book* and forward to all paying subscribers soon.

We thank our friends for the interest they have manifested in renewing their own subscriptions, and in sending new subscribers. Will they not make one more effort at this time to send us, at least, *three hundred* new subscribers for this year? It would much help and encourage us.

As to the amount of pecuniary loss by the recent fire, we are not able now to state how much, if any, it will be. The property destroyed was *insured* in part. If the insurance is paid, as we trust it will be, our loss will be small: so that we have no appeal to make to our benevolent friends on that account, at present.

Any donations designed for the Editor's personal aid, in sustaining him in his work, should be distinctly stated to be such in communicating with him. Such donations will be acknowledged in the EXAMINER. A few dollars received just prior to the fire cannot be acknowledged as our minute of the persons' names, and amount was destroyed.

OUR OFFICE, till further notice, will be at our private residence, "No. 62 HICKS St., *Brooklyn*, N. Y." Our family has been in Brooklyn ever since we have published the EXAMINER in *New York;* and multitudes who do business in New York reside in Brooklyn, which is separated from New York only by East River. There are six or eight *Ferries* connecting the two cities, constantly running, day and night. The principal ferry is *Fulton.* Four fine boats are usually running at this crossing; so that during the day a passenger seldom has to wait at all. It is at this Ferry we cross, and at it all persons should cross who wish to visit us. We are located but a short distance from it.

Brooklyn is the *third* city in the United States, having more than two hundred thousand inhabitants, and is inferior to none in its quiet and orderly society.

Though our *Residence* and *Office* is Brooklyn, let none forget that our *Address* is "*New York*" as before. Hereafter, when sending us by mail, address—"GEO. STORRS, *Editor of Bible Examiner, New York.*" Take care and *not* direct to Brooklyn, as that will cause delay and extra expense.

So soon as we find a suitable place for our office, and the means to pay the rent, we shall open again in *New York city.*

P. S.—A few sets of the BIBLE EXAMINER for 1854 have been left, by being at our house. A few persons can, hence, procure that volume, bound; and those who first send the pay will be supplied till the volumes are exhausted. Price $1 50, sent to the purchaser *free of expense.* If more are called for than we can furnish, the money will be returned, or applied as we are directed. None of the previous volumes can be had at any price. The volumes for '48 and '49 we should be glad to purchase.

BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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THE HUMAN SOUL:

THE TRUE NOTION OF: AND WHAT OUGHT TO BE ESTEEMED THE MOST RATIONAL IDEA THEREOF.

We proceed with extracts from the old work noticed in our last, and pass to the fourth chapter. The author says:—

That there are *spiritual beings*, whose constituent parts (as I may so call them, in order to be the more plainly understood, without any philosophical cavil about the word *part*) are very difficult to be comprehended by our weak understandings, I make no more doubt of than that there is a sun and moon in the firmament. Although again, I must plainly declare, that my sentiments differ very much from the learned Dr. Henry More, who tells us, that the notion of spirit is as easy to be comprehended, as that of matter. Now, whereas he says, that the notion of spirit is as easy a notion as any other whatsoever, it is in some sense granted, but it is not at all to the purpose: For our inquiry is not of the facility of a notion, but of the verity of it, that is, of the congruity and adequation of the notion, and the thing from whence it is taken; otherwise, though the notion be easy, yet without an adequate congruity to the thing, it is merely false. Besides, the contrary tenet our blessed Saviour seems to confirm, when he solicited the diffident disciple, Luke 24: 39, "Behold my hands and my feet, that it is I myself, handle me, and see, for a *spirit* hath not flesh and bones as ye see me have." Plainly implying, that what was visible to the eye, and an object of the touch, being two of the exterior senses, was more capable of being understood, than a spirit, whose nature and essence was properly the object of the understanding only. * * *

I must confess, I have been bred up with the notion of an *immaterial* and *immortal soul*, or substance existing in man, which was the first principle or mover of all his actions, and that without such an immaterial substance, it was impossible for man to perform those noble operations he doth; and I should have thought him little less than an athiest that durst assert the contrary: But having been taught by the learned Dr. Brown, not to owe my religion to my font, I made it my business as I came to riper years, to examine into the principles or true foundations of my belief, and resolved to stick firmly and adhere closely to such as I found unquestionably good, and not derogatory to religion, and to reject those I had originally imbibed without judgment, examination or deliberation.

Now the notion of an *immaterial, immortal substantial being* in man or *soul*, was one of those principles I had by education so imbibed, and having thought fit more strictly to inquire into the reasons or foundation of this *belief*, I find it to be only an opinion derived down to posterity, as it were, upon trust, especially in the Romish Church, who makes such secular advantages by it, as I elsewhere demonstratively show you, when I treat of the original of this opinion. Indeed I have read that there are some writers, referring themselves to an ancient chronicle of England, do say, that King Druis established a sect of philosophers, called Druides, or Priests of Druis, who, the better to encourage his subjects without dread of death to fight his battles, taught them, that they had "Immortal souls, not subject to death, which should survive them, and be conducted into some place of very great pleasure and happiness if they died in battle." This is a doctrine taught by the Mahometans at this day, promising all soldiers who die in battle a future place, full of sensual pleasure and delight, to stimulate their courage, and heighten their zeal for the cause they undertake. But these grounds of the framing an immaterial immortal soul in man, I look upon to be idle and fabulous, and conceive it rather to be the consent and doctrine of the philosophers in general preaching, that virtue was to be rewarded, and vice punished; and when they usually saw good men to die untimely deaths, and unrewarded too, *being ignorant of a resurrection*, taught their scholars, that men's souls after death, remained alive to receive the same, (i. e.) good men rewards, and ill men punishments. Such a doctrine, I must confess, affords us a good argument for the proof of a general resurrection, or day of judgment; and in those times of ignorance, was very material to solve that objection, which puzzled even David himself, when he saw the wicked in prosperity, and that they were not punished like other men, Psa. 73: 5. That these prospered and increased in riches; 12. So that he had washed his hands in vain, &c. The inequality of rewards and punishments in this world, being such a grand stumbling-block to the philosopher's doctrine of virtue being rewarded, and vice punished, that being *ignorant of a resurrection*, as I said before, without the figment of an immortal substantial soul, capable

of both after death, they were not able to defend and support it.

Thus I dare aver this doctrine or opinion to have took its rise or original from them, and derived down to the primitive christians, who (as I hinted before, cap. 2,) as it must be confessed on all hands, were zealous and pious, and imbibed all notions relating to religion with great eagerness and devotion, at least whatever seemed to favor the doctrines they had been taught; not so much inquiring into the truth of those principles of philosophy, which heathens had wrote relating to nice, subtle and learned points, but willing rather to believe without much questions, all such points as had any reference to religion. This will manifestly appear to any one, who shall take the pains to read and compare the ancient fathers, where he will very often find the *credere*, to be the common solution to all the difficult and knotty points in religion; insomuch, that St. Augustine is said to believe the unity of the Trinity, *quia impossible;* a reason to me, I must confess, of no validity at all. Now these primitive Christians having been taught by the gospel, that there would be a general resurrection of just and unjust, and that they who were wicked in this life, should at the day of judgment be called to account, and punished for the same, and all good men be rewarded for their good works, as the ancient philosophers before them had strenuously asserted and maintained; it was an easy lapse for them to follow the steps of the philosophers, though they erroneously believed, and be persuaded to think man compounded of an immaterial substance (a plain philosophical expression,) and a body distinct in its own nature, though both united now in living man.

Again, when these good, pious Christians had received the notion of an immaterial substance, and that the soul of man was such, it was a plain inference that the same being must also in his own nature be immortal from the beginning, immortality being such a natural consequence amongst the philosophers of immateriality. Thus the notion of an immaterial substance distinct from the body, which the philosophers taught, was the first principle of error, therefore it is no wonder, if in those *ignorant good times*, for want of a strict examination into the nature of man, that error was propagated with the principles of religion, it being, though erroneous, a very good motive or incentive to the obedience of Christ, to feign an immaterial spiritual substance in man which must suffer or be rewarded according as the whole man had acted in this life. But now seeing the light of truth shines clearer, and there seems no necessity to frame such an idea of an immaterial, immortal distinct being in man, but rather the contrary, seeing such wicked advantages are made by it, and the tenor of the Holy Scriptures rather oppose, than establish such a doctrine, as will appear in the following chapters, I cannot see why any rational man should embrace it.

Now, after the piety of the primitive christians began by secular interest to be perverted, and the ambition of crafty prelates grew so high, as to require to be supported in grandeur and state, then it became convenient to propagate this doctrine to the height, upon which every Romanist approved it, least by questioning he should not only be esteemed atheistical, but incur also the censure of that church, whose coercive power we know has been a very strong motive to enforce belief, and make the proselyte rest quietly under it, be it right or wrong. This I am very confident is the true foundation of propagating and continuing this doctine in the Romish church, by which means the grandeur thereof is much supported by persons dying, and bequeathing vast sums for legacies to the church, to pray for their souls out of purgatory, &c., as I before hinted.

Having thus stated the true and genuine original of the soul's immaterial substantiality, as it is conceived distinct in man, and immediately after death immortal, I proceed in the next place to declare what sentiments I conceive of the true essence of human soul, and what I presume to be the most rational idea thereof. In order therefore to make things as clear as I can, I will explain,

1. What I mean by *human soul*.

2. What is meant by *life*, and inquire whether they are not meant the same, according to the true intent of the Scriptures.

3. What is implied in the word understanding or *mens*, with the particular and principal operation thereunto belonging; that is, reason or ratiocination. Of these in their order.

First, Therefore I define what I call the *soul*, according to its origin: Thus, anima est afflatus originaliter insensibili materiæ Divinitus infusus, quo eadem vivit, sentit, and ratiocinatur. *The soul is a breath originally infused by God into insensible matter, by which it lives and exerts sense and reason.*

Now, because this definition is formed in respect of the *original* of the soul of all creatures, and particularly man, at the first creation, I will presume to add another in relation to the continuation of that *afflatus*, which gives another denomination to the word *soul*, but is not really distinguished from it, being generally called *vita* or *life*, and by me defined to be, secondly, Actus primarius materiæ feminalis originaliter afflatæ continuatus; that is, The first or primary act of seminal matter, originally breathed on, continued.

2dly. Mens, sive intellectus; est facultas cogitativa ratiocinans (i. e.) *the mind or understanding is a thinking, reasoning faculty:* These being the three grand principles or powers by which every living creature is what he is, and by which likewise man is in a most eminent degree of perfection distinguished from beasts, I will examine every part of each definition separately, in order to make a clear and full illustration if possible, of every thing here defined. And,

1. *Anima* the *soul*, is said to be an *afflatus, breath* or *active power* (for I do not take it to be the common air or breath from our lungs; because it is apparent that *embrios* live before they breath) as it is often used to signify in Scripture, called in Latin *spiritus*, or *sprit*, as relating to the power of God; it is said, Job 33: 4, and Job 34: 10, vide. The Spirit of God hath made me, and the *breath* [power] of the Almighty hath given me life. Again, By the word of God were the

heavens made, and all the host of them by the *breath* of his mouth. Ps. 33 : 6. All which, and the like expressions certainly can relate to nothing but the Omnipotent power of God, signified here by the word *breath*. And as it denotes *power* in God Almighty, so does it very frequently signify a power implanted in man, called in Scripture *spirit*, and relating to man's creation, styled *the spirit or breath of life*. And because it is called the breath of life, what rational man can possibly conclude from thence, that God gave man, by breathing into him, *a spiritual substance?* How comes breath of life to signify a soul consisting of spiritual substantiality, to speak in the language of the metaphysicians? What is it any more than that God made dead matter, or material man (i. e.) man with his exterior shape to become a *living soul* or *living creature;* and indeed it would be an absurd supposition to suppose, that God conveyed into him a *spiritual substance by his nostrils*, or through his nostrils, because God breathed into men's nostrils the breath of life. Gen. 2 : 7. But because I shall have occasion to speak more fully to this point in another chapter, I pass on to the second part in this definition, to show the subject into which this *afflatus* or *power* (for so I presume to call it,) was conveyed, that is,

2. *Insensibli materiæ* to *insensible matter:* this part of the definition requires no great difficulty of explanation: For that man was an insensible lump before the breath of life entered into him, is a question beyond all doubt, as *Esdras* expresses it: Thou gavest a body unto Adam without soul [life] which was the workmanship of thy hands, and didst breathe into him the *breath* of life, and he was made living before thee. 2 Esdras, 3 : 5. Besides, that it came by the immediate power of God, [*Divinitus infusus*] and therefore called sometimes, the breath of the Lord, as Job 17 : 3. Whilst my breath is in me, and the *Spirit* of God is in my nostrils, requires as little explanation as the former. But,

3. The next thing I have to consider is, *Quo eadem materia vivit*, by which that matter, which was insensible before, lives. This is the specifical difference, which makes the definition complete, and may be therefore termed a *quickening power*, or such a power as made man a living creature, where, by the by, I would have my reader to observe, that by *power*, I mean an active power, called emphatically in the other definition *actus primarius*, of seminal matter, &c., which was the immediate result of God's power implanted in inanimate earth. By this, *this afflatus* is distinguished from that which inspired the prophets and the holy pen-men of old, they by it not receiving *life* unless we call it so analogically, that is, *spiritual life*, by inspiration of the Holy Ghost, which all the prophets and apostles, too, seemed to have when they were able to speak all languages, as if they had originally learned them; to foretell things to come, as certain as if they had been actually present, &c. This St. Paul calls gift. 1 Cor. 1 : 7, and cap. 13 : 2. Though I had the gift of prophecy, and understood all mysteries, and all knowledge, &c., and cap. 12, he expresses how this gift comes from the Spirit or Holy Ghost, ver. 8–11. For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another working of miracles; to another prophesy; to another discerning of spirits; to another divers kind of tongues; to another interpretation of tongues; but all these worketh one and the self-same Spirit. By which it is manifestly plain, there is a true *genus* and *differentia* made by that sufficient distinction between the *afflatus vivificans*, that quickening power, giving life or enlivening the inanimate lump, and that of the Holy Ghost working those miraculous effects by inspiration.

I know I shall here have the Aristotelian philosopher, who divides all things into substance and accidents, rise up against me, objecting, that according to my notion, I make the soul of man and beast, too, to be but an accident, and consequently liable to all those absurdities the nature of an accident brings on it, viz: *Adesse vel abesse sine subjecti interitu*, To be in a subject, or taken from it without the destruction of the said subject, &c. To which I answer, What if I do make it an accident? I may surely be permitted to rank it among such as they call *accidentia inseparabilia*, inseparable accidents, or *proprietates quarto modo*, as the logicians speak, like risibility in man, none of which can be absent from the subject, but that the said subject must perish, and they are only distinguishable from the subject by conception, in which they inhere. Now if the *soul or life*, for I account no distinction from each other, be inseparable from living man, as it is impossible to deny, then what absurdity can there appear in ranking it amongst the number of inseparable accidents?

This I think is a very sufficient answer to any Aristotelian, it being a piercing him with a dart out of his own quiver. Now, all these difficult perplexities about the notion of the *soul of man*, I judge to arise and proceed from men's careless esteem and valuation of life, both as to its beginning and end; whereas, did they consider rightly what *life* was, what a wonderful beginning it had by the hand of Omnipotent Power, created, as it were, with deliberation, in dead matter; that life in the day of resurrection (not a *substantial soul*) will be the cement, as it were, of all the scattered and disunited parts of the mouldered and corrupted body, as the mother in the Maccabees, says to her children suffering martyrdom. "Doubtless the Creator of the world will give you *breath* and *life* again, as ye regard not yourselves for his law's sake," 2 Mac. 7 : 23; which *life* they owned would not be given to their tormentor, verse 14. For the martyr had hope from God to be raised again; but as for thee, thou shalt have *no resurrection to life;* and finally, that *life everlasting* is the promised reward to the righteous, when the dead shall hear the voice of the Son of God (who is the *resurrection* and the *life*. 11 : 25.) And they that hear shall live. John 5 : 25. I say, if the value and *great price* of *life* were rightly estimated, we should quickly discard that notion of an *immaterial substantial soul*. But I forbear to speak

any more here on this point, because I shall have occasion more fully to treat about it in another place.

4thly. The last part of the definition is, *sentit and ratiocinatur*, which I have translated, *exerts sense and reason*, where by the word *sense* I mean *sensation*, and by *reason* the *act of reason*, called reasoning or ratiocination. For it is demonstratively plain, that in order of degree, as soon as *life* or *soul* was implanted in matter, the next thing conceivable to be the product of that life, must be the sense or sensation, for an animal must in priority of nature be sensible, before he can be called rational; therefore the chain must run thus:

1st. *Life*. 2dly. *Sense*. 3dly. *Reason*: And because there is now nothing left in this definition to be explained, or, as it were, commented upon, but the word reason or ratiocination; all the other parts being made plain and easy (I hope) to be understood by every reader; I do not confine myself to the logical definition of ratiocination, or discursus, as it is said to be, *collectio unius ex altero;* a gathering or collecting of one thing from another, in order to discover the truth or falsity, goodness or badness of a thing; but I consider it here, as it is the immediate act of the understanding, or mind of every living creature, not limiting it to man, who is able by the perfection of his nature to lay down solid principles, and make close and pertinent deductions from the same, but extending it also to *brutes*, for it is evidently plain they have a *mens* or *understanding*, though they exercise the operations thereof, not to the degree and perfection as man doth reasoning, therefore I define it to be thus: *operatio seu impetus intellectus quo unumquoque animal per diversa media judicata ad propositum finem obtinendum stimulatur*, that is, reasoning is an operation, or *impetus* of the understanding or mind, by which every animal is excited to obtain by divers ways the end he proposes to himself, according to the best of his judgment. This definition or description, I must confess, I know a great many will cavil at, because I make reasoning not to be the sole act of man, but of every animal in a lesser degree; it being in my judgment, a property that necessarily follows life and sensation, and not to be centered, as I know, upon any rational grounds, by any restriction *in man only*, (as I will endeavor in its due place to make it appear) because I consider the notion of reason or reasoning, as contradistinct to natural principles, or principles purely natural, for what others attribute to natural instinct, that I call natural reasoning (others natural knowledge) because all living creatures that we see, seem to propose some end of their actions, and by different ways, endeavor often to obtain it; but those beings that act by principles purely natural, act always the same way, propose no end at all, nor have any variation of action, as the tendency to the centre is the end, of heavy bodies, fluids to an horizontal plain, &c. For having laid it down, and I presume sufficiently proved it too, that reason or reasoning is the immediate result of life, (the words natural instinct giving us not the least light to comprehend any philosophical truth) I can by no means admit trees or plants to have what we properly call life in them, and consequently no natural reasoning tending to any proposed end or design.

Now as there is such a thing as natural reasoning simply the result of *life*, so there is acquired reasoning the result of *life, education and conversation*, which I take to be most eminent, and conspicuous in man, though some brutes by their docility demonstrate often times prodigious signs of reason, perfected to a very considerable degree. I know my learned reader will be apt to return, that this is a distinction of my own making, and what I call natural reasoning, is but the product of a sensitive soul, or natural appetite. Very good, but to this I answer,

That the notion of a sensitive soul, as it is usually defined by philosophers, is as dark in the meaning as that of natural instinct, if rightly considered of, I have proved chap. 6. And as for natural appetite, that will not amount to natural reasoning, because it seems to be a consequent of it, rather than the thing itself, natural appetite being the very inclination or tendency; (denoting the act of) every living creature to the object, after natural reason has adjudged it to be appetible or desirable *v. g.* A brute, when he has adjudged, or esteems this thing to be voided, because dangerous; that to be coveted or desired, because agreeable to a *living* nature, by the bent or strong inclination of *mind* or fancy [his natural appetite] that creature is carried on to obtain his end by such mediums as appear to him most eligible, to avoid the impending danger, or embrace the seeming good; therefore there seems a manifest distinction between natural reasoning and natural appetite.

The second grand definition here mentioned, is that of life, being in reality the same with the former, &c., distinguished only, as I said before, by a different relation, one in respect of its original, and the other its continuation, styled therefore *actus primarius materiæ seminalis, originaliter afflatæ, continuatus. The first or primary act of seminal matter originally breathed on, continued.* Now this I dare aver, and nothing but this to be *properly the soul of man*, according to which definition, I make these following observations:

1. I mention *materiæ seminalis*, or *seminal matter*, to denote its inherence in the subject, as well as dependence thereon, in respect of all the operations; for a capacity in the subject must undoubtedly be required to facilitate and make regular and perfect all its operations, especially when I fly not to the help of an immaterial substance, or agent to assist the subject in those actions it is to perform: As for example, a round figure not triangular, must be required to facilitate the motion of a bowl, if it must attain its end by velocity or swiftness: God made the subject capable at the beginning, and gave it a *power* to produce its like; that is, *living creatures to produce living creatures*, and convey original *life* in the vehicle of seminal matter from generation to generation. And as this *power*, (call it *soul* if you please) was first created by God, and implanted in *matter* by his Almighty hand, so I do not see how it any way derogates from the honor of Omnipotence to give inanimate

matter life, by a power infused into matter; or how it more denotes God's supreme perfection to make a substantial soul, by its union to the body, give life to man; nay, in some measure it is an argument *a fortiori*, to demonstrate the *power* of an Omnipotent Creater, to do it the way I conceive he did, than that the *psychomuthist* has invented: For to make an immaterial spiritual being, whose very notion implies activity to be the principal of all operations in man, is far more easily conceivable to be done, than to create an active power in dull, heavy and unactive matter, by which it is enabled to perform all those noble operations it doth. Thus instead of a reflection or derogation to an Omnipotent Agent, it is rather a magnifying his power, that he is able to make accidents (to speak philosophically) that is *life or motion with sensation*, to distinguish it from mere motion, to execute such operations, as others conceived impossible to be done, without the assistance of a substantial spiritual agent.

Now as to the immediate subject, in which this power is inherent, since the creation of our first parents; it is, as I said, naturally *seminal matter*, which is actuated thereby, and formed into suitable organs, capable of exerting those various operations perceived to be done by man. Indeed in this all the philosophers of the best rank agree, that in the seeds of plants, there is a *plantula delitescens*, a *little plant* lies hid under the coverture of matter; and as the learned and ingenious Dr. Harvey has observed, there is also in the *ovaria*, presently after conception, an *animaculum delitescens*, a *little animal* wrapt up in matter. Vide Dr. Harvey, *de generet.* Animal: so I make no doubt but that in the seed of man, there is *homunculus delitescens*, (i. e.) *a little man lying in the bosom of* seminal matter, which in process of time attains to his full perfection. This ocular demonstration seems to testify not only in brutes, as in the *punctum saliens*, or *tread of an egg*, apparently containing after some few days incubation, the form and shape of a chicken, as it were drawn in *miniature;* but also in *recent abortions*, where the perfect figure and outward shape of a man, as to all its exterior parts, do very visibly and wonderfully appear, so that every considerate man that beholds such a spectacle, as one may that makes it his business so to do, cannot be struck into a strange amazement to think what becomes of that substantial spiritual being, called *soul*, that once actuated this little organical mass of matter, now it is cast out from the womb dead. Why it did not seem too improportionate to actuate such a minute mass, being a *noble spiritual substance;* what *limbo* papists have prepared for abortions that once *lived*, and consequently, according to their doctrine, once had a soul, I mean a *rational soul*, as being in all appearance the very formed shape that would have grown up to *man*, had not some unlucky accident caused an abortion: I say, all these considerations create a very great stumbling-block to all judicious persons, and may very justly balance their understanding, to incline them to believe there is no such substance or substantial form in man; but that life or motion with sensation, is sufficient to denominate and make him man. For I do confidently assert, that life is, and can only be the product of Omnipotent Power, and none but God himself was, or is able to give, and infuse life into dead matter, as that matter may be said properly to live; this assertion I dare aver to be an undoubted truth, and that it is not in the power of the devil himself, or his angels to give life at any time to inanimate matter, nor doth it ever appear by any authentic history, that such a thing was ever done by any diabolical power. For as to Jannes and Jambres, and the magicians of Egypt giving life in appearance to their rods, and making frogs dance in the presence of Pharoah, it was all but a manifest juggle, an illusion, and is so expressed (relating to the very places mentioned, Exod. 7 : 12; and 8 : 7–9,) by wisdom, chap. 17 : 7. As for the illusions of art magic, they were put down, and their vaunting in wisdom was reproved with disgrace; nay, the original word *mechassephim*, used in the texts aforementioned, signifies *juggles*, or such a kind of sorcerers, who bewitcheth the senses and minds of men, by changing the forms of things, making them appear otherwise than indeed they are; these were the men that Pharoah called in to oppose Moses: *vid.* Dr. Willet's Hexapla, and several commentators on the place, too numerous here to insert.

The consequence of all, then, is this, that according to the course of second causes, as I said just now, man propagates this *original afflatus* or *power*, in *seminal matter from one generation to another;* for supernaturally, and by a divine agent, not only stones may be revived into the children of Abraham, but also when life is totally extinct and gone, as is the case of Lazarus being dead four days, it may be again restored; but according to the rules of nature, I do positively aver, that no person once dead totally (I mean perfectly and really dead, not so in appearance,) ever did, or will revive until the day of the resurrection, notwithstanding all the opposite fictious stories of papists or others produced to the contrary: "For our life is short and tedious, and in the death of a man there is no remedy, neither was there any man known to have returned from the grave." Job 7 : 9. He that goeth, &c., wisdom, 2; 1. For that *power* or *life* ceases to be, and will not return again to the body until the resurrection, as may thus be expressed in the words of Ezdras, "After death shall judgment come, and then we shall *live* again, and then shall the names of the righteous be made manifest, and the works of the ungodly declared." Ezdras 14 : 25. Which quotations being from the Apochrypha, I would have my readers take notice, that I cite them not for arguments of Divine Authority, but rather as historical, to show the common opinion of the Jews at that time, and I think this may be opposed, so far, at least against any other historical argument to the contrary.

[To be Continued.]

BOUND EXAMINER FOR 1854.—The few copies of that year, *left*, have a *Portrait* of the EDITOR. The *price* is $1 50, sent to purchaser postage *free;* or $1 25 at his expense.

From C. F. Hudson.

CINCINNATI, Nov. 15, 1854.

Dear Bro. Storrs.—According to promise I send you herewith some matters respecting the meaning of *Sheol* and *Hades*. The reader will recollect that in your number for November, Bro. Grew challenged three of my statements as "assertions" without proof. My statements were made broadly, and are sufficiently open to attack and apparent refutation, and yet they are properly defensible if the idea I wished to convey be fairly taken, which was this, that *hades* and the *grave* are distinct ideas; the first word has a large sense, which is not conveyed in the second word through any force of its own. The term *grave* may, in certain passages, *suggest* the idea attached to *hades*, but only by association, and not by its own genuine meaning. *Hades* may *include* the notion of death conveyed by the term *grave*, but is never *confined* to that notion. Hence the two words, *sheol* and *keber*, should never be confounded in translation.

And this view of the case is taken from Campbell. And I will here quote the concession of his which Bro. G. alludes to, and also a passage from his argument. He says:

"It appears at present to be the prevailing opinion among critics, that the term, at least, in the Old Testament, means no more than *keber*, grave or sepulchre. Of the truth of this opinion, after the most attentive, and I think, impartial examination, I am far from being convinced. At the same time I am not insensible of the weight which is given to that interpretation by some great names in the learned world, particularly that of Father Simon, a man deeply versed in Oriental literature, who has expressly said that *sheol* signifies in the Hebrew of the Old Testament, *sepulchre*, and who has strenuously and repeatedly defended this sentiment, against Le Clerc and others who had attacked it.

* * "In general, to express any thing inconceivably deep, this word is adopted, which shows sufficiently that unfathomable depth was always a concomitant of the idea conveyed by *sheol*. Thus God is represented by Moses as saying, (Deut. 32: 32.) 'A fire is kindled in mine anger, which shall burn to the lowest *hell*,' as it is rendered in the common version. The word is *sheol* or *hades*; and Simon himself admits, that it is here an hyperbole, which signifies that the fire should reach the bottom of the earth, and consume the whole earth. I acknowledge that it is, in this passage, used hyperbolically. But will any person pretend that it could have answered the purpose of giving the most terrible view of divine judgments, if the literal meaning of the word had implied no more than a grave? This concession of Simon's is, in effect, giving up the cause."

[We might illustrate the impropriety of confounding *sheol* with the *grave*, or *sepulchre*, also, by substituting the former instead of the latter, in various passages. E. g. Gen. 35: 20. Acts 2: 29. We should then read, "Jacob set a pillar upon her *sheol* (or hades,) that is the pillar of Rachel's *sheol* (or hades) unto this day." And "The patriach David is both dead and buried, and his *sheol* (or hades) is with us unto this day."]

Campbell adds a note from Capellus, "to whom (says he) Hebrew criticism owes more perhaps than to any other individual," as follows: "*Sheol* does not signify the *sepulchre*, unless by a figure of speech, among the prophets, who speak tropically."

These remarks, I think, will suffice to show that there was Scripture warrant for the opinion which was almost universal among the early Christians, that the intermediate state was a state of *existence*, and not of temporary dissolution or annihilation, or that hades was more capacious than the tomb, and might contain relics of an essential being which the coffin might not enclose, or which no posthumous indignation of man could scatter to the winds.

The true history of the errors connected with the doctrine of hades and of the separate subsistence of the soul, is no part of our discussion. The history of opinion on the subject, with incidental argument, may be found at large in Pearson on the Creed. Prof. Huidekoper in his "Christ's Mission to the Underworld," discusses the subject, but I have not had time to peruse the book.

I promised, some time during our discussion, to treat of the distinction between *soul* and *spirit*, or *psuche* and *pneuma*. This is connected with the question whether the righteous enter, at death, into hades, since Christ's resurrection, or into another state, which, according to Isaac Taylor, need not be one of proper consciousness. The remarks of Trench touching on this subject, (Parables, The rich man and Lazarus) are worthy of notice as indicating some sense of the importance of the resurrection. On both questions, however, I must ask to be excused from further discussion at present. They have nothing of the importance which attaches indirectly to the question whether the proper existence of man terminates at death. And I must close by once more asking that the doctrine of Life in Christ shall not be implicated, as it certainly has been, with the question whether a being of entirely new substance and constitution can be identical with a being that has once perished. Truly yours, C. F. HUDSON.

Response by Henry Grew.

Bro. Storrs.—Whether Father Simon, or G. Campbell, is most correct, in respect to the import of *sheol* and *hades*, makes no difference in respect to the question of the survivance of a conscious, distinct entity in the intermediate state, Mr. C. and Bro. H. themselves being judges. The former acknowledges it as a state of "silence," "darkness," adapted to no "purpose, good or bad." The latter admits that "*hades* (which is synonomous with *sheol*,) may include the notion of death conveyed by the term *grave*, but is never confined to that notion." His "distinct entity" then in *sheol* "may" be in a state of "*death*," which agrees well with Mr. Campbell's "silence"

and "darkness." And what more than "*grave*" or "sepulchre" (which most of the learned critics suppose to be the true import of sheol,) does Mr. C. or Mr. H. contend for? Simply that it imports the "*lowest* depths" of the earth, which *grave* or *sepulchre* does not. Is this the faith of the majority of Christians to which our respected brother claims affinity? Does this comport with the song—

"Give me the wings of faith, to rise
Within the veil and see,
The saints ABOVE, how *great their joys*,
How *bright* their glories be?"

Truly our brother needs a new version:

Give me the wings of faith to *sink*,
Down, *down* the earth and see,
The saints *below*, how ———, &c.

The majority of Christians (since the purer primitive age,) have believed with the Assembly of Divines, that at death "the saints being made perfect in holiness, do immediately enter into glory." This, although it is a flat contradiction of the divine testimony, that their thoughts, and love, &c., have perished, and that they "cannot praise" God, &c., is certainly better worth contending for, than a location in the "lowest depths" of the earth for the distinct soul entity.

I ask our brother what sort of logic is the following:

Sheol means more than *keber*, the grave; it means the *lowest* depths of the earth, which the grave does not; it "may (indeed) include the notion of death;" *ergo*, it is *not* a state, or place, where "there is no work, nor device, nor knowledge, nor wisdom," &c. Will Bro. H. say that this *proves* "Solomon foolish?"

There appears to be as much difference between our friend's location of the "distinct entity" at death, and that of "the majority of Christians," as between high heaven and the lowest depths of earth. "Many are the devices of man's heart, but the counsel of the Lord shall stand." That counsel is, that "in that very day (of death) his (man's) thoughts perish," and if there is no resurrection "they that have fallen asleep in Christ are perished" forever. Yours for the truth.

H. GREW.

Canon of the New Testament.

The Canon of the New Testament is a collection of books written by the apostles, or by men who were companions of the apostles, and who wrote under their inspection. These books are called the Canon, from a Greek word which signifies *a rule*, because to a Christian they constitute the only proper and sufficient rule of faith and practice.

These books are called the Scriptures, or *The Writings*, because these writings are held by Christians in the highest estimation. They are the Scriptures of the New Testament, or more properly speaking, of the New Covenant, because they contain a complete account of the Christian dispensation, which is described as a covenant by which the Almighty God engages to bestow eternal life upon the penitent and virtuous believer in Christ. For this reason the Christian Scriptures, and particularly the books which contain the history of Jesus Christ, are called the Gospel, or *Good News*, a literal translation of the word *evaggelion*, as these sacred writings contain the best tidings which could be communicated to mankind.

The Canon of Scripture is either the Received or the True. The Received Canon comprehends the whole of that collection of books which is contained in the New Testament, and which are generally received by Christians as of apostolical authority. The True Canon consists of those books only, the genuineness of which is established on satisfactory evidence. When, or by whom, the received canon was formed, is not certainly known. It has been commonly believed that it was fixed by the Council of Laodicea, A. D. 364, but this is certainly a mistake. The first catalogue of canonical books which is now extant, was drawn up by Origen, A. D. 210. It leaves out the Epistles of James and Jude.

The following is a table of the books of the New Testament as they are divided by Eusebius into those, the authenticity of which had never been called in question, and those whose genuineness had been disputed by the early Christian writers. *Euseb. Hist. Eccl. Book* iii.

UNDISPUTED BOOKS.

Mathew.	2 Corinthians.	1 Timothy.
Mark.	Galatians.	2 Timothy.
Luke.	Ephesians.	Titus.
John.	Phillipians.	Philemon.
Acts.	Colossians.	1 Peter.
Romans.	1 Thessalonians.	1 John.
1 Corinthians.	2 Thessalonians.	

DISPUTED BOOKS.

Concerning these Dr. Lardner says, they should be allowed to be publicly read in Christian assemblies, for the edification of the people, but not to be alleged as affording *alone* sufficient proof of any doctrine. *Lardner's Hist. of Apostles and Evang.* vol. i. p. 30.

Hebrews.	2 Peter.	2 John, 3 John.
James.	Jude.	Revelation.

—*Selected.*

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W. SHELDON.

BIBLE EXAMINER.

NEW YORK, MARCH 1, 1855.

BIBLE EXAMINER.—The deficiency in the amount specified, at the commencement of this year, as necessary to pay the Printer, and for paper and office rent, for the current volume issued *semi-monthly*, is still $250. Two hundred and fifty additional subscribers paying $1 each, will meet that demand. Shall we be favored with them? Those who wish the EXAMINER from No. 4 should subscribe immediately, as we intend to cut down our issue to the number of our actual subscribers, thus leaving no surplus on hand. All new subscribers will be supplied with No. 4 till we give notice to the contrary.

We have taken an *Office* at No. 141 Fulton St., New York,—directly opposite our late one—where we may be usually found from 9 o'clock to 12 A. M., and from half-past one to four or five P. M., for the present.

THE EDITOR tenders his sincere and hearty thanks to those friends who have remembered his personal wants, and by their *donations* have contributed to cheer him in his labors. May the Lord abundantly reward them for their *substantial* aid—it has been *no* "*immaterial*" matter, he can assure them all; and he is glad that those friends deal not in *immateriality*, which so much resembles saying "Be ye warmed and be ye clothed," proceeding no further; such are properly the immaterialists—"*Verily they have their reward.*" Such as they sow shall they also reap. The EDITOR knows, however, that many who cannot, without wrong to themselves and families, act in the same *substantial* manner, as those who have ministered to his pecuniary wants, have a sympathizing heart and are rejoiced to see others helping him: yea, *they* are also helping by their prayers to God for him. May rich blessings from God rest upon them all, through Jesus our Lord and Life-Giver.

BOOKS.—"*The Bible vs. Tradition*," and the *new* and enlarged edition of the "*Six Sermons*" have both been reprinted since the fire, and we are now ready to supply orders for them. Price of *Bible vs. Tradition* 75 cents, postage if *pre-paid*, 15 cts. Price of *Six Sermons*, plain binding, 63 cents; in full gilt $1; postage 11 cts. One-third discount *for cash* to those who take $5 worth at one time.

TRACTS.—The Stereotype plates for the tracts—"An Appeal to men of Reason and Common Sense"—"The Contrast"—and "Is this Infidelity?" were all destroyed by the late fire. We have now no *Tracts* of any kind on hand. We hope any one and every one will publish tracts who have the ability to do it. We have found such work, pecuniarily, *a loss*, besides taking too much of our time from other purposes. Individuals must do the work at their own risk, or else there should be a *fund* raised for that purpose, and the tracts in all cases *given away*: to *sell* tracts is too small work for one who has anything else to do, besides being unprofitable. Yet they ought to be scattered by tens of thousands. But larger works should follow, or little will be effected.

THE LATE FIRE.—It will be gratifying to all our friends to learn that the amount insured on the contents of our office has been promptly paid by the "N. Y. Fire and Marine Insurance Company." It is equally gratifying to us not to be under the necessity of directly or indirectly taxing the generosity of our kind friends again after their efforts in our behalf last year. The overruling providence of God has spared them and us this trial in these "hard times." To God, the fountain of all good, be everlasting praise, through His Son our Mediator and Lord.

CHARITY.—If we believed to constitute a man a real Christian, he must be perfect in knowledge and judgment, we should never hope to find a Christian on earth, till the next age shall come. If men are sincerely inquiring after truth, and using the best light they have, and do fall into some error, they are no more blame-worthy than they would be for having a fever, or breaking their bones, or being destitute of daily food. We might just as well fall into a passion with our fellow-men for suffering with hunger, being sick, or breaking their bones, as to get out of humor with them for their errors in doctrine, if they manifest the spirit of Christ in their lives, and are using their best endeavors to inform themselves as to what is truth. To be sick, or to be in error, are both misfortunes, and both cause loss or pain to a greater or less extent. The subject of these calamities is to be pitied, not abused. We would think him a tiger that would fall upon a man with a broken bone and abuse him. Surely error is worse to the individual than broken bones: and we all have more or less; let us never forget that.

THE INHERENT NATURE OF JESUS CHRIST seems a subject on which some persons think it important to dwell, and to spend their strength, as we think, to no purpose; for the utmost they can do is to give their *speculations;* which seem to us to serve no purpose of good to any soul of man. On the contrary, it tends to divide and distract the mind, and involve the speculators and their admirers in the fearful work of attempting—not designedly we presume—to disprove the testimony of Jesus the Messiah himself, who has plainly declared—"*No man knoweth who the Son is but the Father:*" Luke 10: 22. All human speculation, therefore, as to the *inherent nature* of Messiah is "vain philosophy," and never can tend to the promotion of godliness, but leads to "vain jangling," and to obscure the plain testimony of the Bible.

God has not seen fit to give us any revelation as to the inherent nature of His Son; but He has plainly enough announced to us that Jesus of Nazareth is His own *appointed* and *commissioned* MESSENGER to instruct mankind, and to reconcile them to God, that they may receive remission of sins; and to bestow upon such *immortality—endless life.* All we need to know, and all God has seen fit to reveal of Jesus the Anointed, is, that this *personage* is divinely *authorized* to reconcile men to God and to confer upon them Life Eternal. Does the gospel establish this fact? If so, the folly of speculating on the inherent nature of Messiah is great in the extreme; especially as we are forewarned by the great *Teacher* himself that "*No man knoweth who the Son is.*" Why then should our minds be called off from the true work and mission of Jesus—in bringing us to Life Eternal—by speculations about *who he was* and *what he was* when God commissioned him to give life to dying men? We may say more on this subject hereafter.

"A Better Resurrection."

We extract the following from an article in "*The Preacher and United Presbyterian,*" a paper published at Plttsburg, Pa. The reader will observe the faith of the servants of God at the time in which the Apocrypha was written.

We have, in Hebrews 11: 35, plainly a reference to the history in the 2d Book of Maccabees: "And others were tortured, not accepting deliverance; that they might obtain a better resurrection." We know of no portion of old-testament history to which this so fully applies as to the following, taken from 2 Maccabees, Chap. 7: "It came to pass also, that seven brethren with their mother were taken, and were compelled by the king, against the law, to taste swine's flesh, and were tormented with scourges and whips. But one of them that spake first, said thus, What wouldst thou ask or learn of us? We are ready to die rather than to transgress the laws of our fathers. Then the king, being in a rage, commanded pans and caldrons to be made hot; which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. Now, when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan; and as the vapor of the pan was for a good ways dispersed, they exhorted one another with the mother to die manfully, saying thus: The Lord God looketh upon us, and in truth hath comfort in us." "So when the first was dead after this manner, they brought the second to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat before thou be punished throughout every member of thy body? But he answered in his own language, and said, No. Wherefore he also received the next torment in order as the former did. And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall *raise us up,* who die for His laws, unto *everlasting life.* After him was the third made a mocking stock; and when he was required, he put out his tongue, holding forth his hands manfully, and said courageously, *These* I have from heaven, and for His laws I despise them, and *from Him I hope to receive them again.*—The fourth, when he was ready to die, said thus, "It is good being put to death by men, to look for hope from God, *to be raised again by Him:* as for thee, *thou shalt have no resurrection to life.*" To her only surviving son the mother said, "Doubtless, the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also, of His own mercy, *give you breath and life again,* as ye now regard not your own selves for His law's sake. Fear not this tormentor, but being worthy of thy brethren, take thy death, *that I may receive thee again in mercy with thy brethren.*" And this son died, professing, "Our brethren, who now have suffered a short pain, are *dead under God's covenant of everlasting life;* but thou, through the judgment of God, shalt receive just punishment for thy pride."

The allusion of the Apostle being, as we think, obviously to this scene of torture, the "better resurrection" of which he speaks, is the resurrection to everlasting life, in hope of which these Maccabean martyrs died, the hope only of the righteous and faithful, and from which all persecutors, and all apostates from the covenant of God would be excluded. This sweeps away the gloss of the Universalists on the passage. The doctrine of the resurrection from the dead, in which the body should live again, in which the "hands" should be "restored" was believed among the ancient Jews. Where did they learn it? Certainly, not from the heathen. Where else but from their Scriptures—the law and the prophets."

Practical Exposition of Psa. 23.

BY WM. GLEN MONCRIEFF.

This sweet psalm has long been a favorite with the young and the old, and many a heart has been supported by it amid the cares and trials of life. Many who need comfort may obtain it here; what God was to David he is ready to be to us: only let us hope in him, only let us trust in him. His name is kindness itself, and he delights to be near his people, and to cheer them with his smile. The pious in all ages have found him a real—a changeless friend, and the more we realize his blessed sympathy with us, and his concern in our prosperity, the greater will be our peace, and the mightier our courage and strength in his service. The psalm before us requires no laborious explanation; may we be enabled, while surveying it briefly, to enter into its spirit, and to feel its power.

Verse 1.—"*The Lord is my shepherd, I shall not want.*" All are familiar with the figure, that of a shepherd, under which the God of mercy is here presented; it suggests his interest in his people, and his presence with them as a provider and protector by night and day. Unseen himself, he beholds us with a tender eye; needing nothing from us, asking nothing except our love, he brings us the evidences of his affection from exhaustless stores. The words before us are pointed and appropriate. It is true the Lord is *a* shepherd, and the psalmist might have proclaimed this; but, you observe, he says, "the Lord is *my* shepherd." *A* father and *my* father sound differently, and so does *a* God and *my* God. Many can say of Jehovah he is God, but they cannot say *my* God; many affirm he is a shepherd, but they have not learned to use the "*my*." And why not? There was once a time when God whispered to David, I will be thy shepherd—I am prepared to be a God to thee—a father to thee; and the young Jew heard the proposal, and closed obediently with its terms. He believed from that hour that the great God was his shepherd, and he expected him to be faithful to his word. Love won him to piety; the Divine philanthropy clasped him in the arms of mercy. Have you never heard kindred proposals, O reader! made to thyself? Has the great silence of the universe never been broken in your hearing, by some such voice as this, "Turn ye, turn ye, why will ye die?" or this, "wilt thou not, from this time, cry unto me, my Father?" or this, "seek ye the Lord while he may be found, call ye upon him while he is near?" Have not the words, and looks, and tears, and final agonies of Jesus often spoken to you, each in its own tone, so as that you felt your heart like to break, and your tongue about to exclaim, "My father—my shepherd—my God?" You would be better with a shepherd, and such a shepherd, than without one; better would you be as a child of God, a member of the blessed fold, than an unholy wandering one. Lo! now infinite mercy waits to forgive thee all the past; this moment you may take David's position and use his words, for thou art as welcome as he was, and on bended knee thus speak, "The Lord is *my* shepherd, I shall not want."

"*I shall not want*" is a pious inference from the fact that Jehovah was his shepherd. It is the language of hope, and peace, and safety; it is the language of a prince in his father's palace. He does not say, I may not want, or I will probably never want, but "I *shall not want.*" He speaks unhesitatingly, his faith is vigorous and child-like, and thus God is the more exalted by him. Want! and have such a shepherd, no; he is infinite in power, and the treasures of goodness are his peculiar property. Want! when he feeds the inhabitants of the oceans and forests with such ease; be naked! when he clothes the vines with luxuriance, and the flowers with beauty, no; he will supply my wants out of his abundant goodness, with as much ease as he can summon a cloud from the deep, or a breeze from the hills. Is there anything too hard for him: with God all things are possible. Why do we need to demonstrate, as it were: the proof comes broad and deep out of his very heart, his very name; it springs from the relationship between the pious and Jehovah, as *their God.* What a miserable God he would be, if he were unable to supply the wants of his lowly servants; you need have no fear that his ability will fail, and, if you require such evidence as this, there are thousands in ages past who confided in him, and they were not put to shame. When young Stilling had resolved on studying medicine, looking to his Father in heaven for all that would be needed, he showed, in many singular instances, the beauty of confidence, and he obtained its reward, for God sent him, in his providence, money required for his heavy expenses. "Where did you get your money to study with?" said a merchant who knew him, and who met him on his way going for the first time to the university of Strasberg. "I have," was his reply, "a rich father in heaven." Mr. L. looked at him, and inquired, "How much money have you on hand?" "One dollar," said Stilling. "So," said Mr. L., "well I am one of your Father's stewards," and handed him thirty-three dollars. One other instance may be given from his remarkable history. In a few months after the above event, he had a large sum to pay for lecturer's fees, or to have his name struck from the list of students. The money was to be paid by six o'clock on Thursday evening. Thursday morning came, and he had no money, and no means of getting any. The day was spent in prayer; five o'clock in the evening arrived, and there was no money. His faith began almost to fail, he broke out into a perspiration, his face was wet with tears. Some one knocked at the door, "Come in," said he. It was Mr. R., the gentleman of whom he rented the room. "I called," said Mr. R., "to see how you liked the room." "Thank you," said Stilling, "I like it very much." Says Mr. R., "I thought I would ask you one other question: have you brought any money with you?" Stilling says he now felt like Habakkuk, when the angel took him by the hair of the head to carry him to Babylor. He answered, "No, I have no money." Mr. R. looked at him with surprise, and at length said, "I see how it is; God has sent me to help you." He immediately left the room, and soon returned with forty dollars in gold. Stilling threw himself on the floor, and thanked God with tears. It is plea-

sant to see such confidence in God, and his condescending mercy fills one's heart with praise. Why is piety and confidence like this so seldom witnessed? Just because God is too often regarded as one estranged from man—too mighty to attend to the cry of the dependent, or because it is thought some virtue to regard ourselves as beneath his notice. He who gave his Son is surely the friend of man; he who seeks man in his wanderings and crimes, may surely be esteemed friendly after the prodigal's return and reformation. Have high thoughts of the divine goodness in the Lord Jesus: you honor him most when you most unwaveringly take him at his word, and look for all that he has promised to faith and prayer. If pious, thou art his child, and will you dishonor him by imagining that he has no parental love—that he can treat you worse than he deals with the ravens and the nightingales?

"I shall not want," not merely material, but spiritual food. He feeds his people on the bread of life—on the very manna of immortality. He opens up for us his love in providing a Saviour, and as we see down into the fathomless depths of mercy, we are made to cry out, "Who is like unto thee among the gods—Lord, what is man that thou art mindful of him!" Every new taste of his benignant affection—every evidence of his sympathy with us in our journey and toils—every fresh beam from the stars of glory, honor, and immortality in the glorious future—every keener perception of evidence bearing on the prospect that this corruptible shall put on incorruption by the power of Jesus, swells out the heart and invigorates the frame. To see God, is the grand vision, and the pure in heart are privileged to witness his glory. He is exhaustless in his love, his attractions, his all-sufficiency. We shall not want,—we can see but the shore of Deity, the inner land of his being can never be explored; he is an infinite field of research and joyful contemplation. Food for thought—pure, ennobling, transporting, quickening—is presented in everlasting abundance is his names, his ways, and his delights. Every name that is fair and kind belongs to him; every way that leads to excellence and peace, is approved by him; and he delights to bless men, and treat them as his sons.

The dignity—the happiness—the safety of being one of his flock, surpasses the conception of man. It involves omnipotence defending weakness,—emptiness filled from unceasing fountains,—the poor one in the midst of ignorance and scenes of misery, and forces that are terrible, watched over with an unsleeping eye. He turns aside danger with a waive of his hand, and a word from his heart gives fortitude and rest in the depth of perplexity. Blessed is the man whose God is the Lord; who feels assured in his Father's love, and faithfulness, and abundance, that he shall not want.

What aileth thee, O trembling heart? Say you that you can never reach this height of bliss—that you are surely an outcast from his pity, as, perhaps you judge rightly, you deserve to be? You turn away your eyes from him; you cannot believe that he is ready to be to you all we have described him; and we feel for you in your despondency, and would minister to your peace. Then we tell you to believe him, rather than your fears, and the suggestions of your demerits and sins. "My thoughts are not as your thoughts, neither are my ways as your ways." His very kindness confounds you; it seems to be too good news to be true; but true it is, and you are to doubt no more. Doubt the love of her who gave you birth, but suspect not his compassion; doubt the voice of your most sincere earthly friend, but never for a moment longer harbor an approach to a suspicion that he thinks not mercifully of thee, and would not delight to approach thee with his paternal and astonishing favors. Weary soul,—fling thyself on his care, and rest in peace amid the storms of life; come under the shadow of Jesus, who loves thee, and bled for thee, and thou shalt have great delight—a foretaste of the blessedness of the immortal land. Thou art welcome even now, and none can hinder thee but thyself.

Would You Inherit the Kingdom?

BY THE EDITOR.

Math. 6: 33. "*Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*"

To understand this text we must view it with its connection. Our Lord had assured his followers "No man can serve two masters—Ye cannot serve God and mammon:" or, ye cannot serve God and a mind bent on the things of this world—such as riches, &c. "Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for the body what ye shall put on." This verse and the following have been amazingly perverted by some minds, by not considering that it is common in Scripture to speak of a thing of less importance than another as if it were of no importance. Many examples of this may be given. Our Saviour said, Luke 14: 26, "If a man *hate not* his—wife—and his own life also, he cannot be my disciple." How are we to understand such an expression? By no means in an absolute sense. The apostles are the best commentators of the meaning of our Lord's words that we can have. Do they countenance the absolute sense of these words? See Eph. 5: 25, 28, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." And in the 29th verse the apostle says,—"No man ever yet hated his own flesh," or himself—his "life." The thing, in an absolute sense, is impossible. Again, our Lord, John 6: 27, says, "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life." This is a text of the same character as the other; not to be explained so as to contradict inspired expositions of man's duty as to things of this life. When man was placed in Eden, and in innocency, he was placed there "to dress and to keep it." Paul to Timothy, 1 Tim. 5: 8, says—"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." And again, 2 Thes. 3: 10–12, he

says—"For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

With such a commentary on our Lord's words, we cannot be in doubt as to their meaning; and as we before said, he spoke in accordance with the custom of those days, in which, things of less value when placed by the side of those immensely more valuable are spoken of as of no value—to be hated—not to be regarded; that is, comparatively speaking. So the words "take no thought," &c., we are not to understand in an absolute sense. Paul did not so understand them, when a prisoner at Rome; and at a time, too, when he declares "I have finished my course—I am ready to be offered, and the time of my departure is at hand." In the same chapter, immediately after, he tells Timothy—"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Pray, Paul, are you not taking "thought what you shall put on?" Why think about that "*cloak*," when you are just going "to be offered?" Paul cannot help thinking he shall want that cloak to keep him warm while here. He had learned, it is true, in whatsoever state he was to be content, but not so content as not to use lawful means to make his condition more comfortable when in his power. So when our Lord says, take no thought, he only prohibits such thought as is implied in *serving mammon*—such thought as rules and absorbs the mind to the exclusion of the service of God, the superior and most important of all thoughts and service; or such thought as implies distrust of God's fatherly care over us while we make his service the great, grand and absorbing business of life. We may paraphrase the verse and connection thus: "You cannot have a mind devoted to God, and at the same time bent upon and absorbed by the riches of this world; therefore I say unto you, be not anxiously careful for your life about food and raiment, lest you serve mammon, and make a treasure laid up on earth your portion, and thus depart from God. To guard you against this anxious care consider the fowls of the air, though they lay up no stores, yet your heavenly Father feedeth them," &c. "Therefore be not anxiously careful, saying—What shall we eat? or What shall we drink? or Wherewithal shall we be clothed, (for the Gentiles, who know not God, make these things the all absorbing objects of their pursuit) and your heavenly Father knoweth that *ye have need* of these things; therefore, seek ye first the kingdom of God and his righteousness, or that righteousness which he requires, and all these things shall be added unto you, while diligent in business, but without distracting thoughts; take therefore no distracting thoughts about the future: the future, if it comes, will bring its own cares, but you should not anticipate them, and burden your minds by adding them to those of the present time; sufficient unto the day is the evil it brings." Such, we believe, is the true sense and meaning of our Lord's discourse. And he calls our minds to the immense value of an inheritance in the kingdom of God, in comparison of which, food, raiment, and life, itself, are of no value.

God has a kingdom to be established. It is called "the kingdom of God;" and this by way of distinction from all the kingdoms that have gone before it. The kingdoms, or reigning governments of this world are emblematically set forth as dreadful beasts; savage, oppressive, warlike, and doomed to destruction: but another is to succeed them entirely dissimilar; mild, equitable, peaceable, and everlasting. We are required to pray—"Thy kingdom come." We are bound to pray understandingly: not to do so is to mock God. How can we pray understandingly for that of which we are in ignorance? How can such a prayer be sincerely offered? If we know not what it is we are praying for, how can we desire it? If there is no desire for that we pray for, our prayer is hypocrisy. Paul tells us, 1 Corth. 14: 15, "I will pray with the spirit, and I will pray with the understanding also." We may safely say—All prayer must be thus offered if acceptable to God. If so, then it is essential that we have knowledge in regard to the location and nature of the kingdom of God, else we do not pray with the understanding. These remarks are equally applicable in view of the command to seek first the kingdom; or, make it the first object of our attention. How can we seek it at all, if we are ignorant of its nature and location? How can the injunction have any weight with us, if we know not what it is we are to seek, or where it is to be found? It is vastly more important than most professed Christians suppose that we have clear and distinct ideas about this kingdom, if we would not pray hypocritically, and seek for it as one that beateth the air. Let us then inform ourselves on these matters.

1. *Its Location:* The prayer our Saviour taught us states directly where we are to expect the kingdom of God to be established. "Thy kingdom come, thy will be done *on earth*," &c. It is on earth we are to pray for this kingdom to be established, or set up. Daniel also saw in vision, chap. 7, "one like the Son of man" have "given him dominion and glory, and *a kingdom;*" and "all people, nations, and languages, should serve him." And the explanation of that vision shows that "The kingdom and dominion, and the greatness of the kingdom *under the whole heaven*" is that to be possessed by the saints, including Christ, the first and chief of the saints, or holy ones. Our Saviour also declares—"The meek shall inherit *the earth*:" thus settling the point, that the kingdom of God is to be on earth.

2. *Its Nature:* Its King is immortal—he can die no more; "death hath no more dominion over him." He will reign personally and visibly. "This same *Jesus*, that is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven:" Acts 1: 11, "The Lord *himself* shall descend from heaven," &c. 1 Thes. 4: 16. Also Jer. 23: 5, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign

and prosper, and shall execute judgment and justice in the earth." These texts are a sample of many that go to show that the King is personally and visibly to reign, and to do so "on earth." The saints, those "that are Christ's at his coming" to establish his kingdom or set it up, whether they are asleep or awake, *i. e.* dead or alive, "will sit down with" Christ on his "throne," or become Rulers with him, as heirs through him, in the kingdom. It is common with the men of the present age, after political campaigns, to promote their friends, who have labored, suffered, and expended funds in their cause; and they do it by bestowing profitable and honorable offices upon them. The King of kings, when he takes the kingdom, will, according to his covenant engagement, bestow a crown upon every one, who has faithfully adhered to his cause, while his enemies have had the kingdoms of the world in their possession. That will be the reward of immortality, or to have their vile bodies changed and fashioned like their king's most glorious body; and, with him, to be established as Rulers in the Everlasting Kingdom. This kingdom will be the same throughout the endless succession of ages; but it will undergo various modifications, each age rising higher in glory than the preceding.

Having now briefly noticed the nature of the Kingdom of God, we proceed to some remarks on the injunction to "*seek first*" this kingdom, and "His righteousness." The term "*first*" often signifies, "*chief*." If so in the text before us, then we are commanded to make this object the *principal* concern of our life; it is to stand out in our minds as *the* great business for which we now live: it is to have a prominence in our affections and actions, that no other is entitled to. But, how can this be the case so long as there is no definite idea in our minds as to the nature and location of this kingdom? Without this, how can the mind be made to realize its value so as to give it that attention for which the demand is made? How can we obtain the knowledge necessary to give such importance to the subject as shall lead us to obedience to the command to make that kingdom the first, or chief object of our pursuit? To secure this end, must there not be somewhere a *description* of the Kingdom of God? Where can we find that description if not in the Bible? It certainly is not contained in the fancies of men, nor the creeds they have invented. If it is described in the Bible, how shall we learn what it is unless we "Search the Scriptures?" How then can any man be said to be seeking that kingdom who neglects this examination, and makes it not the most anxious study of his life? It is not *reveries*, or a few flights of fancy, that makes a man an understanding seeker of the kingdom of God. We must serve God *in truth*, as well as in spirit, or we "beat the air." Let us, then, most earnestly and prayerfully seek this kingdom by a careful study of the words of God, as spoken to us by the Holy Spirit through holy men of old.

To be Heirs of the Kingdom of God we must not only seek the kingdom but "His righteousness;" that is—The righteousness which God requires. Not some fancied, indescribable, and undefinable operation unknown except to a diseased imagination, but that of holiness, or purity of mind and life, taught by Patriarchs and Prophets, but especially brought to view in the teachings of him who "spake as never man spake;" and who exemplified it in his life, so that he became the living embodiment of all he taught; and left us in no doubt as to what constitutes holiness, or what that righteousness is which God requires to prepare us to be "joint heirs with Christ" in the Kingdom of God. It is "the righteousness of faith;" or, that righteousness which is produced by a believing reception of the Son of God, and a constant contemplation of his *holy life, conversation, and tempers;* which by "beholding we are changed into the same image, from glory to glory," or honor, "even as by the spirit of the Lord;" which Spirit works by the *truth* of God, that being its "sword," and the *instrument* of sanctification—"Sanctify them through thy truth—*thy word* is truth." Christ, as we have said, was the living embodiment of the truth he taught, and left us an "example" that we should "walk even as he walked:" 1 John 2: 6, and 1 Peter 2: 21. Let us then, carefully look at him—*his humility—his patience—his forgiving disposition—his resignation—his love of enemies—his love to God—his hatred of sin—especially, his spirit and practice of obedience;* so that he could say, "*I delight to do thy will, O God.*" Here is a lesson for us to learn. Whoever lays it to mind, and believes it essential that he should learn this lesson, in order to an inheritance in the Kingdom of God, will see the propriety and importance of making it his "first" and principal, or chief object. It is not learned in a day; though we may form the resolution at once to commence the work, and make a beginning; but we shall find that the longest life is none too long to accomplish a work of such magnitude and importance. The doctrine and commandments of men have set up a lower standard, even that of fallible men, whose memoirs are sought and read as the standard of all their attainments. Whatever value there may be in such memoirs, they are worthless, if not pernicious, when compared with that standard given us by the Son of God.

Let us then, set the Lord Jesus before our minds for constant contemplation. If we find ourselves coming short let us not faint nor be discouraged, but renew our effort, depending upon the aid of that Spirit which our Lord promised before he went away, and which he assured his followers our heavenly Father is more ready to give to them that ask him than we are to give good gifts to our children. Our Lord and Master watches over us, not to find occasion against us; but, to "help our infirmities." Thus, if we find we come short, we are to increase our "diligence" that we may grow up into the likeness of Christ, even "the measure of the stature of the fulness of Christ;" and thus grow up into him in all things, who is the head:" Eph. 4: 13–45.

The Kingdom of God lies before us: we are called to give it our highest attention and efforts. Consider its value—its glory—its high privileges—its exalted honors—its endless durability. Con-

sider, it was that which filled the Saviour's heart —"the joy set before him"—the Kingdom of God, where he would sit with his followers on the throne of his glory. It was that which occupied the minds of Patriachs—Prophets—Apostles, and all the faithful martyrs. Shall we then neglect it? Shall we not heed the command of our Lord, who is soon to return to earth, and establish this kingdom? Where are our sympathies? Are they with the "kingdoms of this world;" or, with the "Kingdom of our God and his Christ?" And let us remember—"*The unrighteous shall not inherit the Kingdom of God.*"

Reason and its Use.

BY THE EDITOR.

"*Come now let us* REASON *together saith the Lord.*" Isa. 1, 18. Our reasoning faculties are those mental powers by which we are enabled to *judge—weigh—compare*, and determine in regard to those *objects* or *principles* that are presented to our minds. This power is given us to *distinguish* truth from falsehood; and good from evil. To be destitute of reason is to be an idiot or insane. To possess it and not exercise it is fanaticism. Such persons are governed by *feelings*, and are the sport of any deception that may arouse their feelings, or excite them.

Many religionists scout reason; but it always happens to be when reason is *against* them; for they will reason as hard as any one while there is any reason for their opinions or practices; when reason fails them they turn from it in anger, and settle down under their feelings, superstition, or bigotry, which they miscall *faith*. Such persons often strive to hide the absurdity of their theories by pleading their *experience* [*i. e. feelings*] or the parrot cry of "*mystery.*" That there is both experience and mystery we do not doubt; but, both must be brought to the test of reason; if they give the lie to that, they are *themselves liars*. If God is himself the author of our reasoning powers there can be nothing true that plainly contradicts reason. Jehovah has placed his sanction on the exercise of this power in the text at the head of this article. Only bigots or fanatics wish to reverse God's decision on that point. It is to justify their present absurd principles or practices that makes men attempt so cry down reason; such persons are always to be suspected; there is no trusting them. Some eminent men have done justice in their acknowledgments on this subject, whatever their own practices may have been.

ARCHBISHOP TILLOTSON says—"When we say God hath revealed anything, we must be ready to prove it, or else we say nothing. If we turn off *reason* here, we level the best religion in the world with the wildest and most absurd enthusiasms And it does not alter the case much to give reason ill names, to call it *blind* and *carnal reason*.—For our part we apprehend no manner of inconvenience in having reason on our side; nor need we desire a better evidence, that any man is in the wrong, than to hear him declare against reason, and thereby to acknowledge that reason is against him. Some men seem to think, that they oblige God mightily by believing plain contradictions; but the matter is quite otherwise. God never offers anything to any man's belief, that plainly contradicts the natural and essential notions of his mind; because this would be for God to destroy his own workmanship, and to impose that upon the understanding of man, which, whilst it remains what it is, it cannot possibly admit."

BISHOP WATSON said—"It will not be easy for missionaries of any nation to make much impression on the pagans of any country; because missionaries in general, instead of teaching a simple system of Christianity, have perplexed their hearers with unintelligible doctrines not expressly delivered in scripture, but fabricated from the conceits, passions, and prejudices of men. Christianity is a *rational* religion."

ROBERT HALL says—"The light of revelation, it should be remembered, is not opposite to the *light of reason;* the former presupposes the latter; they are both emanations from the same source; and the discoveries of the Bible, however supernatural, are addressed to the *understanding*, [*reason,*] the only medium of information whether human or divine. Revealed religion is not a cloud that overshadow *reason:* it is a superior illumination, designed to perfect its exercise, and supply its deficiencies."

That is, it brings to view things which reason *unaided* could never find out; yet, they do not contradict reason, but have a beautiful agreement with it.

DR. ADAM CLARKE says—"The doctrine which cannot stand the test of rational investigation cannot be true. We have gone too far when we have said, such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation. I know of no such doctrine in the Bible. The doctrines of this book are doctrines of *eternal reason*, and they are revealed because they are such."

JOHN WESLEY said—"In the earliest times there were not wanting well-meaning men, who, not having much reason themselves, imagined that reason was of no use in religion: yea, rather that it was a hindrance to it. And there has not been wanting a succession of men, who have believed and asserted the same thing. But never was there a greater number of these in the Christian church, at least in Britain, than at this day."

We might multiply testimony from worthy and eminent men to the use and importance of reason, but the foregoing must suffice for the present. We

have endeavored to use the reason our Creator has given us without suffering it to be trammelled by sects—parties—or previous prejudices, in searching after truth in the Bible and in the works of God. *Our reason* has pronounced the doctrine of an immortal soul in man a fable, unsupported by revelation; and the doctrine of an immortal soul in endless torments an *unmixed falsehood.*

The Bible doctrine in regard to man's destiny is *Life* or *Death:* this is the contrast everywhere presented. Here reason and revelation are in harmony. Men are taught that they are dying. Not only reason and revelation unite in this truth, but experience comes in to confirm it. Man being found in this situation, *Revelation* comes to his aid and comfort with the *Proclamation*, or *Good News* of LIFE—ETERNAL LIFE. Men may refuse this gospel offer, because they are free agents, or moral beings; but they need not—they may live. Here then we take our stand, that—*The Gospel* PROCLAMATION *and the Gospel* PROMISE *is, pre-eminently,* LIFE. This proposition we shall continue to enlarge upon; and we trust to make the beauty and glory of the gospel of the favor of God stand out in its true glory, stript of "the abomination of desolation"—endless torments for immortal souls—which has so long disgraced Christianity, and driven men into universalism and infidelity. We conclude these remarks in the language of God by the prophet: "Say unto them, As I live, saith the Lord God, I have no pleasure in the *death* of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for *why* will you die?" what reason can you give why you will die?

Moral Depravity—Original Sin.

BY THE EDITOR.

These subjects have caused a world of controversy, and are destined to be examined still more now that Popery has declared MARY was born without original sin. We have determined to devote a little space to them, assured it is of much importance to understand what our corruptions are—what are their nature—how we came by them—and what is the remedy.

The doctrine of the depravity of man's nature by Adam's transgression, in one sense, is true; in another, we think it is false. "By the offence of one—Adam—judgment came upon all men to condemnation," *to death*—or a physical corruption. As to a moral corruption, or depravity, that is quite another matter; and before we settle down into the belief that Adam entailed on his posterity a morally depraved nature, or constitution, we ought to have at least one plain text of Scripture in support of that view. The popular theory of man's natural or inherent depravity, is expressed by the "ASSEMBLY OF DIVINES" in their "*Larger Catechism,*" as follows:—

"The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is *utterly indisposed, disabled,* and made *opposite* unto all that is spiritually good, and *wholly* inclined to *all evil,* and that *continually,* which is commonly called *Original Sin,* and from which do proceed all actual transgressions."

If this is the doctrine of the Scriptures, we have a right to expect it will be as plainly stated by the authority of God as it is in the Catechism by the authority of men.

"The word of the Lord came unto" Ezekiel "saying—What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? *As* I live saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Ezek. 18: 1—4. Here moral depravity is spoken of; but, in a very different manner from the Assembly's Catechism. God here affirms with all the solemnity of an oath—"*as I live*"—that he would not allow men to attribute the propensity to sin to something done by their fathers. The identical "*proverb*" used by the Assembly of Divines, and which passes for sound theology by those who claim that they are the orthodox, is here most emphatically condemned by the authority of Jehovah.

Our Saviour is equally explicit as to the cause of the moral depravity of men. "This is the condemnation, that light has come into the world, and men loved darkness rather than light, BECAUSE *their* DEEDS *were evil;*" not because they inherit a morally depraved nature. John 3: 19.

We shall now proceed to examine some of the PRINCIPAL TEXTS urged in support of the common theory.

GEN. 5: 3. "And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth." On this text Dr. Benson says—"Not only a *man* like himself—but a SINNER *like himself.*" A strange assumption this! We pray—where is the proof? Oh, "Adam had lost the image of God, and so now begat a son *in his own image.*" Again we ask—Where the proof is to be found that Adam had lost the image of God? Why—"He had sinned before his children were born, and thereby lost it." Still, you give us nothing but assumption. It is for you to settle first, what was the image of God in which man was made. We shall not stop now to settle it for you—but whatever it was, we affirm man did not lose it by Adam's sin; nor is there a single intimation of that character in all the Bible, but the reverse. This fifth chap. of Gen. begins with "the generations of Adam. In the day that God created man, in the likeness of God made he him." Then without any intimation that Adam had lost the likeness or image of God, it proceeds to say, Adam begat a son in his own likeness, [not in the likeness of a devil, but in the likeness in which he was created,] after his image." As no

intimation of any change in Adam's image is recorded, since God created him, we have a right to conclude he begat a son in the likeness and image of his own creation, *viz.*—the likeness and image of God.

After the flood the Lord thus speaks, Gen. 9 . 6, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Why is man prohibited from shedding his brother's blood? BECAUSE—"In the IMAGE OF GOD made he man." Certainly, that expression applies to all men, and not to Adam only, else it would be of no force. Here then we have demonstration that men possessed and were made in the image of God *after* the flood.

Again, Paul says, 1 Corth. 11 : 7, "For a man ought not to cover his head, forasmuch as he is the IMAGE and glory of God." And James says, chap. 3 : 9, "Men are made after the *similitude* of God." Out of the mouth of three such witnesses, we conceive the truth is established, that the image and likeness of God, in which man was created, was not lost by the transgression of Adam. Do not accuse us of saying that Adam did not become a sinner by eating the forbidden fruit. We only affirm he did not lose the image and likeness of God in which he was created. It is for our opponents to prove, if they can, that that image and likeness was holiness: this we deny, and challenge the proof. [See remarks on Adam's Holiness, in Six Sermons, *new* and enlarged edition.

This text, Gen, 5 : 3, is a most unfortunate one for the *Original Sin* theorists. This son which Adam begat was "*Seth.*" So far as we can judge, Seth was a good man: at any rate not one word is said to his discredit. If Moses had designed to teach the doctrine of inherent moral depravity, it seems as though he would have given us Cain as the son begotten in the likeness and image of Adam. But even then, there would have been *two* against *one;* for Abel and Seth being unblamable so far as known, would have outweighed Cain's perverseness, and proved that Adam must have had a preponderance to the image of God, if that was *goodness.*

In the light of the texts noted, we leave our readers to judge if there is any ground for the statement in the Assembly's Catechism: or any cloak for men to cover up their own indolence in resisting and overcoming every temptation to sin.

The doctrine that a morally depraved nature is communicated by Adam to his posterity in our opinion, is a most mischievous notion—forming a cloak for all kinds of sin and sinners. Satisfy a man that he is born, or, which is the same thing, *created* with a "nature utterly indisposed, disabled, and made opposite to all spiritual good, and wholly inclined to all evil," &c., and he must be an idiot to come to any other conclusion than that he sins from necessity, and therefore is not blameworthy. Hence all classes of sinners, where the doctrine of inherent moral depravity is embraced for truth, do hide themselves under it as a cloak for their sins, as an excuse for the sins of their offspring. Parents instead of governing themselves and their children, find an excuse for their neglect by saying, "Poor things—old Adam corrupted them—they have a depraved nature—what can we do till God changes their hearts," &c. Their children are told that the doctrine of an inherent moral depravity is true; and thus are effectually discouraged from all efforts to serve God, and they cannot but regard Him as a hard master and unworthy of their love.

We warn all to beware how they impeach the oath of God, by affirming that children's teeth are set on edge by their fathers' sin; and we warn them against flattering themselves that there is any excuse for their living in sin a single day. Our sins are our own; as such we shall have to answer for them. Unless repented of—forsaken, forgiven, and our affections and lives reformed, we shall cry in vain "Lord, Lord, open unto us." If we are not mistaken, the position of the Assembly of Divines, and all who follow them in it, is a most unwarrantable *assumption*—unauthorized by the Bible—plainly contradicted by that book—and most corrupting in its tendency; though there may be sincerity in its advocates, and they may really think, they honor God; we impeach not their piety, but, to us, it is apparent they are in error.

(To be Continued.)

LETTERS full of kind sympathy have been received from a number of our friends; some of which contain appeals for aid to us on account of the late destruction of our office. We thank those friends for their earnest desire to help us, but we cannot publish their appeals for aid on *that account* for reasons we have stated page 72. Any assistance for any special object, which the *Donors* may specify, will be received thankfully, and shall be applied as they desire.

We thank those *Editors* who have published our *Circular*, or noticed it in their papers; and we especially thank our friends who have so promptly responded to the *Circular*, by sending us *anew* subscribers' names. By this means, and other efforts, we have been enabled to make up a *new* Mail Book, so that we think, nearly all who had paid for the EXAMINER, for this year, have their names entered in it, and will receive their papers regularly hereafter. It is quite likely, however, in the derangement that has occurred, some papers may get a wrong direction, and also that some names have not yet been recovered that were on our old Mail Book.

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GEO. STORRS, EDITOR AND PROPRIETOR.

Moral Depravity—Original Sin.

BY THE EDITOR.

[Continued from p. 80.]

We now proceed with an examination of those texts which are supposed to sustain the position of the "Assembly's Catechism," as presented in our previous article. It is an easy matter to throw together a number of texts that seem to prove the common theory; and if time-worn traditions are to settle the meaning of those texts, without the aid of other portions of scripture, or the use of the faculties God has given us to search the scriptures, as those who must give account for themselves, we might conclude the Assembly of Divines and their adherents are right in their declaration, that we all inherit a morally depraved nature from Adam, "utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually."

We shall now take up Psa. 51 : 5 : "Behold I was shapen in iniquity; and in sin did my mother conceive me." This text is considered conclusive by the advocates of inherent moral depravity. Truly, if it is, the Psalmist, instead of confessing his sin, hides himself under a cloak, as most other sinners do who believe the common theory. He had committed great sins—murder and adultery. If he does affirm the doctrine usually drawn from the text, he throws the blame first on his mother, and then ind rectly, at least, on God. Let us see. "Why did I sin these great sins?" Ans. "Because my mother conceived me in sin;" i. e. "conveyed to me moral depravity." And again, we ask him, Why did you commit these enormous sins? Ans. "I was shapen in iniquity:" But who shapened you? Ans. "Thy [God's] hands have made me and fashioned me:"—Psa. 119 : 73. We sum up thus—"I have committed adultery and murder, *because* God made and fashioned me in iniquity in my mother's womb." The blasphemy of such a position is apparent, and it is the legitimate result of the doctrine of inherent moral depravity. Let the advocates of that doctrine not blush to own their own child, if determined to maintain a theory like that of the Assembly's Catechism. If it be asked, what did the Psalmist mean if that were not his meaning? We answer in the language of Wesley on another topic, "It is better to say there is no meaning at all, than to attribute such a sense to the language." To charge the God of truth and holiness—who hateth iniquity—with having caused the birth of untold millions with a moral nature "utterly indisposed, disabled, and made opposite to all spiritual good, and wholly inclined to all evil," &c. is a blasphemy, one would think, enough to make a devil tremble to utter.

We reply, however, that the language is of similar import to that in Psa. 58 : 3 : "The wicked are estranged from the womb : they go astray as soon as they be born, speaking lies." Now we all know that none "*speak*" at all "*as soon as they be born :*" and hence the most that can be made of the expression is, that those who are now wicked, commenced an early course of wickedness. That a want of attention to truth in early life has resulted, as all know it does and will result, in confirmed wickedness and falsehood. So the most that can be made of the Psalmist's sentiment, Psa. 51 : 5, is, that in his humiliation and penitence for his sin, he speaks in a style of *hyperbole*, which is not uncommon under deep feeling, when the mind struggles to give utterance to its emotions; but the *exaggeration* in such cases is not misunderstood by any who have not a theory to serve.

But again,—if the Psalmist's expression proved, so far as *he* was concerned, that he was born with a nature morally depraved—which we do not admit—it could not prove that all other men were in like manner. Job affirms the opposite of himself; for, he declares he had cared "for the fatherless and widow," and that he had "guided her from" his "mother's womb:" Job 31 : 15–18. Here, then, is proof of one of Adam's posterity that was not born with a nature "utterly indisposed, disabled, and made opposite to all spiritual good," &c.; for, James declares, that "pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows," &c. Job affirms that he did this from his "mother's womb." Just as early as David was corrupt, Job was pure; so that if we give the advocates of inherent moral pollution the full benefit of Psa. 51 : 5, their *theory* is at an infinite distance from being established; and especially when the holy and blessed God has warned us all against using the "proverb that the fathers have eaten sour grapes, and the children's teeth are set on edge."

The next text urged in support of the common theory, that we will notice, is Job 15 : 14 : "What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?" If this text proves anything for that theory, it proves too much. It would prove that Jesus

Christ himself had a morally depraved nature—he was "born of a woman." Not to press that point, however, we ask, Who utters these words? Do you say, They are inspiration. We reply, Just as much as the words, "thou shalt not surely die," are inspiration. "Eliphaz the Temanite" is the speaker; of him the Lord says, chap. 42 : 7 : "My wrath is kindled against *thee*, and against thy two friends; for ye have not spoken of me right," &c. Here is the Lord's own testimony that Eliphaz's discourses are not inspiration, and therefore are not authority: and mark, when Eliphaz had finished the discourse of which we are speaking, Job commenced, chap. 16 : 2, by calling that discourse "*vain words*." In that same discourse verse 4, Eliphaz charged Job with casting off fear, and restraining prayer before God; which, to say the least, was not true: and hence we may expect to find other untruths in his talk, and none more so than the insinuation in the verse under consideration.

THE HUMAN SOUL:

THE TRUE NOTION OF: AND WHAT OUGHT TO BE ESTEEMED THE MOST RATIONAL IDEA THEREOF.

[Continued from p. 69.]

As to that part of the definition styled *originaliter afflatæ*, or *originally breathed on*, I have explained it in the former definition, so it needs not repetition, but the last part contained in the word *continuatus*, as it refers not to the original of *life*, (which I call *soul* in the language of the ancients) I think fit to make the following observations on it.

I. Because the subject of man must be continued in his being, as well as born with his power, a due organization is necessarily required, in order to man's regular and perfect exerting such operations as God has ordained him capable of performing: Now by organization of parts or due and fit organs, I do not mean the regular confirmation of the limbs of man, or his regular frame and composition of the brain, scull and viscera only, but also a just temperament of the blood is required, perhaps for that reason, called in Scripture *the life* both of man and beast; as it is expressed, Gen. 9 : 4, 5. Levit. 17 : 11, 14, and because it is emphatically expressed, I think fit to recite it as it is prefaced to the Jews, ver. 2 and 3, "What man soever there be of the house of Israel that killeth an ox, or a lamb, or goat in the camp, or that killeth it out of the camp, and bringeth it not to the door of the tabernacle of the congregation, to offer an offering unto the Lord, *blood* shall be imputed to the man that hath *shed blood*, and that man shall be cut off from among his people." Where it plainly appears *blood* shall be imputed to the offender, not only for not bringing it before the tabernacle of the Lord, but because he had in an irregular way shed blood, even of an ox, goat, or lamb. Now that I have not mentioned the *serum* and *lympha*, or *seminal matter*, let no man cavil, for they are but products of original blood, my intent and meaning, being not to speak by the nice philosophical argumentations of *blood*, but as it with the aforesaid humors, circulates in its peculiar channels, and is continued in its circulation by air, (after birth, not improperly called a *breath of life*, though not that I mean here) in order to the preservation of a living creature. In this sense, do all the philosophers interpret Aristotle's meaning of *corpus organicum*, and indeed I have more particular reason to take notice of the *blood*, because it is the proper subject on which this *afflatus* or active power acts, *life* being as to the materiality of the action, *nothing but a continued circulation of the blood*, which whenever wholly stopt or perverted in its regular course, man dies or undergoes extraordinary dismal symptoms. Besides we see when the animal spirits (being *purissimæ sanguinis particulæ*, says a learned author) or regular course of the blood seems to move slow or stagnate, though not wholly deprived of motion, man acts more or less in degrees of perfection, and a brisk circulation generally denotes quickness of parts, even as to the very understanding and apprehension; so that the operations of the *soul*, as it is usually called, seem extremely to depend naturally upon the circulation of the blood, as several considerable instances of this nature might be produced, if leisure would permit; which were the soul that immaterial substance the Psychomuthist contend it to be, certainly it might operate as freely and rationally in madmen and fools, notwithstanding the obstruction, irregular confirmation of parts, or undue organization can give to spirituality, as they imagine it can. Furthermore, methinks this immaterial substance to be disunited from the body, which is called *death*, and driven out of its ancient habitation by so many little, trivial, and inconsiderable causes, as, perhaps, a strong fume of artificial spirits, a sulphurous blast of lightning, nay, a prick of a nerve causing convulsions, sudden fits of joy, or grief, a fit of coughing, &c. seems to me, not so easy to be comprehended, because when a *spirit has taken possession* a long time in other cases, we find it a great difficulty to dispossess him, insomuch that our Saviour's disciples complained of it, though they had an immediate miraculous power given them to eject spirits and devils, as you may read Mat. 17. 16, 18, 19. But here a knock on the head oft dispossesses the soul of man, *that noble spiritual being*, so much admired for his excellency, and sends him to a mansion, I cannot determine *where;* now it is easily intelligible how *life* upon these trivial accounts, nay more trivial than these I have named, sometimes may *cease to actuate the body*.

Moreover in order to the making complete man, that is, man able and capable of exerting the operations of reason in perfection, (for body is man *guatenus, a living soul*) so far at least as man by learning, conversation, &c. is able to attain, a full growth of parts, seem to be one necessary ingredient towards a perfect and complete organization; i. e. when a man has attained his full growth. For before that; his judgment seldom becomes confirmed and settled, his reason fluctuates, and all his actions seem to be done with great variety and unsteadiness, as if the soul had not its full growth, stretched itself to the utmost pitch of expansion to create and settle fixed notions in the mind of men,

without that levity and ignorance, that generally attends younger years.

Now if any one should ask me why I attribute solidity of judgment not to begin generally till men have attained their full growth (I say *generally*, for particular cases I will not answer,) I give them no other than this philosophical conjecture, though matter of fact plainly confirms what I say; because according to the supplement continually made by meats and drinks to the blood. Accretion to parts is likewise continually made, or the parts of the body continually augment or increase, and because the blood is in perpetual circulation, and receives continual additions of nutritious juice, the ideas impressed on the spirits (the finer part of the blood) cannot but suffer various alterations, and when they ought to be fixed and settled, (suppose in the brain) a new flux of nutritious juice blots out the former ideas, and inclines man continually to think and act according to the impressions the present ideas make on him. This makes youth so inconstant and various in all rational actions, and infants at first seem to be mere machines, and show but slender glimmerings of reason. Upon the same ground likewise the former impressed ideas in old age, grow quite indistinct and utterly decay, as nutritious inspirited juice falls from the parts and they wither away, which makes old men turn children very oft, and their intellectual memory, as the philosopher calls it, grows as decrepit as their limbs feeble, and at last with their strength, utterly decays. For all ideas impressed on matter, that is in continual fluxion, and continually perishing or increasing, can never be fixed on any solid ground or basis, as rightly to direct rational man to act with perfection. Thus again we see, if diseases of mind or body, influence or obstruct the circulation or motion of the subject matter of *life*, (called blood) all our reasoning faculties and memory sympathize in the affliction, and like fire in over-wet wood, for want of sufficient vigor and activity to discuss those peccant and superfluous humors, the animal dies, the *power* or *afflatus* ceases to act, and the body, by degrees, turns to corruption.

2dly, I observe, that not only a due organization of parts, (i. e.) the part of man, is required as a necessary ingredient to preserve him alive, and also to act to the highest perfection of rationality, but a *capacity* likewise in the subject, is a necessary adjunct required, not only to the original being in man, but also to the continued preservation of that being. For matter that is to receive *life* into it, must have fit previous dispositions, for all matter is not capable of life by the order of secondary causes, and this matter must retain those dispositions or affections for some process in due and regular order, or else the whole frame of nature will be perverted, and the animal die: for I cannot make that plea for my opinion, as a Psychomuthist may, because the notion of a *soul* which I propound, wholly depends on matter as to its operation, and if any of the wheels of that *material fabric* be out of order, it must be very much impeded in its actions, or totally obstructed; but the Psychomuthist having formed his spiritual, immaterial substance, will not deny certainly, but that may pierce through and actuate any incapable matter without any hindrance or obstacle; for what should hinder a spirit's penetrating matter? Again this capacity is only required as man acts according to the secondary causes, by producing his similitude or likeness. But where an omnipotent power interposes (as I said before) and an infinite agent undertakes the production of a new creature, there it can, in the language of the Scripture, raise up children unto Abraham, Mat. 3: 9. And make the stones out of the wall praise the Lord. Luke 19; 42. That is, make subjects in themselves as incapable of acting regularly, as the primitive chaos was till the Spirit of God moved over the face of the deep, Gen. 1. That Divine *afflatus* that gave being to every inanimate and living creature. This is that *lotos Plastikos* to which the psalmist seems to refer in the production of man, Psalm 119: 73: "Thy hands have made and fashioned me." And which Job more at large describes, "Thy hands have made and fashioned me together round about. Thou hast made me as the clay, and wilt thou bring me to dust again?. Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and fenced me with bones and sinews," Job 10: 9—12. Upon which grounds the Christian philosopher attributes the plastic power to the Almighty hand of God; and without controversy, it is so, as to man's original creation and existence, as I have before granted and proved, but that is not here the question, because I refer myself now to all secondary causes and immediate agents in the production of living creatures, therefore by the plastic power can be meant nothing but what I call *afflatus seu spiritus vivificans materiam*, &c. Such a spirit doth the learned Sennertus seem to confess and own in his Hypomn. Phys. Cap. 4. "Est omnino mirabile quid Spiritus ille Animalibus & plantis insitus qui primum est in exigua quantitate, deinde a sanguine in prima fætus formatione affluente & postea in alimentis quæ affumuntur," &c. This *spirit* here meant, is undoubtedly the instrumental cause of *life*, or rather of the operations of life, termed *animal spirits*; yea, a very wonderful thing is that *spirit* which is in plants and animals, being first contained in a little blood, then in the first formation of the fœtus is derived from the blood into the fo od, increasing into a great bulk, and goes through the whole body, even of a mighty animal, cherishes and warms it as long as it lives.

By which it appears, this great physician and philosopher could not but with great admiration recite to us the original, as near as he could of that plastic power by which animals are formed.

3dly. The third observation I shall make particularly, is relating to the *proprieties* or *affections*, that are consequent to this *afflatus vivificans*, or *life*, (or *soul* if you please to call it) in imitation of Aristotle, who generally fixed his proprieties to all or most of his definitions, in order, as I suppose, to explain the thing defined more easy to the apprehension. Operations or affections, that are consequent to life, and may be termed necessary proprieties thereunto belonging, are the acts of reasoning, understanding, the will and memory, and the

like, usually said to distinguish man from beast, and made the specific difference. Indeed, I think, we need not recur to a substantial immaterial soul to be the foundation of such operations, seeing they appear even in brutes, though in a lesser degree, whom the Psychomuthist denies to have *such a soul as immaterial* in them, seeing I term them and will prove them also to be only the necessary consequences of *life*, and they flow from it as proprieties: A priority of nature and time, being of necessity to be allowed, and a man must *live* undoubtedly before he can exert those acts which indispensably flow from life.

Therefore it is defined to be *actus primarius materiæ*, &c., and when life is infused into insensible matter, those operations above mentioned follow of course; so that the old philosophers, in my opinion, seem to be guilty of great dotage, as to take no more notice of life, than to define it to be *id* or *principium quo vivimus. The principle by which we live*; which explication, what instruction it affords to the inquisitive reader, the better to enlighten his understanding, I leave all the world to judge. That definition of Aristotle, relating to the soul of man, *id quo vivimus sentimus, & intelligimus, primo*, I presume in my case to be misplaced; (i. e.) the words ought to be *prima vivimus tum sentimus & intelligimus*, as I have before observed, that principle by which we primarily, or first of all live, then have sensation and understanding. For take it in my words to be *afflatus* or in Aristotle's to be *anima* (afflatus est id quod vivificat; anima, quod animat) it is all the same. For the immediate effect of *anima* is *animation*, and of *afflatus vivification*, and all those operations, reasoning, intellection, volition, or memory, are but results or necessary consequences of life, or matter so animated or enlivened. And according to the degrees of perfection created matter was designed originally by God Almighty to be capable of, every *living creature* does more or less exert these operations, proportionable to what he is endowed with; as one man is more perfect in his operations of the understanding than another, and far more than a brute, so one brute exceeds another in his perfections or operations of his understanding (for I shall not scruple to say beasts have understanding, though others may call it natural instinct, and will prove it by and by) which degrees of perfection in acting undoubtedly much depends on the subject of which man is compounded; one of agile and subtle parts, others more heavy and dull, by their natural constitutions; besides the advantages of education and conversation. Now this could not be if the soul were that fountain of all those operations, and that spiritual substance they would have it to be: because immaterial beings in the same species, we must suppose to be equal in perfection of operation, quatenus immaterial, be the subject matter in which it is, never so much indisposed. For what obstruction can matter make to an immaterial being, which can penetrate it, as I before observed? And consequently every creature endowed with an immortal substance would be equally perfect in his operations too, which we see manifestly contradict reason and experience.

Now as in seminal matter, *life* was by *Adam* propagated to posterity, by begetting sons and daughters. So we may say neither Adam nor Eve owed any beginning to that seminal matter, being the immediate works of the finger of God, and the power of the continuation of life, was by propagation given to him and all other living creatures to produce their kinds. By all which it seems demonstratively, as well as mechanically to be made out, how the generation of all living creatures, nay even those of whom the sun is said to be parent of, and quicken into life, proceeds. For whether the semen be conveyed into particular channels by particular receptacles, as in univocal generation, or not, as in æquivocal, it doth not contradict, but rather illustrate this assertion, I here maintain, viz: that the power of life is in all seminal matter, and that that matter would always become a living creature, did not some occasional impediment or obstruction intervene, which hindered the production of the same into an animal.

Having thus far discoursed of *life in general*, I think it not amiss to add one observation concerning long life, because the words *actus continuatus* in the definition leads me to it; which continuation must be made without interruption too. For if once the chain or link, by which life is preserved in the body, be broken, as God knows, more than ten thousand accidents daily attend mankind to break it, as diseases within us, and casualties from abroad, so that we cannot only say with the psalmist, Man is fearfully and wonderfully made, Psal. 139: 14, but strangely and wonderfully preserved too; I say, if this link be once broken, I mean that aptitude or vigorous ability in man of performing vital actions, be perverted or decayed, man quickly fails, as the waters from the sea, and returns to dust, the first principle out of which he was formed. All I shall add more here, is only to desire my reader, that whereas I have had an occasion to mention the words *material man*, meaning man composed of matter, and exterior form, not to cavil at the expressions with needless exceptions, seeing I ground this also on Scripture, as I do the whole definition of *soul* or *life;* because man, or Adam was called *man*, before God breathed into him the breath of life, Gen. 2: 7. "And the Lord God formed man out of the dust of the ground, and [afterwards] breathed into him the breath of life; and [then] man became a living soul [or person]." Upon the whole I will make this following observation, and then dismiss this head, viz., That long life depends chiefly on a regular observance of meats and drinks: I say *chiefly*, though not *totally*, the *sex non-naturalia* being also considerable ingredients to long life. Air, exercise, sleep, the government of the passions, evacuations, do not seem so absolutely necessary as food, the want of which, or too great plenty, and profuse luxurious enjoyment, do more mischief to a man's health, than a bad air, little sleep, exercise, or evacuations. For as the patriarchs lived many years by particular ordination of Divine Providence, as I humbly conceive to the more effectual peopling the world in its infancy; so I doubt not but that their *spare diet, and drinking of water*, was as the natural means, a great preservative of life in that climate where they dwelt: for man being composed of tender nerves, quick and agile spirits, &c. more mischief is done by oppressing

either with luxury than he can suffer by a regular parsimony.

I come now to consider the third grand definition I proposed, that is, of *mens* or *mind*, which I here define, *mens est facultas cogitativa ratiocinans. The mind is a thinking, reasoning faculty.* For I take life to be the first power implanted in matter, called then *living matter*, so (as I said before) sense or sensation is the second that is perceivable in any living creature, appearing even in embryos and recent generations, when there is not the least footsteps hardly of ratiocination (the operation of the *mind*) to be perceived, as the dumb infant demonstrates. For reason is a faculty that increases with our years, and is perfected by conversation and education in man, who is therefore very ill defined *animal rationale* by the philosophers, whereas you can scarce discern or determine what he is in the cradle. Now this I say, because I am not afraid to assert, that all living creatures have in one degree or other, more or less reason, as I have defined reasoning just before, to be an operation, or impetus, (not a bare acting, but as it were with vehemence and concern) of the mind or understanding, by which every animal is stimulated to obtain by divers ways the end he proposes, according to the best of his judgment. And because man is the most perfect of all sublunary creatures, I consider here in man, *mens*, as one of his faculties, not as a *substance*, according as some confound the notion of *mens* and *anima*, as *Le Forge, de Mente Humana*, in his Treatise of the Mind or Soul of Man. Thus where ever the word *mind* or *mens* occurs in Scripture, as it is translated from the word *psuchee* in the whole current thereof, and signifies only this faculty of man, and not his substantial soul, as will be demonstratively proved by comparing the texts. The next part of this definition is *cogitative*, to denote the *potentia*, and not *actus*, as the word *cogitans* would have done: thus, as a man lives, he has a *power* to think, and as long as that *thinking power* remains, he has also a power to reason (though in some very imperfect) although it is not necessary he should always exert that power. For indeed a man may think of a thousand things without making any deductions or conclusions from them; and when those deductions are made, one may do it with more solidity of judgment, connection of argument, and strong reasoning than another. Therefore the grounds or principle of ratiocination in both the species of animals, is the mind (how far applicable to brutes, I consider cap. 5.) and not till it comes to exert itself beyond bare thought, can its action or operation be called reasoning. I have here said that both species of living creatures, meaning man and brute, because a vegetative life, or the life of a plant, I can by no means properly admit to be life, but only analogically so, viz. from the briskness, vigor, growth, and increase by the natural ferments of the earth it receives, as man by his actions, those indexes of life, is said to be alive. And to confirm this my assertion, I give you these following reasons.

1. Because God says, Gen. 1: 11, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding his fruit after his kind, whose seed is in itself, and it was so. And when he saw it he pronounced it good, which was the work of the third day. Now when Moses tells you that God made living creatures, or creatures that had *life* or *soul* in them as it is in the margin, ver. 20, it was not before the fifth day; then God said, let the waters bring forth abundantly the moving creatures that hath life, &c. ver. 23. And the evening and the morning were the fifth day. Plainly intimating to me that *life*, properly so called (which I define in general, motion with sensation) was the workmanship of another day; and if plants and trees had been truly *living creatures*, God surely would have concluded them under the same day's work of the creation, which it is very plain he did not: But,

2. The nature of them, as being different from an animal, seems a sufficient ground not to ascribe *life*, properly so called, to plants and trees, for they die every year, and shed their leaves, the seed only or root, which is equivalent to seed, remaining alive; as St. Paul observed, 1 Cor. 15: Thou fool, that which thou sowest is not quickened unless it die; by which it plainly appears that *living creatures* are vastly different from trees and plants, in respect of that we call life; I mean, no living creature dying yearly, and by its dying breeding seed, in which its life is locked up, in order to renew its species the next year. For when the breath of life is gone out of the living creature, that creature totally perishes, as to the identity of that *individuum* (as metaphysicians speak) and the same shall never be renewed again on the face of the earth, until the heavens be no more; therefore the life of trees and plants can be no otherwise than analogically life.

Thus it plainly appears to any thinking unprejudiced person, what is the true notion of the soul; and that life and soul are the same, and the grounds of making a real distinction between one and the other, is nothing but for want of a due consideration of the true estimate and value of life, which can proceed from none but an Omnipotent Power. Here we also learn the consequences of life which are sensation, thinking, and reasoning, &c. by which it is demonstrated to be a mere figment, and idle and vain philosophy, to frame an idea of a *spiritual substance in man.* All that I can say more to this point is this: methinks I hear the Psychomuthist arguing, that according to my notion, "Man is a mere piece of mechanism, a curious frame of clock-work, and only a reasoning engine:" to which I answer:

That truly in the similitude my objector is in the right. So when St. Paul discourses of the rejection of the Jews, and election of the Gentiles, he takes a similitude from the potter, Rom. 9: 20. "Nay but O man, Who art thou that repliest against God? Shall the thing formed say to the thing that formed it, Why hast thou made me so? Hath not the potter power over the clay of the same lump, to make one vessel to honor, the other to dishonor?" Vid. Jerem. 18: 6. And in several other places of Scripture, as Wisdom 14: 7, 8, it is expressed in relation to man's corruptibility; "The potter maketh a God of the same clay, that a little before he was made of earth himself,

and within a while after returneth to the same, when his life that was lent him shall be demanded." Now what derogation is this *simile* to the argument? And I have recited the latter text, because it seems to back the truth of my opinion, of man's returning wholly to dust out of which he was taken; so that if man be a piece of mechanism, it is no more than what the Scripture says of him in other cases comparatively; but I must remind my adversary, that man is such a curious piece of mechanism, as shews that only an Almighty Power could be the first and sole artificer, viz. to make a reasoning engine out of dead matter, a lump of insensible earth to live, to be able to discourse, to pry and search into the very nature of heaven and earth: Nay of an infinite and omnipotent being, with abundance more of noble operations.

I say if this is that *being* which is called *mere mechanism*, I see no objection but in the words, and I am sure no derogation to the honor of an Almighty Creator, or the excellency of man, His perfectest and chiefest workmanship.

WHY DID JESUS DIE?

BY CATHARINE C. WILLIAMS.

I have dwelt much on the mission of Jesus, in order to gather from the circumstances and necessities of the case, a rational solution of this question; *Why did he die?* Or, as it has since been asked me, by our daughter of 14—"What good did it do for Jesus to die? Why could we not have been saved without it?" I should have been puzzled to have answered her pressing questions but for a previous preparation, for I early saw the importance of rightly understanding this point, and gave it my attention accordingly; but whether I succeeded in satisfying her, or shall, those who have had the same inquiries arise, without being able to satisfy themselves, remains to be known; suffice it to say, it is the only way I can make it meet the necessities of the case.

I see that it was God's love for the world that originated the scheme to benefit man—that Jesus "was fore-ordained before the foundation of the world" and "delivered by the determinate counsel and fore-knowledge of God." Neither was the Son behind the Father in love for the race, but as willingly laid down his life to recover the world, as the Father was willing he should. Now comes in, Whence the need? God well knew what kind of creature man would be, ere he made him; and that at first his development would be *animal*, and consequently he would be ill fitted, in the nature of things, to comprehend right, or deny self; and that none would know, nor do, any other way than to follow animal impulses, only as they should be restrained: excepting, perhaps, an Enoch or Elisha. He knew too that the animal mind would be enmity against him—that it neither would nor could be subject to his laws, except forced to it; so that mankind at most and best, could do no better than to break these laws as a natural consequence, and must therefore die.

He knew all this would be so—and he knew, too, that many of the race, when come of proper age to know, and be influenced by motives, would become, if a chance could be given them, haters of wrong and lovers and practicers of right. If the first covenant had been faultless, a second would not have been needed; but mankind were unable to keep the provisions of the first; hence the need of Jesus, to do it for them, and redeem them from the transgressions under the first testament, and do away all the consequences resulting from an unavoidable necessity on man's part of sinning and dying, by an unconditional abolishing of death—virtually.

Here is a point I feel particularly anxious to be understood upon. There are two classes of sins spoken of in Scripture, widely diverse in character and results; and could Universalists, and all others who have not traced it out, see the difference, much obscurity would be removed from many passages, and Universalists would learn to what extent mercy and unconditionality reached. They cover all the ground included in these words—"When we were without strength." Beyond that point mankind are capable, if duly organised and trained, of entering into intelligent compact, as a party, in a covenant between God and man (or do by nature the things contained in the law, which is the same in essence) while Jesus should fill the office of Mediator between the unequal parties—having qualified himself for that office by becoming familiar with our weakness and temptations; by sharing them, so that he might be properly prepared to appreciate our infirmities, and teach us how "to deny ungodliness and worldly lust," &c., and become reconciled to God. Jesus must do in our stead till then, and there. He must come into the world and keep his Father's perfect self-denying laws, from life's earliest dawn. It was well known he alone could do this; but he loved his Father's laws too well to have them broken, even though it should be through inability to keep them—and let it pass. So he, in consequence of our inability, "magnified his Father's law, and made it honorable," and was "bruised for us." He was so anxious that mankind should have a chance to do, when they should become strong enough, he was willing to die for them "the just for the unjust" that he might bring them to God, "by purifying to himself a peculiar people zealous of good works." The law had no claims upon him—he "was delivered (to death) for our offences"—died in our stead—as he was righteous in our stead, because we could not be—so that when we should come to die, it should not be on account of our own sins—which should not be imputed to us till such time as we should become capable of entering into compact for ourselves. I can't see as man can be regarded as guilty in the sense of being the procuring cause of his own death—it being rather the result of his helplessness and inability to avoid it. Could it have been, Jesus would not need to have died. The whole history of his advent, life, and death seems consistent with this view. Intense pity for helplessness, which was but the embodiment of his Father's love, and feelings for the race, seemed to speak out in the whole transaction. In the fulfillment of such a mission, commmissioned as he was by his Father, he might well look up with confidence to

Him for support. And when he exclaims—"My God! My God! Why hast thou forsaken me?" it can hardly be regarded as the result of a manifestation of wrath on the guilty; for what should constitute man guilty, and a proper subject of wrath was decided on beforehand. It seemed rather an agonized expression of the price of maintaining his Father's integrity. Angels strengthened him to endure the last conflict. It was a sad necessity, but the joy that was set before him, of making so many blessed, urged him on, "to drink the cup" which his Father was not willing should pass from him, as so much depended on it. It was impossible, however, that he should be holden of death, being sinless: therefore he rose again for our justification, and all mankind can claim a like deliverance on his account. He *virtually* raised all from the dead, which should be *actually* realized by all those who, in any age, should fulfill the conditions of the second covenant—which is done by loving God with all the heart, and neighbors as themselves—"because love works no ill" to any one, "therefore love is the fulfilling of the law."

He died that he might bear mankind over and beyond death—and give them to stand where their intellectual faculties should be sufficiently developed to be able to have faith in him, and his promises of eternal life—which faith, together with the force of his example, would be potent enough to enable them to become righteous too, and therefore fitted to live eternally. So "God can be just and a justifier of him who believes on Jesus." O! wondrous triumph of a wonderful scheme!—Plan to make the poor so rich. What do we not owe to the Son of God?

It is plain that it is not for being carnally minded, or for being at enmity with God while thus minded, that we receive the "wages of sin," but for preferring to remain in that state, when other claims press,—for preferring a life of merely *animal* delights. This is yielding our members instruments of unrighteousness—and persisting in this course, must land us where Jesus' death can't avail us. Doing thus is choosing an animal life; and like animals, such must be restrained from injuring themselves or others;—such are under the law and its curse—*death:* such need laws instead of nobly being laws to themselves:—and for such Christ died in vain.

'Tis true, Paul has said, that "death came into the world by sin, and so death hath passed upon all men for that all have sinned"—"all have come short of the glory of God, all are included in unbelief that he might have mercy upon all." But, to use a Universalist phrase—"the plaster is as large as the sore,"—for he became sin for us; and I can make it out no other way but that he died in my stead; for had we died on our own account a redemption would have been impossible; for we cannot for a moment suppose God ever changed his plans; but we have the best grounds to believe that he never designed his creatures should, after having tasted the sweets of life, be lastingly deprived of it—but by intelligently rejecting that course of life that he had ordained should give them a title to it. When I say this, I am not unaware, that in consequence of being "given up to vile affections" multitudes of beings have been, and are ushered into life seemingly capacitated for nothing higher than the animals around them. Such, it would seem, can not come within the scope of this remark. In all such cases, God alone should be judge; while it should be our work to try to elevate all. He alone, knows how to make due allowance for all the varied conditions and circumstances of humanity; and no one, in any clime, who comes to love the right, will go unrewarded—"In due time Christ died for the ungodly," and there is adaptation, consistency, and harmony, in all God's plans. This will account for the fact that all, properly organized human beings, have hopes reaching into the future, and nature's laws to guide; which, when obeyed, corresponds with the course of life, dictated by the revealed laws of Christianity; for both originated from the same source; one being the expression of the other, and both produce the same results. In both cases it is fulfilling the conditions of the new covenant, of which Jesus is the mediator; and in both cases the end for which he died is attained, and those alone, are left under death's dominion, who will not come to him that they might have life, (or are incapacitated by physical causes to endure temptation,) "for he that believeth not the Son shall not see life, but the wrath of God abideth on him."

From George Hill, Delaware Co., N. Y.

Br. Storrs.—In reflecting upon the last condition of men, and their love of "darkness," the question comes again with much force, "what can I do?"

Answer: I can *live for Christ.* I can seek after truth; and when obtained I can impart to others; this I can do for Christ, and thereby make converts to the cross. These converts which I may be instrumental in making, will also *work* to make other converts; and thus we shall increase in numbers daily, untill

> There shall be a noble Christian band,
> Travelling to Emanuel's land.

These cross-bearers will honor God by laboring to enlighten the minds of others, and thus destroy the God-dishonoring creeds of modern idol-worshipers. With the Bible, and reason, *we can live for Christ,* and at the end of *time,* receive the welcome approbation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

QUERY.—If you can hold fellowship with a man who differs with you on important doctrines, why cannot you do the same with another who differs from you about what you deem an important ordinance? You see it to be your duty to submit to the ordinance you name,—he does not see it to be his; can you not believe if he saw it to be his duty he would act as you have done? Was there not a time when your duty was not plain to yourself? Expecting men to see eye to eye about ordinances, is as vain as to expect them to see eye to eye in doctrines. Every man stands or falls to the Master alone. Give *light—have patience*—and *show love.—Moncrieff.*

BIBLE EXAMINER.

NEW YORK, MARCH 15, 1855.

PROF. MATTISON.—A RETREAT.—It is now more than two months since the date of the Prof.'s last communication to the EXAMINER, and six weeks since its appearance before the public, and up to this time we have received nothing further from him. What his intention for the future is we have no definite knowledge, and hence can only judge from *appearances*. He certainly has not fulfilled his engagement in his last; for he then said the "seven passages of scripture," we had presented in support of our *denial* of his "superadded" soul entity theory, "shall all be noticed in due time." That "due time," one would think, ought to have come before he concluded his last article; but it has not yet arrived, it seems.

Perhaps, however, the Prof. did not mean that he would give his notice of these "*seven* passages" in the EXAMINER: it might not answer his purpose, because there he could be responded to, and the fallacy of his "*interpretation*" shown in its true light. We are the more inclined to this view because the Prof. has virtually sounded a *Retreat*. Saturday, February 24th, the following notice appeared in the "*Times*" and "*Tribune*" of this city:—

"TRINITY M. E. CHURCH.—The Rev. H. MATTISON, the Pastor, will preach, as usual, at Continental Hall, cor. of 34th st. and 8th-av., TO-MORROW (Sunday), Feb. 25, at 10 1-2 o'clock, A. M., and at 7 P. M. Subject at 10 A. M.: 'The Deistical Notion of the Sleep of Souls and the Final Annihilation of the Wicked.' At 7 P. M. 'The Bible Doctrine of Immortality Corroborated by Reason and Nature.' Seats free, and the public cordially invited to attend."

So it seems the Prof. chose to retire behind his "*Pulpit*," the battery of such as are afraid to meet their opponents face to face. No one must be allowed to stand up to ask even a question of these pulpit heroes. There they can say what they please, *assume* and *affirm* to their heart's content, and no one is permitted, *then and there*, to call in question their statements, however contrary to truth these statements may be.

This fact was exemplified in the case before us. The Prof. announced, in his advertisement, that the "notion of the sleep of souls and the final annihilation of the wicked" is a "*Deistical notion*." Thus he *prejudged*, before the public, previous to a public presentation of testimony. In fulfillment of his advertised labor, he planted himself in his unapproachable battery—the pulpit—and stated, as we are informed, that Mr. "STORRS *does not believe God is a Spirit*," nor in "*spiritual beings*." Now if the Prof. did give utterance to such sentiments, we pronounce it a *pulpit falsehood*; and any man who intends to utter such untruthful expressions needs a *pulpit to hide in*. "MR. STORRS" believes "God is a Spirit," and that there are "spiritual beings;" and Prof. Mattison's declarations, if he made such, are unworthy any man, who regards truth.

Another statement we are told he made in the same harangue, is this—speaking of the advocates of the theory he opposes, he said—"They make *Hobbes' Leviathan* their *text-book*:" and added, "*I know it*." Now as the Prof. had used the name of "MR. STORRS" in connection with this statement we conclude he referred to him. So far as the EDITOR of the EXAMINER is concerned the statement is without truth. It is not only bearing "*false witness*" against his "*neighbor*," but seems to have been done with "malice aforethought."

The work referred to we never saw nor heard of till about a year ago. It was then loaned to us by a gentleman of this city, and up to this hour we have never read two chapters of it. We glanced over it and gave a short extract, when we first received it, to show that Prof. Mattison discovered his ignorance of fact and history, when he stated in his *pulpit* in John Street, about that time, that "The doctrine of the immortality of the soul of man has *never been disputed*, from the days of our Saviour, until within *the last ten years*: it has *not* been called in question for the last eighteen hundred years." From this point the Prof. went on to tell his congregation that "Mr. Storrs was the first assailant" of it in "this country," and "Mr. Dobney," afterwards, "in England."

We knew the Prof. was mistaken, and we gave an extract from the "*Leviathan*," written two hundred years ago, and showed the Prof. the remarks on that point, in our office, before publishing them. At that time we had just received the book, and had no suspicion the writer was Hobbes, the so called "*infidel*." Shortly afterwards we learned it was the same person. Then we glanced over the work, and are free to confess, we were surprised to see that Hobbes, the supposed *infidel*, was a believer in the Bible and in Jesus. What Hobbes wrote or said elsewhere, or what he might have become after he wrote his "LEVIATHAN," we do not know, for we never saw any thing from his pen except this one work. From this no one can show Hobbes was an infidel, if what we have

looked at is a sample of the whole work. As we said before, we have never *read* but a trifling portion of it, and never quoted a line or an expression from it, on any occasion, except the short extract before referred to. So far as we can judge, Hobbes was more in harmony, in general theology, with what are called "*orthodox*" ministers than with us. As a "text book," we should never think of looking at "Leviathan;" and we told the Prof., Hobbes, in many things, was with the "*orthodox.*" Whatever the "Leviathan" contains, we never read but a small portion of it, and probably never shall; and for the Prof. to state, it is a "*text book*" with his opponents, if he had any reference to us, and to back up that statement with the declaration, "*I know it,*" was beneath an *honorable* man, to say nothing of a professedly *Christian minister.* We are sorry to lose the respect for Prof. M. we have endeavored to cultivate throughout our discussion with him; but it is utterly impossible to retain respect for any man who makes the sanctity of the pulpit a hiding place to utter slander.

Longing after Immortality.

BY W. L.

The fact that the most of men have a disinclination to fall back into the non-being whence they came, and an anxiety to live forever, is considered, in many quarters, proof positive that the Creator has determined they shall exist on, like himself, through the cycles of eternity. The following is the shape in which this argument lately met our eye:—"The longing after immortality which is born with us, would seem to be the prophecy and assurance of our deathlessness, the foreshadowing of the soul's prolonged and indefinite continuance, the revelation of its triumph over the change which wears the semblance of destruction." And thus philosophers and poets triumphantly have asked,—If man is not the heir of everlasting existence,—

> "Whence this pleasing hope, this fond desire,
> This longing after immortality?"

Whatever value such reasoning may possess, as regards eloquence and poetry, it is, we apprehend, strikingly deficient as an argument when put to the test of sound logic and common sense. It is founded on the assumption that all men *are* what they wish to be, or that they shall ultimately obtain what they desire to possess,—an assumption so obviously false, that a moment's reflection must discover its absurdity. As a general rule, young men desire to arrive at a good old age, yet how many of them are laid prostrate in the dust ere they reach the meridian of life!

Moreover, the object of this general desire is not immortality simply, or endlessness of being, considered by itself, but an immortality conjoined with happiness. So that the argument, therefore, if sound, would not only prove all men, independent of their character, to be immortal, it would also demonstrate them to be equally the heirs of perpetual bliss,—a conclusion, we presume, which few who employ the argument in question are prepared to accept.

Still the inquiry presents itself,—'Why has God implanted in man this strong desire for everlasting being?' 'Whence this natural aversion from non-existence?' At unaided reason we might long ask the question in vain; the Bible alone can return a satisfactory reply. That oracle discloses to us the glorious fact, that the beneficent Creator has placed before men the transcendent prize of immortal being, associated with 'glory, honor, and peace,' and suspended its final reception on the possession of faith in Christ, and a life of obedidience to His will in this stage of existence. It seems wise, then, to declare our Heavenly Father has kindled 'this longing after immortality' within us, to excite us to such a course of conduct as shall secure that inestimable blessing, which he kindly desires to bestow. Hence we find our blessed Lord commanding the Jews to 'labor, not for the meat that perisheth, but that which endures to everlasting life;' hence also, we read in Rom. ii. 7, of those who, 'by patient continuance in well-doing, sought for glory, and honor, and immortality.' Our 'longing after immortality,' therefore, is to be regarded as no proof that we shall live forever; it is, however, another evidence of the goodness of God,—of His intense desire that we should become the heirs of eternal being.

"If ye live after the flesh ye shall die; but if, through the Spirit, ye do mortify the deeds of the body, ye shall live."

Honesty and Inconsistency.

BY WM. GLEN MONCRIEFF.

In Darby's "Hopes of the Church," a small volume on prophecy, we find the following remarkable specimen of orthodoxical confusion:—

"We would express our conviction, that the idea of the immortality of the soul has *no source in the gospel;* that it comes, on the contrary, from the Platonists, and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the *resurrection.* This was about the time of Ori-

gen. It is hardly needful to say that we do not doubt the immortality of the soul; we only assert that this doctrine has taken the place of the doctrine of the resurrection of the church, as the epoch of its joy and glory."

After the word "soul," in the second line of the extract, the author places the following note:—

"As to that expression (2 Tim. i. 10,) 'Brought life and immortality to light,' immortality signifies the incorruptibility of the body, and not the immortality of the soul."

The concessions here are astounding, and yet true. 1st, We are told the immortality of the soul has no source in the gospel. Neither law nor gospel contains a word in its support; and yet "immortal souls" is language as common in sermons and prayers, as if it were found on every column of the Record. It requires no ordinary courage for preachers to continue to tell congregations they have immortal souls, after it has again and again been affirmed that the doctrine is diametrically opposed to the whole teaching of scripture. Many are doing this, and we deplore their conduct. Again, we are told the doctrine of the soul's immortality came from the Platonists. Its origin is heathenish, and not divine, then. Were the writer not obviously in real earnest, we would suspect he designed artfully to bring immortal-soulism into contempt. Still further it is declared, that the immortal-soulism was introduced just when the doctrine of our Lord's coming began to be denied or lost sight of by the church. His coming was connected with resurrection to his sleeping saints; but the heathen dogma sent them all to glory, and virtually nullified the resurrection. The same evil reigns still. Among popular christians, where are they who look to the resurrection as the epoch of "joy and glory?" Why, the resurrection instead of being, as this writer declares it originally was, the period of triumphant expectation, is now all but forgotten. It is death, not resurrection, that is anticipated with hope; it is *going* to Christ, not his *coming to his people* and raising them from the tomb, that is the theme of song now, and the tree whence the fruits of consolation are pulled. Resurrection! what is the use of it, if saints never die? If, after what in mockery is called dissolution, each saint is wafted to bliss before the throne of God? Finally, to crown all, we have the inexplicable acknowledgment,—"We do not doubt the immortality of the soul!" We do not doubt the Platonists were right! We do not doubt that the dogma should be believed—though it has "no source in the gospel!" The writer is in a strait betwixt the Bible and his creed; the saving clause, "We do not doubt," &c. ruins the whole. He sees the importance of the resurrection in the Book, and his own creed reduces it to a fiction. He would like to be scriptural, but the Bible and the Platonic delusion won't agree. Hence, keeping them both, he stands out before our eyes a mournful spectacle of honesty and inconsistency: seeing he sees not, neither does he understand. The clearer his perception of the meaning of the Word, the more is he injured by the dogma about souls he has embraced: in his simplicity he has furnished a good example of what a thorough reception of the doctrine of resurrection, and the dogma of immortal-soulism, will make all who would hold them together. They are substantially antagonistic; and no effort can harmonize them.

The true doctrine of immortality is in the verse from 2 Timothy, on which we have this judicious remark, "immortality," in the passage referred to, "signifies the incorruptibility of the body, and not the immortality of the soul." Not the incorruptibility of a body, in contradistinction to that of soul, and in addition to it, but incorruptibility of *being* or *person*. The bodies of the saints are the holy ones themselves; and they are called bodies, because they are visible, and ponderable and tangible. They have now corruptible bodies, that is, they are corruptible as beings; at the glorious resurrection the holy ones rise with incorruptible bodies, or incorruptible in their own constitution of being. We are now "corruptible" men: then this corruptible shall put on incorruption, by the power of God. This is the incorruptibility brought to light by the gospel, and they who shall be so rebuilt by resurrecting energy, shall have life everlasting kindled in their frames.—Ed. *of Exp. of Life and Immortality.*

Strong pulpit assertions about human immortality may now be expected,—something like the shout, "Great is Diana of the Ephesians." As for proof, it will never come. "Believe *me* my friends, you are immortal," was all that one preacher had to give a large audience in confirmation of the orthodoxical dogma. We have heard of some who, on the occasion we refer to, went, expecting the Word to be appealed to, and gave up orthodoxy on the spot, when they found it come to a "believe me!"—*Moncrieff.*

Pick's Concordance.—We regret to say we cannot procure any more of this work, at present, if ever. Those who have sent us money for them can have it refunded to their order. The work, the Importers say, is out of market.

Paraphrase of Rom. 8: 1—8.

STRICTURES BY HENRY GREW.

Dear Bro. Storrs.—Permit me to offer a few thoughts on your "paraphrase" of Rom. 8: 1—8, containing some very correct and edifying remarks.

You remark "the law had not power to give man life." This is true, in an important sense. Yet it is true "that the man that doeth them (*i. e.* the commands of the Law) shall live in them." The honor and righteousness of God, I think, requires that we admit that God would have given eternal life to man if he had obeyed the Law perfectly, *i. e.* loved God with all his strength or "power," and his neighbor as himself. It is "*through the flesh*," *i. e.* man's depravity, that the law is "*weak*" in this respect. Of course, *after it is once broken*, it has no power to give life.

You observe respecting sinners, "Under the control of the animal, and no *power* to obey, their guilt does not consist in the fact that they find themselves in that state, but that they refuse to come to Christ that they may have life."

It is true, dear brother, that where the light of the Gospel beams, the great sin is *unbelief*. But what need has man of the Gospel if he is not in a "state" of guilt? Yet how can he be in a state of guilt, if he has no "power to obey?" The law only requires obedience to the extent of "strength," *i. e.* power. I understand that "the world is guilty before God," on the very ground of not loving God with all their power. Being thus justly condemned to everlasting death by the holy law, their refusing to come to Christ that they may have life, and in whom man alone now can have life, their *special aggravated* "condemnation (is) that light has come into the world," and that men still "love darkness rather than light because their deeds are evil," not because "they refuse to receive power to obey the law" or the gospel. Having no *disposition* to do either, power in the case is unavailing. As God commands no impossibilities, and yet commands them to love His law, and believe His gospel, it necessarily follows they have "power to do both if they are willing. So teacheth the faithful Witness. "Ye WILL not come unto me that ye might have life."

You remark that "when eternal life is refused, they become justly held to be guilty of all the transgressions of the law which they commit." If the law is "*just*" (as it certainly is) they are guilty for transgression, independently of their rejecting the gospel. If not, they might justly reject the gospel, as that with which they have nothing to do. Assuredly the gospel has nothing to do, in respect to salvation, for any but guilty condemned sinners against God's righteous law. Very truthfully does my brother affirm, "that God requires of them to come to Christ that they may have life:" but why? Certainly, because all are "guilty before God," Rom. 3: 19, condemned for previous transgression to everlasting death, and because He has determined in His infinite wisdom to give no life but in and through His Son. 1 John 5: 11. Respectfully submitted.

Yours, in Christian love,

HENRY GREW.

Response by the Editor.

Br. Grew says, "The honor and righteousness of God, I think, requires that we admit that God would have given eternal life to man, if he had obeyed the Law perfectly." That is true of *Adam*, in his trial before he fell; but no man, we judge, has ever been placed in Adam's situation, as a condition of life. Provision was made for life eternal, for Adam's posterity, on other conditions, and through another medium, *viz.:* a "*Second Adam;*" the conditions, here, are not the works of *the law*, but "*This* is the work of God, that *ye believe* on him whom He hath sent:" John 6: 29. And *faith*—or *confiding* in God's promises—has been the ground of acceptance in all periods of God's administration with Adam's race. Thus the apostle speaks—"But that *no man* is justified" [unto *life*] by the law in the sight of God, it is evident: for, "The just shall *live by faith*:" Gal. 3: 11. The entire eleventh chapter of Hebrews is a comment on this truth.

Br. Grew asks us—"What need has man of the Gospel if he is not in a 'state' of guilt?" In reply we ask—What is the Gospel? It is the *Good News* of *Life—Eternal Life* to *dying* men. "God so loved the world that He gave His only begotten Son that whosoever believeth in him *should not perish*, but have *everlasting life*." This is the gospel proclamation. Men are *dying*, *mortal*, *corruptible:* the Son of God declared—"I am come that *they might have life*," &c. This Br. Grew believes. Does he need, then, to ask us, "What need has man of the Gospel if he is not in a 'state' of guilt?" All men are perishing—dying—whether they have "sinned after the similitude of Adam's transgression" or *not:* so saith Paul. From that death they need *redemption*, and the gospel proclaims it; and proclaims it as the great end of Messiah's mission into the world; and, saith Jesus, "*This is the condemnation*, that men love darkness rather than light," &c.

Paul testifies, "If there had been a law given which would have given *life*, verily righteousness should have been by the law." Gal. 3: 21. *All men*, by natural generation, are *animal*, and under the government of the animal; or at best, the intellectual. The law of God discovers to them, when presented to their developed intellect, their *unlikeness* to God; and that developed intellect lays a foundation to present the claim on man for a conformity to God; but *the law* of itself brings him no help to conform to its requirements. The animal man, by the appliance of the law, finds that in him "dwelleth no good thing," though he is

able to discover what the good is, and "to *will* is present with" him; "but how to perform that which is good" he "*finds not:*" Rom. 7: 18. The "law in" his "members" brings him "into captivity to the law of sin and death:" in other words, he finds no power in himself, as an animal being, or a mere intellectual one, to comply with the demands of the law: it shows him his defects, but brings him no power to obey. He may have the "*disposition:*"—"to *will*" may be "*present* with" him, and still he finds himself destitute of "power:" thus did Paul affirm in the text we just quoted. Where is man's *guilt* in such cases? It is in *refusing* the help God *graciously* offers; whether that aid was proffered under the twilight of the antediluvian world, the Patriarchal light, the Mosaic morn, or the Christian day-light. We hesitate not to say, that if no help was offered to man, from a source out of himself, to keep the law, no guilt could rest upon him for transgression more than upon any other animal. But God does not, and never did, command any man to keep the law without at the same time promising aid. If men refuse that aid, transgression is inevitable and unavoidable.

That "God commands no impossibilities" is true; but that Paul found it impossible to comply with the demands of the law, till he came to Christ, or embraced God's proffered help, he clearly states, Rom. 7th and 8th. When he embraced that help then he walked no longer "after the flesh but after the Spirit:" *then* "the righteousness of the law" was "*fulfilled*" in him, and the animal weakness was overcome by the Spirit's power. Henceforth he keeps his "body" [the animal] "under" and brings it "into subjection." 1 Cor. 9: 27. Now he proclaims—"I can do all things through Christ who *strengtheneth* me:" Phil. 4: 13. "For what the law *could not do*, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Here is a clear statement of man's condition as an animal being: he could not, without God's aid by His Son and His Spirit, "fulfill the righteousness of the law;" but by that proffered aid he can comply with all God's requirements; and man's *guilt* is, that *he refuses that aid:* and "the wages of sin is death."

For God to offer aid to men to do that which they are perfectly able to accomplish without such assistance is to mock and insult them. But under every dispensation since Adam, so far as any revelation has been made, the dealings of God with men have been on *Covenant* grounds, in which man's want of *power* has been distinctly recognized, and God's *offered aid* as distinctly manifested. While God *commanded* the people to love Him with all their heart, He as distinctly *promised*, saying, "The Lord thy God will circumcise *thine heart*, to love the Lord thy God," &c. But he further declares, "I will yet for all this be *enquired* of by the house of Israel, to do it for them." Compare Deut. 30: 6, with Ezek. 36: 26, 27, 37.

Almost innumerable instances, of the like recognition of the fact of the lack of power, unaided of God, are on record throughout the Old Testament.

The New Testament, or *Covenant*, is equally explicit; but one text is sufficient for the present. Saith the "faithful and true witness"—"*Without me ye can do nothing:*" John 15: 5. Here is not only a distinct recognition of man's *inability* but a clear statement of the true source of his help. Does man fail in his obedience to God, and is he *guilty* for that failure? *Yes.* But, why is he guilty? Because he refuses proffered aid—because he neglects to "*lay hold* on the hope" set before him by accepting the *Covenant* of *Promise*. If God had not spoken unto men promising them aid to do His will, the law would have no condemning power, because *the law* found man without power, as an animal being, and brought him no help to do its demands. Its demands are holy, just, and good; manifesting the purity of God, and presenting man a model of character that is God-like; yet this manifestation would be mockery if grace, or the God of love and favor, did not at the same time bring *help* to man for his acceptance. That help is not *forced* upon man; but he is invited and urged to avail himself of it, and condemned if he refuses it.—"If I had not come and spoken unto them they had not had sin," saith Jesus. He came telling them of God's love, and promising them God's Spirit, which "helpeth our infirmities," if they would believe on him whom God had sent. Under every dispensation men have been taught to "ask" God's aid; and many have sought it by prayer, &c. This fact shows that *animal* men—and such are all by natural generation—have *not power*, of themselves, but need it as a gift of God's favor or grace. In every age God has invited and encouraged men to seek His help.

So far, then, as *guilt* rests on man, it is not for his natural constitution and lack of power, or ability to conform to the law, but for rejecting God's offered mercy or aid: "This is *the condemnation*

that *light* is come into the world, and men love darkness rather than light because their deeds are evil." It is not only "their *special aggravated* condemnation," as Br. Grew states, but it is "*this*" rejection of "light," or aid, God has revealed for their help, which constitutes "*the condemnation*:" "*this* is the condemnation." But we have protracted these remarks to greater length than we intended, and will defer further ones for the present.

The Supposed Scriptural Expression for Eternity.

BY THOMAS DE QUINCEY.

[*From Hogg's Instructor*, No. 391. Edinburgh, Aug 21, 1852.]

Forty years ago (or in all probability a good deal more, for we have already completed thirty-seven years from Waterloo, and my remembrances on this subject go back to a period lying much behind that great era), I used to be annoyed and irritated by the false interpretation given to the Greek word *aion*, and given necessarily, therefore, to the adjective *aionios* as its immediate derivative. It was not so much the falsehood of this interpretation, as the narrowness of that falsehood, which disturbed me. There was a glimmer of truth in it; and precisely that glimmer which led the way to a general and obstinate misconception of the meaning. The word is remarkably situated. It is a scriptural word, and it is also a Greek word; from which the inevitable inference is, that we must look for it only in the *New* Testament. Upon any question arising of deep, aboriginal, doctrinal truth, we have nothing to do with translations. Those are but secondary questions, archæological, and critical, upon which we have a right to consult the Greek translation of the Hebrew Scriptures known by the name of the Septuagint.

Suffer me to pause at this point for the sake of premising an explanation needful to the unlearned reader. As the *reading* public and the *thinking* public is every year outgrowing more and more notoriously the mere *learned* public, it becomes every year more and more the right of the former public to give the law preferably to the latter public, upon all points which concern its own separate interests. In past generations, no pains were taken to make explanations that were not called for by the *learned* public. All other readers were ignored. They formed a mob for whom no provision was made. And that many difficulties should be left entirely unexplained for *them*, was superciliously assumed to be no fault at all. And yet any sensible man, let him be as supercilious as he may, must on consideration allow that amongst the crowd of unlearned or half-learned readers, who have neither had the time nor opportunities for what is called 'erudition' or learned studies, there must always lurk a proportion of men that, by constitution of mind, and by the bounty of nature, are much better fitted for thinking, originally more philosophic, and are more capaciously endowed, than those who are, by accident of position, more learned. Such a natural superiority certainly takes precedency of a merely artificial superiority; and, therefore, it entitles those who possess it to a special consideration. Let there be an audience gathered about any book of 10,100 readers; it might be fair to assume that 10,000 would be in a partial sense illiterate, and the remaining 100 what would be rigorously classed as 'learned.' Now, on such a distribution of the readers, it would be a matter of certainty that the most powerful intellects would lie amongst the illiterate 10,000, counting, probably, 15 to 1 as against those in the learned minority. The inference, therefore, would be, that, in all equity, the interest of the unlearned section claimed a priority of attention, not merely as the more numerous section, but also as, by a high probability, the more philosophic. And in proportion as this unlearned section widens and expands, which every year it does, in that proportion the obligation and cogency of this equity strengthens. An attention to the unlearned part of an audience, which 15 years ago might have rested on pure courtesy, *now* rests on a basis of absolute justice. I make this preliminary explanation in order to take away the appearance of caprice from such occasional pauses as I may make for the purpose of clearing up obscurities or difficulties. Formerly, in a case of that nature, the learned reader would have told me that I was not entitled to delay *him* by elucidations that in *his* case must be supposed to be superfluous: and in such a remonstrance there would once have been some equity. The illiterate section of the readers might then be fairly assumed as present only by accident: as no abiding part of the audience; but, like the general public in the gallery of the House of Commons, as present only by sufferance; and officially in any records of the house whatever, utterly ignored as existences. At present, half way on our pilgrimage through the nineteenth century, I reply to such a learned remonstrant—that it gives me pain to annoy him by superfluous explanations, but that, unhappily, this infliction of tedium upon *him* is inseparable from what has now become a duty to others.

This being said, I now go on to inform the illiterate reader, that the earliest translation of the Hebrew Scriptures ever made was into Greek. It was undertaken on the encouragement of a learned prince, Ptolemy Philadelphus, by an association of Jewish emigrants in Alexandria. It was, as the event has shown in very many instances, an advantage of a rank rising to providential, that such a cosmopolitan version of the Hebrew sacred writings should have been made at a moment when a rare concurrence of circumstances happened to make it possible: such as, for example, a king both learned in his tastes and liberal in his principles of religious toleration; a language, viz., the Greek, which had already become, what for many centuries it continued to be, a common language of communication to the learned of the whole *oikoumenee* (*i. e.*, in effect of the civilized world, viz., Greece, the shores of the Euxine, the whole of Asia Minor, Syria, Egypt, Carthage, and all the depencies of Carthage, finally, and above all, Rome, then beginning to loom upon the western horizon), together with all the dependencies of Rome, and, briefly, every state and city that

and again this king and this language concurring with a treasure so supernatural of spiritual wisdom roundly speaking, 1000 miles in average breadth, and in circuit running up to 5000 miles. 1000 multiplied into 5 times 1000, or, otherwise expressed, a thousand thousand 5 times repeated, briefly, a territory measuring 5,000,000 square miles, or 45 times the surface of two British islands—such was the boundless domain which this extraordinary act of Ptolemy suddenly threw open to the literature and spiritual revelation of a little obscure race, nestling in a little angle of Asia, scarcely visible as a fraction of Syria, buried in the broad shadows thrown out on one side by the great and ancient settlements on the Nile, and on the other by the vast empire that for thousands of years occupied the Tigris and the Euphrates. In the twinkling of an eye, at a sudden summons, as it were from the sounding of a trumpet, or the oriental call by a clapping of hands, gates are thrown open, which have an effect corresponding in grandeur that would arise from the opening of a ship canal across the isthmus of Darien, viz., the introduction to each other—face to face—of two separate infinities. Such a canal would suddenly lay open to each other the two great oceans of our planet, the Atlantic and the Pacific; whilst the act of translating *into* Greek and *from* Hebrew, that is, transferring out of a mysterious cipher as little accessible as Sanscrit, and which never *would* be more accessible through any worldly attractions of alliance with power and civic grandeur or commerce, *out of* this darkness *into* the golden light of a language the most beautiful, the most honored amongst men, and the most widely diffused through a thousand years to come, had the immeasurable effect of throwing into the great crucible of human speculation, even then beginning to ferment, to boil, to overflow—that mightiest of all elements for exalting the chemistry of philosophy—grand and, for the first time, adequate conceptions of the Deity. For, although it is true that, until Elias should come—that is, until Christianity should have applied its final revelation to the completion of this great idea—we could not possess it in its total effulgence, it is, however, certain that an immense advance was made, a prodigious usurpation across the realms of chaos, by the grand illuminations of the Hebrew discoveries. Too terrifically austere we must presume the Hebrew idea to have been; too undeniably it had not drawn the veil entirely which still rested upon the Divine countenance; so much is involved in the subsequent revelations of Christianity. But still the advance made in reading aright the divine lineaments had been enormous. God was now a holy spirit that could not tolerate impurity. He was the fountain of justice, and no longer disfigured by any mode of sympathy with human caprice or infirmity. And, if a frown too awful still rested upon his face, making the approach to him too fearful for harmonizing with that perfect freedom and that child-like love which God seeks in his worshippers, it was yet made evident that no effort for conciliating his favor did or could lie through any but *moral* graces.

Three centuries after this great epoch of the *publication* (for such it was) secured so providentially to the Hebrew theology, two learned Jews—viz., Josephus and Philo Judæus—had occasion to seek a cosmopolitan utterance for that burden of truth (or what they regarded as truth) which oppressed the spirit within them. Once again they found a deliverance from the very same freezing imprisonment in an unknown language, through the very same magical key, viz., the all-pervading language of Greece, which carried their communications to the four winds of heaven, and carried them precisely amongst the class of men, viz.—the enlightened and educated class—which pre-eminently, if not exclusively, their wish was to reach. About one generation *after* Christ it was, when the utter prostration, and, politically speaking, the destruction of Jerusalem and the Jewish nation, threw these two learned Jews upon this recourse to the Greek language as their final resource, in a condition otherwise of absolute hopelessness. Pretty nearly three centuries *before* Christ it was (284 years according to the common reckoning), when the first act of communication took place between the sealed-up literature of Palestine and the Greek catholic interpretation. Altogether, we may say that 320 years, or somewhere about ten generations of men, divided these two memorable acts of intercommunication. Such a space of time allows a large range of influence and of silent, unconscious operation to the vast and potent ideas that brooded over this awful Hebrew literature. Too little weight has been allowed to the probable contagiousness, and to the preturnatural shock, of such a new and strange philosophy, acting upon the jaded and exhausted intellect of the Grecian race.

We must remember, that precisely this particular range of time was that in which the Greek systems of philosophy, having thoroughly compacted their evolution, had suffered something of a collapse; and, having exhausted their creative energies, began to gratify their cravings for novelty by remodellings of old forms. It is remarkable, indeed, that this very city of Alexandria founded and matured this new principle of remodelling applied to poetry not less than to philosophy and criticism. And, considering the activity of this great commercial city and port, which was meant to act, and *did* act, as a centre of communication between the East and the West, it is probable that a far greater effect was produced by the Greek translation of the Jewish Scriptures, in the way of preparing the mind of nations for the apprehension of Christianity, than has ever been distinctly recognized. The silent destruction of books in those centuries, has robbed us of all means for tracing innumerable revolutions, that nevertheless by the evidence of results, must have existed. Taken, however, with or without this additional result, the translation of the Hebrew Scriptures in their most important portions must be ranked amongst what are called 'providential' events. Such a king—a king whose father had been a personal friend of Alexander, the mighty civilizing conqueror, and had shared in the liberalization connected with his vast revolutionary projects for extending a higher civilzation over the globe, such a king, conversing with such a language, having advantages so absolutely unrivalled,

adorned the imperial islands of the Mediterranean, or that glittered like gems in that vast belt of land, as the subject of their ministrations, and all three concurring with political events so auspicious—the founding of a new and mighty metropolis in Egypt, and the silent advance to supreme power amongst men of a new empire, martial beyond all precedent as regarded *means*, but not as regarded *ends*—working in all things towards the unity of civilization and the unity of the law, so that any new impulse, as, for instance, impulse of a new religion, was destined to find new facilities for its own propagation, resembling electric conductors, under the unity of government and of law—concurrences like these, so many and so strange, justly impress upon this translation, the most memorable, because the most influential of all that have ever been accomplished, a character of grandeur that place it on the same level of interest as the building of the first or second temple at Jerusalem.

There is a Greek legend which openly ascribes to this translation all the characters of a miracle. But, as usually happens, this vulgarizing form of the miraculous is far less impressive than the plain history itself, unfolding its stages with the most unpretending historical fidelity. Even the Greek language, on which, as the natural language of the new Greek dynasty in Egypt, the duty of the translation devolved, enjoyed a double advantage: 1st, as being the only language then spoken upon earth that could diffuse a book over *every* part of the civilized earth; 2dly, as being a language of unparalleled power and compass for expressing and reproducing effectually all ideas, however alien and novel. Even the city, again, in which this translation was accomplished, had a double dowery of advantages towards such a labor, not only as enjoying a large literary society, and, in particular, a large Jewish society, together with unusual provision in the shape of libraries, on a scale probably at that time unprecedented, but also as having the most extensive machinery then known to human experience for *publishing*, that is, for transmitting to foreign capitals all books in the readiest and the cheapest fashion, by means of its prodigious shipping. (To be Continued)

From Ursula Eaton, Ohio.

Br. Storrs.—The last EXAMINER brings the tidings of another fire, by which you have again suffered loss. We feel truly to sympathize with you in that misfortune, especially in the destruction of your valuable works.

The cause in which you are engaged appears to me of vital importance to all intelligent beings; although few regard it in that light here. As evidence of the fact—there are but two copies of the EXAMINER taken (as far as my knowledge extends) in this place. A disinclination to investigate the life and death question, and the advent of the Lord Jesus, seems to prevail. Opposition is mostly from professed Christians, or "a dignified silence."

The writings of yourself and others of "like precious faith," are ever welcome messengers to us; and they are all the preaching we have on that subject, having never heard a sermon.

The EXAMINER for '48 and '49 we have, bound. If you cannot conveniently procure them from those who are not desirous of preserving the series unbroken, from the beginning, you may have ours as a free will offering; not because we esteem them not—for we prize them highly—but for this reason: that they justly belong to you, who have contributed so much time and talent for the good of others.

I send $1 for your own use. Please accept the trifle from one who wishes you prosperity, spiritually and temporally. I remain yours in the hope of that life that is brought to light in the gospel.

March 1st, 1855. URSULA EATON.

SISTER EATON will accept our thanks for the kind offer of the bound Examiner for '48 and '49; but a Brother has already furnished us with them. Others, also, have made us the like offer, for which they are entitled to our sincere thanks.—ED. EX.

From Wm. C. Metcalf.

Holden, March 8th, 1855.

Br. Storrs.—I exceedingly regret the loss and inconvenience you have sustained by the burning of your office, books, and other valuable publications; while I rejoice to learn that so large a part has been recovered by the insurance.

I rejoice, also, that so many of your friends and fellow helpers, of like precious faith, are coming forward to administer to your necessities with "*material aid*" in return for the spiritual food, which God has enabled you so richly to impart to others.

If the friends of the glorious truth—"*Christ our Life*," could all be made to feel the demands of duty, and the luxury of doing good, instead of struggling with 700 subscribers, you might enjoy the privilege of sending the Examiner to 1,700. I hope and pray that for the enlightening of dark minds, and bursting the bond of error, that privilege will soon be granted you.

In the meantime, accept as a small offering to aid you, the enclosed sum of eight dollars—5 from Wm. Metcalf, and 3 from myself, which sum I intend to increase before the end of the year.

Wishing you every blessing temporal and spiritual, I subscribe myself, Yours, &c.

From Dennis Woolverton, Mich.

February 11th, 1855.

Br. Storrs.—Sometime since the Baptist church in the town of Grand Blanc had a meeting, and their preacher was absent. They called upon me to read the Scriptures, and make such remarks as I thought proper. I was glad of the opportunity, and presented 1st Corth. 15th chap. And in reading and commenting, two of the deacons, and some half dozen others got the impression, that the Apostle's argument was, If no Resurrection, then no future Life: and they are in trouble; and consequently are searching to find out Paul's mistake. The more they search the darker it appears; and my prayer is, that they may continue to search until the Glorious Light of Life appears.

DONATIONS.—John C. Fisher $1; Wm. Murrels $2½; J. F. Huber $1; J. G. Baldwin $1; Ursula Eaton $1; Edwin Shults $1; Wm. Metcalf $5; Wm. C. Metcalf $3; a friend $1; another friend $1; a friend in Arkansas $10; G. Hale $1; T. L. Tullock $1.

"The Discussion"—A Proposition.

Elizabeth Port, N. J., March 10th, 1855.

To the Dear Brethren scattered abroad.

The discussion between Br. Storrs and Prof. Mattison seems now to be brought to a close, on the Prof's part, for a very good reason:—He has evidently expended all his ammunition. In other words, he has completely exhausted his subject. After reading his arguments, and Br. Storrs' replies, I think no candid mind can be at a loss to decide on which side the weight of argument rests. If Br. Storrs has not most triumphantly sustained the non-immortality theory, then I utterly despair of ever seeing any theory, either religious or scientific, sustained. Such being the case, I think the entire discussion, giving both sides of the question, ought to be immediately published in a cheap pamphlet form, for general distribution.

We are often told by our opponents, that our works are all one sided; but no such objection could be made to this, as we should then be giving to the world, the arguments of one of their most redoubtable champions; in fact, the entire strength of their case. And at the same time, we should be presenting our own. I have no doubt many, whose bigotry will not allow them to read our works while confined to one side, would be induced to do so in the form now proposed. And if we can induce them to read at all on the subject, we may then hope that some among them will receive the truth.

Now then how shall this be done? Br. Storrs informs me that his means will not allow him to publish it on his own responsibility. On counting the columns of matter, I find they amount to 104; and if the pamphlet were printed the same size and type as the Examiner, it would be somewhat larger than three numbers of the paper. An edition of 1,000 would cost about $100, or 10 cts. a copy. The plan I propose is this,—to publish it by subscription: 100 subscribers at $1 each would meet the case. Each subscriber would then receive his subscription in copies at the cost price, and I am sure he would have his money's worth.

Now, brethren, if you approve this plan, let us hear from you at once, and let the thing be done quickly. Please send your subscriptions to Br. Storrs direct. For myself and friends at Elizabethtown, I promise $6.

Yours, looking for immortality through Christ alone, Nicholas Dabb.

Remarks by the Editor.—As to the *proposition* of Br. Dabb, and the utility of publishing the *Discussion* in a pamphlet, we have nothing to say, but leave that part of the matter wholly with the friends. On the subject of *mode* and *cost*, it may be best we should say, that it should be more definitely considered. We think if published at all, it should be set up in Long Primer type: that is, the size of the type of Bible vs. Tradition, with about the same sized page, and *leaded*. In this form, it would make from 150 to 200 pages. Now to get up a thousand copies in this way will cost at least $150: or 15 cents per copy, that must be paid in cash. This calculation is made without reckoning *stereotyping*. If stereotyped, an additional cost of $40 or $50 would be incurred, making the first thousand actually *cost twenty cents* per copy, without any charge for our labor in the matter. If the work is stereotyped, and 2000 copies are printed at once, they will cost 15 cents per copy. This we think is the least, so far as cost is concerned. This statement we felt was due to our friends before acting.

Now if they choose to respond to Br. Dabbs' appeal they can do so, and do it understandingly; and if 1000 are pledged for, at 20 cents, or 2000 at 15 cts., we will issue the work in a short time.

To those who do not know Br. Dabb, we may state, that he was, till within a year or two, a Minister in the Methodist E. Church; but embracing the view of *Life* only through Christ, has caused his separation from that Church.

Books.—We have reprinted, since the fire, "*Bible vs. Tradition*," price 75 cents: also, the "*Six Sermons*," *new*, revised and enlarged edition, price 63 cents in plain binding; $1 in full gilt. One-third discount for *Cash*, where $5 worth are taken at one time.

Br. Joseph Turner, in his "*Christian Reformer and Signs of the Times*," published at Hartford, Conn., thus notices the Sermons, March 6th:

"Storrs' Six Sermons.—We have just received a copy of the above-named work, prefaced by a brief, yet intelligent, sketch of the Author's life and experience, and also a tolerably correct likeness of himself.

"The Six Sermons thus arranged, make an interesting and useful book for the family Library, and should be in the possession of every family. The day of final accounts alone can tell the story of the victories this *little* great work has achieved over the traditions and spiritualism of modern theology. It has been a pioneer in the spread of the great truth of immortality through Christ alone, on this Continent generally, and it is now being read in England and other countries, and it is still warning the people.

"We are glad that Bro. Storrs has connected with this work a sketch of his life and a silent picture of himself; for multitudes who read the book will be delighted to hear a little of the writer's life, and look upon the simile of the man. The man is in the Six Sermons, for those sermons are the great work of Geo. Storrs, his masterpiece; and it is most fitting that they should be presented to the public in the form of the one received."

BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. X. NEW YORK, APRIL 1, 1855. NO. 7.

PUBLISHED SEMI-MONTHLY

At No. 141 Fulton-street.

TERMS---One Dollar for the Year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

The Supposed Scriptural Expression for Eternity.

BY THOMAS DE QUINCEY.

[*From Hogg's Instructor*, No. 391. Edinburgh, Aug 21, 1852.]

(Continued from page 95.)

Having thus indicated to the *unlearned* reader the particular nature of that interest which invests this earliest translation of the Hebrew Scriptures, viz., that in fact this translation was the earliest *publication* to the human race of a revelation which had previously been locked up in a language destined, as surely as the Welsh language or the Gaelic, to eternal obscurity amongst men, I go on to mention that the learned Jews selected for this weighty labor happened to be in number seventy-two; but, as the Jews systematically reject fractions in such cases (whence it is that always, in order to express the period of six weeks, they say *forty days*, and not as strictly they should *forty-two days*), popularly, the translators were called 'the seventy,' for which the Latin word is *septuaginta*. And thus in after ages the translators were usually indicated as 'The LXX,' or, if the work and not the workmen should be noticed, it was cited as *The Septuagint*. In fact, this earliest of Scriptural versions into Greek, is by much the most famous; or, if any other approaches it in notoriety, it is the Latin translation by St. Jerome, which, in this one point, enjoys even a superior importance, that in the Church of Rome it is the authorized translation. Evidently, in every church, it must be a matter of primary importance to assign the particular version to which that church appeals, and by which, in any controversy arising, that church consents to be governed. Now, the Jerome version fulfills this function for the Romish Church; and accordingly, in the sense of being published (*vulgata*), or publicly authorized by that church, it is commonly called *The Vulgate*.

But, in a large polemic question, unless like the Romish church, we uphold a secondary inspiration as having secured a specially privileged translation from the possibility of error, we cannot refuse an appeal to the Hebrew text for the Old Testament, or to the Greek text for the New. The word *aeonios* (*aionios*) as purely Grecian, could not connect itself with the Old Testament, unless it were through the Septuagint translation into Greek. Now, with that version, in any case of controversy, none of us Protestants alike or Roman Catholics, have anything whatever to do. Controversially, we *can* be concerned only with the original language of the Scriptures, with its actual verbal expressions textually produced. To be liable, therefore, to such a textual citation, any Greek word must belong to the *New* Testament. Because, though the word might happen to occur in the Septuagint, yet, since *that* is merely a translation, for any of us who occupy a controversial place, that is, who are bound by the responsibilities, or who claim the strict privileges of controversy, the Septuagint has no virtual existence. We should not be at liberty to allege the Septuagint as any authority, if it happened to countenance our own views; and consequently, we could not be called on to recognize the Septuagint in any case where it should happen to be against us. I make this preliminary *caveat*, as not caring whether the word *aeonios* does or does not occur in the Septuagint. Either way, the reader understands that I disown the authority of that version as in any way affecting myself. The word which, forty years ago moved my disgust by its servile interpretation, was a word proper to the *New* Testament; and any sense which it may have received from an Alexandrian Jew in the third century before Christ, is no more relevant to any criticism that I am now going to suggest, than is the classical use of the word *aeon* (*aion*) familiar to the learned in Sophocles or Euripides.

The reason which gives to this word *aeonian* what I do not scruple to call a *dreadful* importance, is the same reason, and no other, which prompted the dishonesty concerned in the ordinary interpretation of this word. The word happened to connect itself—but *that* was no practical concern of mine; me it had not biassed in the one direction, nor should it have biassed any just critic in the counter direction—happened, I say to connect itself with the ancient dispute upon the *duration* of future punishments. What was meant by the *aeonian* punishments in the next world? Was the proper sense of the word *eternal*, or was it not? I, for my part, meddled not, nor upon any consideration could have been tempted to meddle, with a speculation repellant alike by the horror and by the hopeless mystery which invest it. Secrets of the prison-house, so afflicting to contemplate steadily, and so hopeless of solution, there could be no proper motive for investigating, unless the investigation promised a great deal more than it could ever accomplish; and my own feeling as to all such problems is, that they vulgarize what

left to itself, would take its natural station amongst the freezing horrors that Shakspeare dismisses with so potent an expression of awe, in a well-known scene of 'Measure for Measure.' I reiterate my protest against being in any way decoyed into the controversy. Perhaps I may have a strong opinion upon the subject. But, anticipating the coarse discussions into which the slightest entertainment of such a question would be every moment approaching, once for all, out of reverential regard for the dignity of human nature, I beg permission to decline the controversy altogether.

But does this declinature involve any countenance to a certain argument which I began by rejecting as abominable? Most certainly not. That argument runs thus—that the ordinary construction of the term *aeonian*, as equivalent to *everlasting*, could not possibly be given up when associated with penal misery, because in that case, and by the very same act, the idea of eternity must be abandoned as applicable to the counter-bliss of Paradise. Torment and blessedness, it was argued, punishment and beatification, stood upon the same level; the same word it was, the word *aeonian*, which qualified the duration of either; and, if eternity in the most rigorous acceptation fell away from the one idea, it must equally fall away from the other. Well; be it so. But that would not settle the question. It might be very painful to renounce a long-cherished anticipation; but the necessity of doing so could not be received as a sufficient reason for adhering to the old unconditional use of the word *aeonian*. The argument is—that we must retain the old sense of *eternal*, because else we lose on one scale what we had gained upon the other. But what then? would be the reasonable man's retort. We are not to accept or to reject a new construction (if otherwise the more colorable) of the word *aeonian*, simply because the consequences might seem such as upon the whole to displease us. We may gain nothing; for by the new interpretation our loss may balance our gain; and we may prefer the old arrangement. But how monstrous is all this! We are not summoned as to a choice of two different arrangements that may suit different tastes, but to a grave question as to what *is* the sense and operation of the word *aeonian*. Let the limitation of the word disturb our previous estimate of Paradise, grant that it so disturbs that estimate, not the less all such consequences leave the dispute exactly where it was; and if a balance of reasoning can be found for limiting the extent of the word *aeonian*, it will not be the less true because it may happen to disturb a crochet of our own.

Meantime, all this speculation, first and last, is pure nonsense. *Aeonian* does not mean *eternal;* neither does it mean of limited duration; nor would the unsettling of *aeonian* in its old use, as applied to punishment, to torment, to misery, &c., carry with it any necessary unsettling of the idea in its application to the beatitudes of Paradise. Pause, reader: and thou, my favored and privileged reader, that boastest thyself to be unlearned, pause doubly whilst I communicate my views as to this remarkable word.

What is an *aeon?* In the use and acceptation of the Apocalypse, it is evidently this, viz., the duration or cycle of existence which belongs to any object, not individually for itself, but universally in right of its genus. Kant, for instance, in a little paper which I once translated, proposed and debated the question as to the age of our planet the Earth. What did he mean? Was he to be understood as asking whether the Earth were half a million, 2 millions, or 3 millions of years old? Not at all. The probabilities certainly lean, one and all, to the assignment of an antiquity greater by many thousands of times than that which we have most idly supposed ourselves to extract from Scripture, which assuredly never meant to approach a question so profoundly irrelevant to the great purposes of Scripture as any geological speculation whatsoever. But this was not within the field of Kant's inquiry. What he wished to know was simply the exact stage in the whole course of her development which the Earth at present occupies. Is she still in her infancy, for example, or in a stage corresponding to middle age, or in a stage approaching to superannuation? The idea of Kant presupposed a certain average duration as belonging to a planet of our particular system; and supposing this known, or discoverable, and that a certain assignable development belonged to a planet so circumstanced as ours, then in what particular stage of that development may we, the tenants of this respectable planet *Tellus*, reasonably be conceived to stand?

Man, again, has a certain *aeonian* life; possibly ranging somewhere about the period of 70 years assigned in Psalms. That is, in a state as highly improved as human infirmity and the errors of the earth herself, together with the diseases incident to our atmosphere, &c. could be supposed to allow, possibly the human race might average 70 years for each individual. This period would in that case represent the '*aeon*' of the *individual* Tellurian; but the '*aeon*' of the Tellurian RACE would probably amount to many millions of our earthly years; and it would remain an unfathomable mystery, deriving no light at all from the septuagenarian 'aeon' of the individual; though between the two aeons I have no doubt that some secret link of connection does and must subsist, however undiscoverable by human sagacity.

The crow, the deer, the eagle, &c., are all supposed to be long-lived. Some people have fancied that in their normal state they tended to a period of two* centuries. I myself know nothing certain for or against this belief; but, supposing the case to be as it is represented, then this would be the *aeonian* period of these animals, considered as individuals. Among trees, in like manner, the oak,

* I have heard the same Normal duration ascribed to the tortoise, and one case became imperfectly known to myself personally. Somewhere I may have mentioned the case in print. These at any rate are the facts in the case: A lady (by birth a Cowper, of the whig family, and cousin to the poet Cowper; and equally with him, related to Dr. Madan, bishop of Peterborough), in the early part of this century, mentioned to me that, in the palace at Peterborough, she had for years known as a pet of the household a venerable tortoise, who bore some inscription on his shell indicating that from 1638 to 1643, he had belonged to Archbishop Ladd, who (if I am not mistaken) held the bishoprick of Peterborough before he was translated to London, and finally to Canterbury

the cedar, the yew, are notoriously of very slow growth, and their aeonian period is unusually long as regards the individual. What may be the *aeon* of the whole species is entirely unknown. Amongst birds, one species at least has become extinct in our own generation: its *aeon* was accomplished. So of all the fossil species in zoology, which Palœontology has revealed. Nothing, in short, throughout universal nature, can for a moment be conceived to have been resigned to accident for its normal *aeon*. All periods and dates of this order belong to the certainties of nature, but also, at the same time, to the mysteries of Providence. Throughout the Prophets, we are uniformly taught that nothing is more below the grandeur of Heaven than to assign earthly dates in fixing either the revolutions or the duration of great events such as prophecy would condescend to notice. A day has a prophetic meaning, but what sort of day? A mysterious expression for a time which has no resemblance to a natural day—sometimes comprehending long successions of centuries, and altering its meaning according to the object concerned. 'A time,' and 'times' or 'half a time'—'an aeon' or 'aeons of aeons'—and other variations of this prophetic language (so full of dreadful meaning, but also of doubt and perplexity), are all significant. The peculiar grandeur of such expressions lies partly in the dimness of the approximation to any attempt at settling their limits, and still more in this, that the conventional character, and consequent meanness of ordinary human dates, are abandoned in the celestial chronologies. Hours and days, or lunations and months, have no true or philosophic relation to the origin, or duration, or periods of return belonging to great events, or revolutionary agencies, or vast national crimes; but the normal period and duration of all acts whatever, the time of their emergence, of their agency, or their re-agency, fall into harmony with the secret proportions of a heavenly scale, when they belong by mere necessity of their own internal constitution to the vital though hidden motions that are at work in their own life and manifestation. Under the old and ordinary view of the apocalyptic *aeon*, which supposed it always to mean the same period of time—mysterious, indeed, and uncertain, as regards our knowledge, but fixed and rigorously certain in the secret counsels of God—it was presumed that this period, if it lost its character of infinity when applied to evil, to criminality, or to punishment, must lose it by a corresponding necessity equally when applied to happiness and the golden aspects of hope. But, on the contrary, every object whatsoever, every mode of existence, has its own separate and independent aeon. The most thoughtless person must be satisfied, on reflection, even apart from the express commentary upon this idea furnished by the Apocalypse, that every life and mode of being must have hidden within itself the secret *why* of its duration. It is impossible to believe of *any* duration whatever, that it is determined capriciously. Always it rests upon some ground, ancient as light and darkness, though undiscoverable by man. This only is discoverable, as a general tendency, that the *aeon*, or generic period of evil, is constantly towards a fugitive duration. The *aeon* it is alleged, must always express the same idea, whatever *that* may be; if it is less than eternity for the evil cases, then it must be less for the good ones. Doubtless the idea of an *aeon* is in one sense always uniform, always the same, viz., as a tenth or a twelfth is always the same. Arithmetic could not exist if any caprice or variation affected these ideas—a tenth is always more than an eleventh, always less than a ninth. But this uniformity of ratio and proportion does not hinder but that a tenth may now represent a guinea, and next moment represent a thousand guineas. The exact amount of the duration expressed by an *aeon* depends altogether upon the particular subject which yields the *aeon*. It is, as I have said, a radix; and, like an algebraic square-root or cube-root, though governed by the most rigorous laws of limitation, it must vary in obedience to the nature of the particular subject whose radix it forms.

Reader, I take my leave. I have been too loitering. I know it, and will make such efforts in future to cultivate the sternest brevity as nervous distress will allow. Meantime, as the upshot of my speculation, accept these three propositions:—

1. That man (which is in effect *every* man hitherto,)* who allows himself to infer the eternity of evil from the counter eternity of good, builds upon the mistake of assigning a stationary and mechanic value to the idea of an aeon; whereas the very purpose of Scripture in using this word was to evade such a value. The word is always varying for the very purpose of keeping it faithful to a spiritual identity. The period or duration of every object *would* be an essentially variable quantity, were it not mysteriously commensurate to the inner nature of that object as laid open to the eyes of God. And thus it happens that everything in this world possibly without a solitary exception has its own separate *aeon:* how many entities, so many *aeons*.

2. But if it be an excess of blindness which can overlook the aeonian differences amongst even neutral entities, much deeper is that blindness which overlooks the separate tendencies of things evil and things good. Naturally, all evil is fugitive and allied to death.

3. I separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one sole Being, viz., to God; and derivatively to all others according to the interest which they can plead in God's favor. Having anchorage in God, innumerable entities may possibly be admitted to a participation in divine aeon. But what interest in the favor of God can belong to falsehood, to malignity, to impurity? To invest *them* with aeonian privileges, is in effect, and by its results, to distrust and to insult the Deity. Evil would *not* be evil, if it had

* Not so. In England, Dr. Lees, in *Truth-Seeker* for 1845-6, advocated this doctrine in some articles signed "*Pathfinder*." In America, as early as 1841, we advocated it, and hundreds, if not thousands, in England and America, advocated the same view a number of years before the date of De Quincey's article.—Ed. Ex.

the power of self-subsistence which is imputed to it in supposing its aeonian life to be co-eternal with that which crowns and glorifies the good.

THE HUMAN SOUL:

The Human Soul will cease to be when the body dies.

This doctrine or belief is most consonant to the principles of philosophy, and consequently the philosophical notion of it, commonly received, is erroneous.

Having defined the soul to be only a power inherent in matter, and no more, it is a plain and necessary inference, that when that matter perishes, that power ceases to be or actuate, as Eccles. expresses it: "The same thing befalleth man as befalleth beasts," &c. They both die, and return wholly to their first principles, dust, till God at the resurrection, by His Almighty Power, shall put life again into the same dust, and it shall again become man, or a living person.

But seeing the task incumbent on me, is to deal with the Psychomuthist upon his own supposition, viz. that of an *immaterial substance*, or substantial form in man, according as the old philosophers define it to be; I shall endeavor to demonstrate, that such a doctrine or belief is not consistent with the true principles of philosophy, which, together with the absurdities and incoherencies that necessarily follow such a doctrine, must deter any wise man from embracing it. I know indeed the opinion both of ancient and modern philosophers, some few excepted, concerning the immateriality and consequently present immortality of the soul, has been so generally approved, that all men will imagine me to undertake a thing next to impossible, if I endeavor to stem the tide, and turn back the stream that has run in one current for several hundred years together. But if this were a good reason to blame any one, they may as well blame an honest good Christian, that shall endeavor to convert a Mahometan, or idolator from the errors of his ways, which, perhaps, he has practiced several hundred years. In the next place, I am very sensible, that whoever broaches any new opinion (as I have before observed) contrary to those already received in the world, though never so true in itself, never so consonant to right reason, will at first be received with prejudice, calumny, or envy by most, and if never so false in a matter relating to religion, will be approved of by some, and be believed likewise, which we plainly see in all our sectaries, especially that monstrous sect called Muggletonians. But what men's opinion is of me in reference to this point, I value it not, nor indeed, need I, if once they will lay aside all prejudices contracted by education, and fairly ground a belief, as the subject matter is rightly represented, and own that belief too.

Now seeing in the third chapter of this treatise, I discussed the notion of soul, as it is defined by Aristotle, though not satisfactory enough to me, yet because he is accounted the main pillar of all the ancient philosophical learning in the world, and according to whose latter definition, though it is a posteriori, I promised to proceed, I insist now to prove, *that the soul of man as he has defin.d it,* (though it were that substantial form he imagines and I absolutely deny) *will cease to be when the body dies,* as well as that of brutes; which I think has never yet been questioned, although, indeed, by some it has been argued, whether they had any soul at all, and were not mere machines.

The soul, says Aristotle, *est id quo vivimus sentimus & intelligimus primo,* (vid. cap. 4.) "It is that [internal principle] by which we live, perceive, [have sense or sensation] and primarily understand, which united to the body, makes one rational compositum or man;" which definition seems to be very fair and adequate to the notion of the soul, I have laid down only with those amendments before mentioned; yet taking it for granted, that it is true, it doth not argue but that it may cease to be when the body dies; neither doth it prove that *id*, here mentioned, ought to imply a spiritual substance; nay, when the Aristotelian comes to explain this matter to us, we find him strangely at a nonplus, and, as it were, playing *hocus-pocus-tricks*, to amuse our understanding with words, for he tells you that there are in man three souls, viz., "a rational, a sensitive and a vegetative soul, all distinct as to essence and substantiality, in one body; both which latter act, before the rational soul is induced into the body, and after it is induced or brought into the body, cease to act at all:" Now, I think, I have very good reason to question the veracity of such philosophy, because it really makes them, *viz:* the sensible and vegetative souls, two distinct substances as well as the rational, and therefore they say, *homo primo vivit vitam plantæ, secundo vitam bruti, tertio vitam humano, seu rationalem*: A man first lives (say they) the life of a plant, [by the power of his vegetative soul,] then the life of a brute, [by the power of his sensitive soul, as he is an embryo and cannot exert rational operations.] Thirdly, the life of a man, by the power of his rational soul, which as it were, extinguishes the other two. A very fine pageantry of argumentation! Why do they not rather call them faculties subservient to the rational soul? Seeing that rational soul must all this whiletbe in the body, or inform it it as it is in the womb, or just jump into it as it were, as soon as it is born. Des Cartes and Berigard, I must confess, own no such doctrine, by reason of the different principles of philosophy they laid down, but teach us that the sensitive and vegetative soul, consist only in the various disposition of sensible and insensible particles, according to the situation, figure, &c. that they obtain, not allowing the word substance applicable to any but the rational soul. For indeed, according to the notion of three souls, so substantially united to the body, if a man did not rightly consider and study himself, as Persius says in *se descendere*, I believe it would very much startle him, perhaps more than any Romish miracle, to find himself thus described, e. g. Suppose I come to a young novice in philosophy, concealing the name of the thing I describe, and tell him, There is a certain creature in the world that has three souls in it, all distinct as to essence and substance, a soul that never dies, and is a spiritual substance:

the other two die, notwithstanding they all three are entire distinct substances, and cohabit together for several years in one body, and are intimately so united, that they make a noble fourth thing or compositum. It is past my understanding to conceive what this novice, I before mentioned, would think I had described. Surely he cannot imagine but that it is some strange, prodigious *monster*, worth the seeing, that is informed by *three souls* at once, one of which is sufficient to give a being, and those three distinct substances too, so intimately, though invisibly linked together, notwithstanding one is immaterial, the others material, that without them all, it would be impossible for such a creature as I have described, should be *in re um in natura;* I say, it is above my reach to conceive that any one in the world can think (not foretold) that I have here described *man, or a rational creature,* but rather that I have started some Ænigmatical Problem to confound the judgment of an half learned novice. Yet this is that *farrago of souls* Aristotle has invented, or perhaps rather his commentators inform men with, which I believe, neither he, nor they can ever make out to be sound philosophy. Now all this perplexity arises, as I conceive, from the invention of two more unnecessary souls in man, viz. sensitive and vegetative, having distinct essences, and being distinct substances, hammered out and carved, as it were to be assistants to the rational soul, in order to perform all animal and vital functions; when as certainly it had been more like a philosopher and man of reason to say that the rational soul only when united to the body is sufficient to, and actually doth perform from all operations of sensation and vegetation, as well as intellection, and when that is disunited, (to use their own language) the body by the conflict of those elementary principles of which it is compounded, in little process of time is reduced to corruption. Therefore Beregard in his *Circulus Philos.* tells us that before Aristotle, the philosophers never received any such division of three souls into three species, but reckoned the other two but dispositions or qualities belonging to the *mixtum*, and not properly substantial essences; but having already in the preceding chapter confuted the notion of a vegeeative life, as being groundless, and built on no bottom of reason: I proceed.

Having in relation to the composition of man rejected (and deservedly too, I think) the notions of sensitive and vegetative souls, as they are defined and esteemed substances or substantial forms of the body, subordinate to the rational, I will proceed according to the method laid down, to examine the nature of the rational soul (if it were really a substance distinct from and united to the body) in relation to its principles of mortality, whether it would not according to the true grounds of philosophy perish with the body. Where, by-the-by, I would not have the reader imagine, that by principles, I mean, internal principles of corruption, as the *mixtum*, composed of the elementary bodies, has; but as the word principle is taken in a large sense, and includes the foundation, ground or reason, for any thing being so or so, *v. g.* If the rational soul depends *in esse fieri & operari* (as the philosophers are pleased to express themselves) on a subject that is corruptible, then that soul may be said to be mortal, &c. In order to the better clearing this point, we must look back to the definition of the soul I just now mentioned, which was, that it is *id quo vivimus sentimus & intelligimus primo.* That by which we live, have sense and primarily understand things, or the reason of things propounded: for the two principal faculties, or esteemed essentials of the rational soul are the understanding and will, distinguished from the soul only by conception or imagination, as all philosophers do consent; so that wherever there is supposed to be a rational soul, there must also of necessity be a will and understanding, because they are the essentials of the soul, from the conjunction of which there arises what we call *liberum arbitrium*, or free will; *liberum* in respect of the will, and *arbitrium* in respect of the understanding.

Having thus premised in brief the nature of the essentials of the soul, although it were a spiritual substance, yet according to philosophy, it must be mortal; as thus I prove:

That being whose essentials are perishable, is mortal and corruptible: but the essentials of the soul, *viz:* Understanding is perishable. *Ergo*, the soul itself is mortal or corruptible.

The major proportion, I think is undeniably true, no being being able to subsist without its essentials, or those properties that necessarily accompany that being: if rationality, for example, or the intellective faculty can and does perish, then certainly the subject from whence they both proceed must be perishable; as if heat be any wise destroyed, the fire perishes with it, the one with the other. For proof of the minor proposition, I must refer myself to the common experience of mankind; both physicians and philosophers especially, who all agree, that if the brain suffer either by a fracture or contusion of the skull, by a confirmed irregular motion of the animal spirits, by any extraneous matter growing up, or accidentally lodged on it, so as to oppress it, as in great stupors, then that essential faculty of the soul perishes, and a man cannot reason or act rationally, as we say, but like a brute beast; nay very oft below the operations of some brutes, whose docility gives them pre-eminence above a madman, or a natural fool.

Nor can it be retorted, that the understanding or reasoning faculty, the essence of a spiritual soul, capable undoubtedly of penetrating matter, as I hinted before, is hindered in its operation by the indisposition of the organs, and perishes not, but only cannot act by reason of some obstructions it meets with, because such an answer is a confession of the truth I contend for; as thus I prove:

That which depends on matter *in esse fieri & operari*, is corruptible or mortal.

But the soul of man (whose essentials are owned to perish or decay with its material organs) depends on matter *in esse*, &c.

Ergo, the soul of man is perishable or corruptible.

The *major* proposition, as far as I know, was never contradicted by the most litigious philosopher whatever, it being assigned as a reason of the mortality of the souls of brutes. And as to the

concession in the *minor*, that material organs rightly disposed, are absolutely necessary for an intellectual being to act, manifestly demonstrated to us, that it does depend on matter *quoad operari*, as to operation, and operation being the essence of an active spiritual being (as no man knows another to have a soul, but by its operations) it does depend likewise *quoad esse*, and in the sequel, I will prove that it does *quoad fieri* also. Besides, this doth not answer the point by any means, for the understanding being an immaterial faculty and intellection, an immaterial action, proceeding from an immaterial being, the soul (as all Psychomuthists agree) why cannot that being exert itself in any other part, when the brain is egregiously hurt?—For *material* (as I have oft had occasion to mention it as an axiom of undoubted truth) *cannot hinder or control immaterial*, and consequently the soul in its own nature might act independently upon matter, which we see it cannot do. There is but one poor refuge left, that the soul of man has a particular immateriality, which necessarily requires material organs to assist it in its operations: but what is all this but still allowing its dependency on matter, as before asserted. As to a fuller proof of its dependency on matter, *quoad esse*, viz. as to its being, the arguments mentioned, Chap. 3, against its pre-existence, sufficiently prove one part, *viz*: that it had no being before it came into matter, and my adversaries allowing organs absolutely necessary for its right acting; I may, I presume, with good reason conclude, that it owes its being to its co-acting with the body, I mean we have no other demonstration that it has a being, but as we suppose it, and observe it to act by the assistance of the organs of the body, which undoubtedly implies dependency *quoad esse*, especially seeing philosophy never could teach us, that it had any being when separated from the body, upon any ground of reason, but by a bare figment of Elysium, or the like. Now that it doth depend on matter *quoad fieri*, I come next to prove. I do not here argue, as if in madmen or fools the intellective faculty were wholly destroyed, or perishes, because very oft to the contrary, some sudden footsteps or flashes of reason appear in both, as is visible to all mankind, being, as it were, unexpected efforts of a rational soul, awakened out of its lethargy, and then dropping into it again: but however, it is very evident, that the understanding or intellective faculty perishes, and decays almost totally in the forementioned instances, and more apparently in decrepit old men seems to be totally extinguished, where the organs cannot be supposed to have that indisposition; therefore to admit it no farther, where this partial decays, or loss of operation proceeds, there must necessarily follow diminution in the subject from whence the operation flows, and this flowing first of all from the soul, the soul itself, not the body, must in philosophy be esteemed that subject which is impaired and decayed also. But moreover, this intellective faculty or essential property of the soul, is not only decayed by diseases and old age, but is augmented and encreased by learning, education, conversation, therefore capable of augmentation and diminution, and consequently liable to perish.

Thus far having sufficiently proved, as I presume, that the soul of man depends on matter *quoad esse & operari*, which I take in this case to be in reality the same, where the subject we argue about is not the subject of our senses, but only of our understanding, as the soul is. In the next place, I insist on it, that *the soul of man depends on matter in fieri*. But before I proceed in this argument, I would desire my reader to understand that I mean nor that, *Anima fit ex materia tanquam, principio constituto*, but *ex materiæ Gremio*, as philosophers say, that the soul is not made out of matter, as its constituent principle, but made, as it were, in the lap or bosom of matter, in which by the act of generation, it is originally produced and propagated down to posterity, so that from the first moment of its beginning to the last of its dissolution it depends on matter *in fieri*, as well as *esse & operari*. As I thus prove:

That which is generated from the seminal principle of the parent, depends on matter *in fieri*, as to its make and original: but the soul of man is generated from the seminal principle of the parent.

Therefore the soul of man depends on matter, &c.

The major proposition of this syllogism, I think no man will deny; for if the seed of the parent be the subject matter, or seminal principle, as I here call it, *in quo anima generatur*, or *e quo tanquam, e subjecto producitur*, in which the soul is generated, or out of which, as the subject it is produced, then it certainly depends on matter *in fieri*; as to the minor proposition, I thus prove:

If a parent from a seminal principle generate man,

Then he generates the soul as well as body of man; (for neither soul nor body separately are man)

But a parent from, &c. generates man. *Ergo*.

I know some have exploded the rational soul's being, *ex traduce*, and perhaps will look upon this argument too light to create a conviction; but what reasons they have for it, I could never well understand, it seeming to an unprejudiced judgment to be built on a solid foundation, and neither contrary to philosophy, reason or divinity. For if we consult comparative generations, we shall find without any contradiction of philosophers, that an horse generates an horse, a dog his likeness, as to matter and form; and why man should be exempt from doing so, because he is a creature of the greatest perfection, I see no reason; because otherwise it is impossible, he should be said to generate anything *humanum*.

For firstly, he cannot generate *first matter*, because that is ingenerable and incorruptible, and is so strong a principle of philosophy, that none yet durst attempt to controvert or contradict it. All generations of things, being but a production of form from the same subject matter; as air from water, clouds from water, &c. Therefore man cannot generate first matter.

And secondly, nor can he be said to generate second matter, as he generates *aliquid humanum*, for then he would only generate *animal*, and not a species or *individuum* of his own kind, which is no more than to say he generates the brutal or sensitive part only of man (to argue according to the

philosophical notion in this point, commonly received; though I think I have sufficiently proved already, that there are not three such souls or forms) and consequently the generation of man is in reality nothing but the generation of a brute, which brutal soul (say they) is extinguished by the rational supervening; so that if that axiom be true, the corruption of one thing is the generation of another, the corruption of the brutal soul must be a generation of the rational, which is as monstrously absurd as that man generates a brute only. Again, all Psychomuthists allow that a man cannot generate the rational soul, because immaterial; therefore if he generates neither first nor second matter, nor the rational soul, he generates nothing of man; I mean *nihil humanum*.

If it be said he generates a man, because he causes the *union of body and soul*, or is the cause of their union; what reasoning is this? To generate union which is an accident, or to cause union between two things. What man calls that generating those two things? We might say that also of brutes, if generation be to cause union of form and matter, then no brute also generates another brute, but yet all grant brutes generate their likeness. Others answer, that it is enough to supply a *materia proxima*, to receive the soul of man, to say one man generates another; but this will not hold water neither: for generation is the production of a new form in matter. But the supplying a *materia proxima*, is no production of a new form. *Ergo*.

Communication of *materia proxima* is no generation.

These arguments seem to me, (and I hope to others) very cogent, to prove that a man doth, and must generate man, I mean *whole man*, body and soul, as they are pleased to call it, or else he generates nothing at all, and consequently man consisting of matter and form, called soul and body, must by the rules of philosophy, be subject to corruption, and perish together, as together they were generated. For if he that supplies a *materia proxima*, may be said to generate man, then he that supplies wax, may be said to generate the stamp, image or impression it bears; and he that supplies materials for clothes, to generate or make the form or fashion of the suit.

But because not only arguments, but authority, also may be required by some to confirm this opinion, and show the world that it is not from affectation of being singular, that the author espouses it, I will repeat you what Aristotle says in relation to this point, *Lib.* 10, *de Gen. Animal.* "Man in generation gives the form, image or beginning of motion [or life] the female supplies body, or matter," plainly intimating, that between both matter and form, called soul and body, are supplied. The learned *Senertus* in his Hypomn. *Phys.* lib. 4, chap. 10, speaking of the propagation of man, *ex semine, from the seed*, says: "The Holy Scriptures testifies not only that God Almighty could or might, but that he would (man to propagate his likeness) have it so to be, seeing they teach us, that God commanded not only that all creatures else, but that man also should generate his likeness, and be multiplied in its individuals;" of which, see more in that excellent treatise before-mentioned. But because convincing reasons are the best authorities, after these two great men of their ages, I shall omit citing any other, and proceed on.

If man did not generate form (rational soul) at the very instant of conception, then the husband dying before organization, perfected for reception of the rational soul, doth leave his wife impregnated *with man, but only animal or animalculum*, and consequently she could not bear or bring forth a *rational creature*, but this is against common experience. *Ergo:* this argument I mention for the soul's being *ex traduce*, because it strongly infers the truth of such an assertion, either by making the adversary confess the defect to be supplied by that absurd opinion (before confuted) of *infundendo creatur anima, & creando infunditur*, vid. chap. 3, or make the dead generant by some astral spirit or other, act on the animated body in the womb, to dispose it for the reception of a rational soul, when organized, which I am sure is more absurd than the former (for all hold it cannot be induced, but into an organized body) and consequently it was not in the power of the generant, being supposed to be dead, to effect the production of the form in matter organized, after he was dead.

Lastly, either the soul of man is generated, or infused, or increated, no other *modus* or way, as yet having been found out by philosophers for its production in matter, but 'tis neither infused or increated, *Ergo*. The notion of infusion I have already confuted, that of increation or being created, or produced in the subject *ex nihilo*, has the same absurd consequences as the former; because then the generation of man would every time be the production of a new substantial being, which cannot be allowed; seeing all philosophy makes a perfect distinction between generation and creation: besides that, the first creation of all things by God Almighty, mentioned *Gen.* 2: 2, terminated the whole business of creation. Again, if it be infused, it must have a *pre-existence*, which before I have sufficiently proved to be irrational and absurd to suppose. Thus if it be neither increated, (*i. e.*) created in the subject matter, nor infused, it must consequently be generated, allowing this position to be true, that one man generates another, or that man doth generate something. But besides; both these suppositions destroy all philosophical reasoning, because it centers the whole business of generation in the immediate power of an Omnipotent Being, without any reference had to second causes as God ordained them to act; for although we may allow indeed, that God may create the soul in the very minute of conception, or infuse the same in the minute of organization, yet seeing not any where, or by any means it doth appear, that God Almighty doth act so, or ever did, we have no real grounds to build our belief on, but rather the contrary, as I will prove in the following chapter; so that such assertions shall never pass with me for arguments, much less a demonstration.

Thus upon the whole, we find how weak and insufficient the arguments of philosophy are, to defend the opinion of an immaterial soul united to the body; what idle and trifling distinctions they are

forced to make to defend it; what shifts and evasions they frame to support their notion, insomuch, that a man may say, there is no plea to ground a belief on the philosophers arguments, which pretend to establish two distinct substances, spiritual and material, in man: but only to those who are resolved not to be informed, and will know no better.

BIBLE EXAMINER.

NEW YORK, APRIL 1, 1855.

BIBLE EXAMINER FOR 1855.—In consequence of the destruction of the first three numbers of our paper, for this year, we cannot supply perfect sets to *new* subscribers. Though we consider the *twenty-one* numbers to complete this volume, worth the *dollar* we have asked for them, we have come to the conclusion, *for this year*, to let new subscribers commence at any number they choose since the fire, and we will receive *Seventy-Five Cents* as payment in full, to the close of the present volume.—Any person sending us *Five Dollars*, during the month of April, shall have *ten* copies of the EXAMINER to the close of this volume, and we will send the same to any address within the United States; if out of the States the amount of *postage* must be added to the $5.

BOUND EXAMINER FOR 1854.—Of the few of this work that escaped the fire, by being at our residence, one-third are already gone. Shortly none will be left, from present appearances. Those, therefore, who wish a copy, cannot apply too soon. Price $1.50, sent at our expense; or $1.25 if sent at the expense of the purchaser. The postage if *pre-paid* is 25 cents; if not, 37 1-2 cents.

THE TIME OF THE THIEF'S DEATH.—A friend calls in question a statement we made in the EXAMINER, last year, page 284, that the thief did not die the same day that Jesus did. Supposing we were mistaken on that point—and it is possible we may be—it does not at all affect the argument, that Jesus and the thief *did not meet* in paradise *on the day* of the crucifixion—supposing paradise to be in heaven—for, Jesus plainly tells Mary, on the *third* day afterwards, "I am not *yet* ascended to my Father." So that whatever period was intended by the expression "*this day*," the day of the crucifixion was not *the day* spoken of. The thief had prayed—"Lord remember me *when* thou comest into *thy kingdom*." The answer corresponds with the prayer—"*This day*"—viz. the day the theif had spoken of—"thou shalt be with me in paradise." Jesus was not in Paradise for three days after this promise, as we have seen from his testimony to Mary. The day spoken of, therefore, in that promise, was not the day on which the promise was made, but relates to the day when Jesus' shall come into his kingdom, which is still in the future; for Paul tells us "the Lord Jesus Christ shall *judge the quick and the dead* at his appearing and *his kingdom*;" 2 Tim. 4: 1. *Then* will the thief's prayer be answered according to Jesus' promise.

INSURANCE.—One man appears displeased that we had *insurance* on our books, papers, &c., lately destroyed by fire. Those persons who have conscientious scruples about insurance should by no means get insured, because "to him that *thinketh it is sin*, TO HIM IT IS SIN." We blame not such persons for their conduct in the matter: let them act consistent. But they are not to make their *scruples* a rule for us, or any other man. We are of *opinion* that an *honest* man will take every precaution, not positively forbidden of God, to secure those to whom he may be indebted against loss; and also against inflicting a needless tax on the generosity of his friends. There is no law of God against such a course; and "where there is no law, there is no transgression," is the divine testimony.

BR. JOSEPH MARSH, in his "*Prophetic Expositor and Bible Advocate*," published at Rochester, N. Y., March 10th, has the following sensible remarks in answer to a captious inquirer, who seems troubled because we were insured. Br. Marsh says:—

"Relative to insurances, we may express our *opinion*, for the Bible is silent upon the subject. We cannot see that the texts you have quoted, mean what you seem to suppose; for multiplied thousands of good men and women in all ages, have not escaped losses, suffering, persecution and death. Surely, God has not specially promised to take care of their property, and not them. If he has promised either, has he done it? Not in a temporal sense: it would seem, therefore, that you have not given the true application of the passages quoted.

"Christians must do business more or less with the world, so that all are equally alike exposed to losses by fire or otherwise. To suppose that God specially protects the property of the whole, to prevent the christian from loss is not reasonable. We cannot see why it is not just as consistent for them, in a lawful and judicious manner, to secure themselves against losses from fire by insurance, as it would be to erect fire-proof buildings, or keep safes, or lock their doors, or fence their fields, or take any other precautionary step to secure themselves against loss. We cannot see how such a course would lessen our confidence in God, any

more than it would to put a lock on our door, or to plant our corn and fence it, in order to secure a crop. We give it as our *opinion* that there is no harm, at least, for Christians to secure themselves against losses by fire, in these fiery times, and when there is but little sympathy or benevolence manifested toward those who lose their property in this way. The custom of the times seems to compel to this course, to which Christians in their worldly matters should submit, provided there is nothing wrong in these customs, and we think there is not, as a general rule of business transaction. We give this merely as an opinion."

In our case the fault-finder, we venture, would not have given us the aid of one cent, if we had not been insured; but we know our true friends, generally, are rejoiced that we have not again subjected them to sacrifices by neglecting so simple a safeguard against loss as that of insurance. By the late fire, a complete prostration of our affairs would have been the result, but for the immediate aid of the amount insured. We are thankful to God for this relief.

The Fact of Christ's Second Advent.

BY THE EDITOR OF EXAMINER.

That our Lord Jesus Christ will appear again in this world is evident, *first*, from the fact that *He has taught us himself to expect it*. See Mark 13: 26, 27. "And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Also Luke 21: 25—27. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory."

That these texts do not relate to any appearance of Christ at the destruction of Jerusalem, see 2 Thess. 2: 1. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." Evidently the same *coming* and *gathering* spoken of by our Lord: but let us proceed. "That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand." Now, if the Apostle referred to the destruction of Jerusalem, "that day" was "at hand" when he wrote this Epistle; but he goes on to say, "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God." Here the Apostle teaches that it was a *deception* to suppose the day of Christ's coming was at hand, [or *upon them*, as it might be rendered,] at that time: and assures them that other great prophetic events must first come to pass before that day; which events did not take place before the destruction of Jerusalem, nor till several hundred years after.

That our Lord Jesus Christ will again appear in our world, and that that appearing is *future* will be seen *by the united testimony of the Apostles.*

See 1 Cor. 1: 7, 8. "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." What had the Corinthians to do with our Lord's coming to destroy Jerusalem? If Paul referred to that, we may read the verses as follows: "So that ye come behind in no gift, waiting for the destruction of Jerusalem! that ye may be blameless in the day that Jerusalem shall be destroyed!"

See 11: 26. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Now, all Christians that celebrate the Lord's Supper, either practice self-deception, or they believe in the coming of Christ as still *future*. They cannot believe that the coming of Christ here spoken of, was at Jerusalem's destruction, nor at their conversion, or sanctification.

Again, see chap. 15: 23. The Apostle, speaking of the resurrection, says: "But every man in his own order: Christ the first fruits, afterwards they that are Christ's at his coming." Again, Phil. 3: 20, 21. "For our conversation is in heaven, *from* whence also we look for the Saviour, the Lord Jesus Christ." Here the Apostle states from whence we look for the Lord Jesus, and what he will do when he appears, *viz.*, "change our vile body." That is not done *at death*, but at the resurrection; therefore Paul was not preaching Christ's coming at death, as some say. See also Col. 3: 4. "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." And 1 Thess. 3: 13. "To the end he

may establish your hearts unblamable in holiness before God, even our Father, *at* the coming of our Lord Jesus Christ with all his saints." Did Christ ever yet appear with *all his saints?* If not, then his coming is still future. See 2 Tim. 4 : 1. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."—Here the Apostle distinctly marks the period of Christ's second advent; it is to be at the Judgment, and the setting up of his kingdom. Compare this with Rev. 11 : 15—18. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Thus the periods are seen to be the same.

See 1 Peter 1 : 4, 5, 7, 13. "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith, unto salvation, ready to be revealed in the last time. . . . That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." See also 5 : 4. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Now look at Heb. 9 : 28. "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the *second time* without sin unto salvation:" or, as the Syriac reads—"for the *life* of them who expect him."

The second appearing of Christ will be a personal, or real appearing, not spiritual, as some have imagined.

See Acts 1 : 9—11. "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "This same Jesus, shall so come, in like manner," &c. So certain, then, as he really ascended, will he really personally come again. Compare this with 1 Thess. 4 : 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." "The Lord *himself*," not by his Spirit, as some think, but himself, really, personally. See also 2 Thess. 1 : 7, 8. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." See Titus 2 : 13. "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." A personal appearing, surely. Again, see 1 John 3 : 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for *we shall see him as he is.*"

Surely, no words could more clearly express a real appearing of Christ's person. If here is not presented an array of evidence sufficient to establish the personal appearing of Christ, we may despair of proving any proposition from the Bible.

Looking for Christ's Coming.

In 1814, Mr. Penn's works on Prophecy were published, in reference to which there is a sensible article in the Christian Observer for 1815, page 366, Boston reprint of the London edition, published by David Hale.

"The admirable intent of both of Mr. Penn's works on Prophecy is to prepare men's minds for that great and terrible day, which, if the signs of the times (distinctly foretold by our Lord) may be trusted to, is not far from us. To my surprise, I have heard a sermon preached by a gentleman of zeal, powers, and reputation, objecting to this doctrine as *dangerous*. How so? Wherein can consist the danger of a Christian's expecting the coming of his Saviour from day to day? of its occupying all his thoughts? of its influencing (which it may certainly do, without deranging them) his whole business, life, and conversation? Surely he is not likely to become the worse member of society for it, or to be the less prepared for the event of his own death.

"I cannot, however, in candor, conclude, without acknowledging the merit of a short paper in one of your late numbers, upon this very subject; and which, there is ground for thinking, has made considerable impression. I allude to the observations upon Luke 21 : 32; for as it strikes me the words, "," may surely be rendered "*that same* generation."

"Upon the whole, sir, every expositor of the present day seems to agree that we live in the last times; that they are either near to what is called the Millennium, or to such a change as it hath not entered into the heart of man to conceive. The former doctrine is generally preferred; because the day of judgment, like the sun, cannot be looked at steadily. But there are also reasons for the latter, which many Christians will not be disposed to pass over. Let us 'watch and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.' M. J. A."

"Moral Depravity."

STRICTURES BY HENRY GREW.

Dear Brother Storrs:—You remark, "'By the offence of one, Adam, judgment came upon all men to condemnation,' *to death*, or physical corruption. As to a moral corruption or depravity, that is quite another matter," &c.

It is indeed true that moral and physical corruption are distinct matters; but this does not solve the difficulty of the passage. How can the judgment of the law come upon any one, except such as are subjects of it? How can it come upon any "*to condemnation*," except such as it considers a transgressor of its moral requisitions? "Sin is the transgression of the law," and *nothing but sin*, of which 'death' is 'the wages.' Must we not then admit that the law condemns none but sinners?—If so, and if "by the offence of one (the) judgment (of the law) come upon all men to condemnation," does it not follow that the condemnation of all implies the moral corruption of all? Can you favor us with a little more light on the subject?

Yours truly.

REPLY BY THE EDITOR.

"Sin is the transgression of the law," and "where there is no law there is no transgression;" such is the clear divine statement. Now, if Br. Grew can tell us of a law that Adam's *unborn* race were under, and which they *transgressed*, then he may be able to demonstrate that they were born "*morally* depraved." Till then all assumptions of the existence of such depravity are without force: they are only *inferences*. He asks us if it "does not follow that the condemnation of all implies the 'moral corruption' of all?" We answer *no*. Besides, it was not the "condemnation," or "judgment (*of the law*)," as Br. Grew states, that "came upon all" Adam's posterity. It was "through the offence of *one*"—Adam. "The judgment was by *one*"—not the "*many*". It was "by *one* man's offence death reigned"—not by the offence of the "many." The "many" were subjected to death by *Adam's one* offence, not for a "moral depravity" of their own. "The creature"—all Adam's posterity—"was made subject to vanity" (or death) "not willingly," (or not in consequence of voluntary transgression, by an act of their will) "but by reason" [or in the wisdom] of him who hath subjected the same in hope." In *hope* of what? A *resurrection* "into the glorious liberty of the children of God." See Rom. 5th and 8th chapters.

Christ was "made sin," or treated as if a sinner, though he "knew no sin;" 2 Corth. 5: 21. Adam's posterity were treated as if sinners, though they "had not sinned after the similitude of Adam's transgression;" Rom. 5: 14. Infinite wisdom saw fit to deal with the race as if they had sinned, with respect to making all subject to death, that he might have mercy upon all through a *second* Adam; proffering to them a resurrection to life eternal, if they would "*receive* abundance of grace and of the gift of righteousness;" Rom. 5: 17. The condemnation, or subjection of Adam's race to death, then, does not imply their "moral corruption," at all. Death, *irrevocable*—when once it has passed upon the transgressor—is the wages of sin, or "moral corruption," as we understand the matter. "The soul that sinneth *it* shall die." And we ask, in the language of God by Ezekiel—"What mean ye by this proverb * * * saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?" Ezk, 18: 1—4.

From Prof. J. F. Huber, Conn.

Dearly beloved Brother.—Your last No. of the "Examiner" came duly to hand, and also a copy of the 2d Edition of your "Six Sermons," for which please accept my most grateful acknowledgment. The gift is to me very precious, not only for the intrinsic value of its truthful contents, but also for the excellent steel plate engraving of my beloved Friend and Brother, which alone is worth twice as much as the book itself costs; and which, in the absence of the original, will be often viewed and contemplated by me, till we shall see each other face to face in the kingdom of our Father. Which privilege and blessing I pray the Lord may grant us both.

In common hope with you of eternal life through Christ alone, I remain affectionately,

Your Brother in the Lord.

March 7th, 1855.

From Wm. Murrels, California.

Br. Storrs.—Four numbers of the "Examiner" have just come to hand. I was indeed gratified, for I had not received any since August. I almost despaired of getting any more.

It is with much satisfaction I notice the earnest endeavors of many of the friends of the "Examiner" to sustain it by pecuniary contributions. Viewing the matter in that light, I felt as though I ought to spur up a little in the good cause. It is with some regret that I look over the past in

reference to what I have done for the advancement of religion. So much has been spent for worldly purposes, and so little for the momentous work of saving men. Notwithstanding I have endeavored to be prudent in all transactions, I still see much to regret. So I think it high time to try and redeem the faults of the past.

To make a beginning, I concluded to appropriate the receipts of the three first days of the new year ($20-50) to the righteous cause in which you are embarked. I shall hereafter, as my means will allow, join with the noble hearted brethren in assisting you to spread abroad the great truths which you are fearlessly advocating.

A longing after immortality still takes the precedence in the busy scenes and turmoils of this doomed world.

Jan. 27th, 1855.

From John Lindsey, Maine.

Br. Storrs.—It is with gladness that I receive each number of the Examiner, coming as it does from one who first gave me light on the truth of the Bible; which truth I knew not two years ago, or prior to March, fifty-three: at which time you lectured in *Boston*. I heard you there. My mind was tossed on the ocean of thought, seeking to be delivered from the many doubts that hovered around, in regard to the truthfulness of any of the theories that have long been preached as Bible truth. From you, as an instrument in the hands of God, I received deliverance from those doubts. Your arguments and reasoning caused me to search to see whether these things were so: and I found that as the Bible meant what it said—not reading one way and meaning another—"the soul that sinneth it shall die," instead of "never-dying" and *always living*. If man hath immortality, or eternal life, already, or did from the beginning, how is Christ to give unto them that "*seek for* glory, honor, and immortality, *eternal life?*" Why doth a man seek after that which he already hath? I believe that man hath not immortality except through Christ, and that not till the resurrection; and then only those who have sought to obtain it: for, where in all the Bible have the wicked the promise of eternal life in any condition whatever? Oh that men would believe and preach the truth. Although I do not believe there is any saving efficacy in *theory*, yet I wish to see the true theory prevail—the one that has the largest amount of evidence to support it. Nor do I believe that it is a sin to hold to error unless a man becomes convinced that it is such, and still upholds it.

I have found many within a year, in this vicinity, that have embraced the *life* and *death* theory. I find that as it becomes known, and understood not to be infidelity—as many of the orthodox call it—that men and women are ready to inquire into it. Some of the ministers denounce it as unscriptural and God dishonoring, in the pulpit; and argue very successfully against it if there are no questions asked them. Perhaps I am too hard, and should not remember such scourging, but bear it all with Christian meekness.

I think the old theory in regard to the immortality of the soul, although giant-like it now stands, will ere long fall. It is destined to die; for, men will think more for themselves, and not rely so much on what is preached to them from the pulpit. I bid you "God speed" in the way that you have taken to instruct men and point out to them wherein their hope lies, that Christ is their only deliverer from death.

From Randolph E. Ladd, Mass.

Bro. Storrs:—The truth is steadily increasing (though not rapidly) in this section. This is one of the strongholds of Spiritualism, that twin brother of orthodoxy; or rather, the legitimate offspring of it. It is making havoc of the Churches here; and strange to say, the ministers opposed, though the fruit of their own teaching.

I do bless God that the glorious truth of "no immortality out of Christ" was enshrined in my heart before this wicked delusion came up, and how kind and merciful in our Blessed Lord that he should so arrange, in his Providence, that the standard should be lifted up in advance of the "enemy" who has "come in like a flood."

The materials of the believers of the near coming of our Lord Jesus, were of such a character as to have been easily seduced by this work of Satan, if they had not been previously prepared against him.

May God bless and strengthen your hands in all good work; and to the extent of my ability, with my means, and by my prayers, I will aid and sustain you. I am glad the Examiner is to be printed semi-monthly.

What has become of Prof. Mattison? Is he scouring about among the heathen traditions and mythologies for proofs to sustain his Dagon against the word of God?

March 10*th*, 1855.

From John Marsh, Erie Co., Penn.

Geo. Storrs—*Dear Sir*:—The Bible truth as exhibited in the Examiner, is taking hold of all thinking and reasonable minds in this vicinity.—God grant that the good work of immortality and endless life through Jesus Christ, may be firmly supported in these days of fables and blind tradition; and may we all gird up the loins of our minds, and hope to the end for the salvation that will be brought unto us at the revelation of Jesus Christ.

Dear Brother, I truly sympathise with you in your loss, and hope all subscribers for the Examiner will exert all their influence for the spread of this sheet, that you may be sustained in your good work of *love*. Yours in hope of the promise made to the fathers.

March 12*th*, 1855.

From Eld. L. Seward, Wilcox Co., Ala.

Br. Storrs.—I must acknowledge my thankfulness to God, that through your instrumentality I have been brought to the knowledge of so important a Bible doctrine as immortal life alone through Christ; and inheritable only to the right-

eous. I also believe with you in the ante-millennial advent of Christ, and that it is near at hand. To that most important epoch in the World's history, I look forward with melancholy delight. How apparent it is, if it should soon occur, that it will burst upon an unsuspecting world unprepared for the event as were the antediluvians in the days of Noah! Should I have time, I hope, by and by, to contribute my mite to your valuable paper. You must excuse me for the present. I subscribe myself yours in the bond of Christian love, and in joyful hope of a place in the Kingdom of Christ at his coming.

From Henry Grew, Philadelphia.

DEAR BRO. STORRS.—I rejoice in the grace of God given you, not only to proclaim boldly what you understand to be his holy and glorious truth, but "to keep (you) free from that bigotry which thinks no light can be elicited beyond that now enjoyed." In the same humble spirit, I desire to offer a few suggestions, relative to that great change in the human character, which the Eternal Spirit has made essential to a participation of eternal life in the Kingdom of God.

The correctness of your faith, that our Lord in John 3 : 3 refers to a moral change, and not exclusively to "the resurrection at the last day," is demonstrated by the fact that the scriptures declare this change to have been actually experienced in this mortal state. John 1 : 13; 1 John 5 : 1; 2 : 29, &c. I do not perceive any particular reference to our resurrection from the grave in the passage. This indeed is a glorious promise, elsewhere revealed, as being essential also to our entering into the joy of our Lord in his coming Kingdom.

This solemn asseveration of the great Teacher, demands the attention of dying men. By the light of divine revelation, ("that which is born of the flesh is flesh," &c.,) you have well defined this important change, as "a moral and spiritual development which man has not by his birth of the flesh," and that it is effected "by the regenerating power of the Spirit of God." You correctly represent it as being "a new element," which "must be introduced," which "the man of flesh could not possibly develop," &c. In a variety of appropriate expressions, you represent it as the *source* and *origin* of all spiritual or holy discernment and exercise. So I understand it.

You *propose* an excellent adequate foundation, but, beloved, it appears to me that you have commenced building your superstructure before you have *laid* your foundation. In stating "What precedes this moral change, or new birth," you very correctly state certain convictions of truth, and also selfish exercises which the animal man may have. We agree that the operations of the Spirit of God are various, not only in respect to gifts bestowed on the church, 1 Cor. 12 : 6; but also, that in some manner, his Spirit strives with the animal man: Gen. 6 : 3. It is not to be doubted, that, sooner or later, the Spirit of truth will so dispel that cloud with which selfishness blinds the human intellect, that every impenitent and unbelieving sinner will stand "speechless," and self-condemned before a righteous and holy God. Some have this conviction in the present state who are never "born again."

But my dear brother thinks that "Godly sorrow for sin," "goes before the new birth, to some extent." A godly sorrow which you well distinguish from that selfish repentance which only "fears detection and punishment"—a sorrow which "has respect to the law of God as '*holy, just*, and *good*'"—a sorrow which influences the prodigal actually to return to his Father, to serve him forever, while "his heart melts within him," "overwhelmed with a sense of his amazing ingratitude," &c. A sorrow which can flow only from a heart of love to the blessed God, so affectingly illustrated "by the Apostle in 2 Cor. 7 : 9—11," which you have quoted.

Now, brother, I have several considerations to present to your candid and logical mind.

1st. "Godly sorrow for sin," is a spiritual or holy exercise. Your just definition of it necessarily involves the principle of holy love, which is "the greatest" in the sight of God: 1 Cor. 13 : 13. If then, it "goes *before* the new birth," it *is* developed by the animal or natural man. The animal man *does* discern spiritual things, and loves them, *before* he is "introduced into the spiritual state by the regenerating power of the Spirit of God," all which you have correctly denied.

2. If the natural or animal man can develope the greatest of holy exercises *before* "this moral change or new birth," for what purpose is the new birth? Certainly not to change the moral principles, for there can be no better moral principle than godly sorrow which involves the principle of holy love. Neither can it be necessary for the communion with the Father and the Son in the kingdom of God, for the Savior declares that both will make their abode with the man that loves them. John 14 : 23.

3. "Every one that loveth is born of God." 1 John 4 : 7. "The fruit of the Spirit is love." Eph. 5 : 22. The new birth, therefore, must *precede* every exercise, emotion or principle which implies holy love.

4. The unrenewed are denominated as persons "in the flesh," who "cannot please God," but every one who loves him does please him, all such, therefore, must have been previously renewed. The true penitent is "in the Spirit."

5. Godly sorrow like all other godly or holy exercises, is one of the functions of spiritual life, the previous existence of which, it necessarily implies. A man can no more develop spiritual exercises, antecedent to spiritual life, begotten of God, than he can develope animal exercises antecedent to animal life begotten of man.

6. You truly affirm that "without it (godly sorrow) it is in vain to pretend that we are in Christ and new creatures." Do you not admit that *with it*, we are new creatures? Being such, you correctly state to be the effect of the new birth.

Finally. If godly sorrow for sin does not constitute evidence of the regeneration of the human mind, no other godly or holy exercise can constitute such evidence. If we can have one spiritual exercise without spiritual life, we can have others.

You correctly state that "peace," "love," and "obedience," are "what follows the new birth? Did not the justified publican, who, by divine grace, exercised godly sorrow, go down to his house in "peace?" Does not true contrition of heart flow from "love" to our heavenly benefactor? Does not such a spirit influence to general "obedidience?"

Yours in Christian love.

NOTE BY THE EDITOR.—All we shall say at this time, in reply to Br. Grew, is this—Our language is, "such sorrow goes before the new birth *to some extent.*" Nor does it, to the extent we speak of, imply "love to God;" but it does imply a *discovery* that the law of God is *holy, just,* and *good.* This discovery the intellectual man can and does make; hence the exhortation to him, *prior* to conversion, "Repent, and be converted, that your sins may be blotted out," &c. Acts 3 : 19. "God now commandeth all men everywhere to repent;" Acts 17 : 30. Repentance, "*to some extent,*" is enjoined on every soul of man as a *prerequisite* to his acceptance with God; and, of course, *before* the love of God can flow into the heart, or before that development can take place, which we denominate the new birth. We also believe, that a more pure and deeper sorrow *follows* the new birth, when the spiritual development enables the person to see sin in contrast with holiness in his own experience, as well as in the clear discovery he now has of the glorious nature of holiness in God.

The Bible Alone Sufficient.

A choice article appeared in the Edinburg Presbyterian Review, (for which Dr. Chalmers was one of the principal writers,) in April, 1842. The following extract our readers will be pleased with—and we trust profitted.

"There is a balmy freshness, a lively glow, as well as absence of constraint about those authors who have bowed to be taught by no authority besides the divine word. Too many are immersed in the study rather of what is human about theology, than what is divine, taking but the survey of other men's *opinions,* and not acquainting themselves with its substance; and were all removed which is of man, what would they have left behind? As many, however, think it very much the same whether they imbibe their views of truth from the word, or from a gifted spiritual author, we would sound our earnest warning against so dire a sin and error. Having to do with the direct authority of God, his express word, his presence reigning in Scripture, we may not, without sin, enthrone another Lord upon the conscience; and to take the truth from man's lips, at the expense of the wisdom from above, and with the necessity of foregoing spiritual communion with the word, is an error leading only to increase of ignorance. The mind takes in divine truth, but cannot fully contain or hold it; and a human author, therefore, reproduces it, not in its untainted purity and manifold adaptations, but with such a lack of its original taste and power, so much impregnated and mixed, that it is given forth, in a few transmissions, little better than undiluted poison. For this reason, and from the fact that there is a stronger affinity in fallen nature for any impurity than for the truth itself, we should only, it is clear, lose life and impoverish the soul, were we to sift out from human treatises the truths of religion. The testimony of Bunyan to this effect is very striking; and the more so, as he is perhaps the most remarkable instance the world ever saw of the discipline we recommend.

"Neither trouble your heads," says he, "that you have not commentators and expositions; pray and read, and read and pray; for a little from God is better than a great deal from man. Also, what is from man is uncertain, and is often lost, and tumbled over and over by men—but what is from God is fixed as a nail in a sure place. There is nothing that so abides with us as what we receive from God; and the reason why Christians at this day are at such a loss for some things is, because they are content with what comes from men's mouths, without searching and kneeling before God to know the truth of things. Things that we receive at God's hand, are as things from the minting-house—though old in themselves, yet new to us. Old truths are always new to us, if they come to us with the smell of heaven upon them. There belongs to every true notion of truth a *power:* the notion is the shell, the power, the kernel and life. Without this last, truth doth me no good, nor those to whom I communicate it. Hence Paul said to the Corinthians, 'When I come to you again, I will know not the speech of them that are puffed up, but the power.' 1st Cor. 4 : 19.—Search then after the power of what thou knowest, for it is the power that will do thee good. Now, this will not be got but by earnest prayer, and much attending upon God; also, there must not be admitted by thee that thy heart be stuffed with cumbering cares of this world, for they are of a shocking nature."

Living to the Glory of God.

BY W. W.

"Whatsoever ye do, do all to the glory of God."—1 Cor. x. 31.

It is important to know what is the glory of God. God has many attributes, such as holiness, justice, truthfulness, omnipotence, &c.; all of which are confessedly glorious. But why are they all of this character? Have we not seen and heard of men to whose hands great power had been intrusted, employ that might in such a way that it seemed any thing but worthy of admiration? Because of the exercise of such might, the earth groans over all her bounds: tyrants tread down thousands upon thousands, and hold captives in hopeless chains. If God had been omnipotent, but with no equal attending goodness, he would assuredly have been destitute of true glory. But

one attribute in particular makes the whole circle shine in a blaze of splendor; that one is *love;* it is the mainspring of his actions throughout time and the universe. Does he exercise his power?—it is because he loves. It is his love, then, that is pre-eminently his glory.

When God created man, the perfection of his wisdom and power was displayed. We cannot look on our own form without being struck with wonder and admiration: we are led at once to the conclusion that the unseen Maker of such a noble piece of workmanship is possessed of matchless wisdom, energy, and skill. These attributes are also brought into play in the giving of life, and its mysterious preservation. It is a matter of astonishment to us that beings made of dust should live by breathing; but mysterious, inexplicable as it is, by breathing we do exist; for stop the process of respiration, and life expires. We are, therefore, shut up to consider the whole organic machinery, as being presided over and worked by the great Eternal.

But think of the end God had in view in raising up such a beautiful fabric,—in forming us so finely, and with such elevated capacities,—and we shall get a clearer glimpse of his excellence. He made man to be sensible of his goodness, and to be grateful for it. This leads us to see the love of God shining in brightness on the face of all his works. His creatures are happy in the enjoyment of his love; and God, if possible, must feel his felicity increased, when he beholds them rejoicing in his mercy. Man was made for the glory of God, and by being holy, the end is gained. Now, to be holy is, in other words, to be whole as a moral character; and if man loves not God supremely, and his neighbor as if he were himself, he is not whole,—he is unholy,—and to be unholy is to be living in opposition to God.

It appears to be a fixed and unalterable law of heaven that none, except those who are like himself, shall inherit eternal being. Hence, he threatens with everlasting punishmeut, and that punishment is *death*, the transgressor who continues to dishonor him, and to insult his Son, by refusing to be saved from sin and pollution. Let the reader consider well, that he may be warned in haste, that death—non-being—is the production of impenitence; and that unless men are purified by Jesus, "they shall not see life, but the wrath of God abideth on them." Jesus is the bestower of life; and he imparts it only to those who allow him to refine them, even as silver is refined. Oh! how foolish for any one to dream that he can live forever independent of Christ. Would you rob him of his brightest crown, as the immortalizer of saints? Awake from your delusive imaginings. Be assured that "if ye live after the flesh, ye shall die; yes, die the death from which there is no resurrection. Come, then, and permit the love of God to renew you, until he beholds with delight his own image mirrored in your heart. Then will you reflect the glory of God. You will rejoice in his love, and work his will; and as sure as it is written on the page of God's book, you will be crowned, when the Savior appears, with honor and immortality.

Creation of the First Man.

BY J. PANTON HAM, ENGLAND.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2: 7.

The intelligent and devout reader will bear in mind that the only authentic record of the constitution of our nature, is contained in the Sacred Scriptures. Many have been the conjectures on this subject, which thinking men, unblest with the light of Divine revelation, have published, in their respective generations. But these are, of course, destitute of all authority, and ought not to be suffered to influence our judgments in the interpretation of the language of Scripture. Here, however, lies much of our difficulty in making plain the instructions of the Bible concerning the constitution of man. Men have a traditionary and earth-born philosophy of human nature, in the view of which, the statements of Scripture are alone regarded.—Thus the Bible teaching is forestalled by the teaching of a human philosophy; and the mere guesses of man become the law of our faith, and the light by which the revelation of God is studied and received. But "to the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

Our text states that "God formed"—not the *body* of man, but—"MAN, of the dust of the ground." It is elsewhere written that God said to Adam, after the fall—"Dust *thou* art, and unto dust shalt *thou* return." It is not said 'Dust thy *body* is,' but 'Dust *thou*, (*thyself*,) art, and unto dust shalt *thou* (not thy *body* merely, leaving *thee* alive in some other state and form, but unto dust shalt *thou*) return.' This language teaches that the constitutional nature of man is mortal and perishable.

After the creation of man from the dust of the ground, God breathed into him, and he became an animated existence. How precarious is the tenure of that spark of life which the vivifying breath of God kindled in man, is suggested by the language, "God breathed *into his nostrils* the breath of life." This 'breath of life' entered not into man as his conscious soul, his personal self, for he is called *man before* the 'breath of life' animated him.—Nor did it so enter into his constitution as to enthrone itself in an imperishable seat; it trembled, as it were, on the surface of his being, as if tarrying for a season only. And thus speaks the prophet—"Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"—Isaiah 2: 22. So also Job—"All the while my breath is in me, and the spirit of God is in *my nostrils.*" Chap. 27: 3. The breathing into Adam's nostrils the breath of life, imparted life and consciousness to him. *Before* this Divine act Adam was a *man*,—after it he became not an immortal man, but a 'living' man. "Man became a living soul," that is, a *living person.*

Some persons think that 'the breath of life' which was breathed into Adam, was his *immortal soul.* If so, then all, even the lowest of the animal creation, are possessed of immortal souls. Of the animals saved from the Deluge, we read, "They went in unto Noah into the Ark, two and two *of*

all flesh, wherein is the BREATH OF LIFE. And all flesh died, that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: *all in whose nostrils was the breath of life*, of all that was in the dry land. And every living substance was destroyed, which was upon the face of the ground, *both* MAN, *and cattle, and the creeping thing, and the fowl of the heaven;* and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the Ark."—Gen. 7: 15, 21—23. In this passage the whole animal creation, including man, is comprehended in the phrases '*all flesh*,' and '*every* LIVING SUBSTANCE.' And in reference to all, without any distinction, it is written "*in whose nostrils was* THE BREATH OF LIFE." Of them all,—man, beast, reptile,—animated by 'the breath of life,' we are told that they 'died,' and were 'destroyed.' The 'breath of life' cannot therefore mean an immortal or deathless spirit, otherwise the whole animal creation are immortal; and it would, moreover, have been impossible, that either by the Deluge, or any other catastrophe, they should have *died*, and have been *destroyed*. What is immortal, or deathless, cannot *die*, or be *destroyed*.

But it is written that "Man became a *living soul*," and it may be asked, does not this expression mean that Adam became an immortal soul? By no means, since the inferior creatures are likewise called living souls. In Genesis 1: 20, we read,—"God said, Let the waters bring forth abundantly the moving *creatures that hath life:*" or, as it is in the marginal reading, and which is the literal translation, "living soul." In the original Hebrew in all the following places, it is the same language that is employed of the lower animals, as of man, they are invariably called "*living souls*." Gen. 1: 20, 21, 24, 30—Gen. 2: 19—Gen. 9: 12, 16. Our text, however, is quoted by the Apostle Paul in a manner which clearly proves that the phrase "living soul" *excludes* the idea of immortality. In the first epistle to the Corinthians, chap. 15: 44, speaking of death and resurrection, he says, "It is sown a *natural* body, it is raised a spiritual body."—Paul does not use the word "*body*" here, or elsewhere, as the *mere shell* of the soul; by it he means the *human nature as a complete whole*, which is a corruptible, perishable body, animated with a temporary life. The word *soul* is used in the Bible in the same comprehensive sense, *not* as the essence of man, distinct from his body,—but as the man whose nature is a living, material body. "There is a *natural* body," says Paul, "and there is a *spiritual* body. And *so* it is written, the first man, Adam, was made a *living soul*, the last Adam was made a *quickening spirit*." Here the Apostle proves the *mortality* of man *by the very phrase* that is brought by many, to prove his immortality. He contrasts the first Adam with the last Adam, or Christ; the first is only "*a living soul*," the last Adam is the *quickening, or life giving spirit*. And with greater particularity, the Apostle goes on to say, —"Howbeit that was *not* first which is *spiritual*, (or immortal,) but that which is *natural*, (animal and mortal,) and afterwards that which is spiritual. The first man is of the *earth, earthy*, the second man is the Lord from heaven. Now this I say, brethren, that flesh and blood (the mortal creature man) cannot inherit the kingdom of God; (because that kingdom is an *everlasting* kingdom,) neither doth *corruption* (and man is corrupt, and must decay) inherit *incorruption*. For this *corruptible* (which is the character of our present human nature,) MUST PUT ON *incorruption;* and this *mortal* (for such we are by natural generation,) must PUT ON *immortality*." Observe, Paul does not say that the incorruptible soul, the immortal soul, is to *put on* incorruption and immortality, but "*this corruptible*" and "*this mortal*" is to *put on* incorruption and immortality. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, 'Death is swallowed up in victory.' Thanks be to God, who giveth us the victory, THROUGH OUR LORD JESUS CHRIST."

Immortality, or Everlasting Life, is bestowed on the faithful by Jesus Christ, after the resurrection, and is one of the Great Blessings of his Gospel. "He that hath the Son, hath life, and he that hath not the Son of God hath not life."—John 5: 12.

AN ACROSTIC.

Exalted Saviour, at Thy feet we bow,—
Vouchsafe thy Spirit's aid—our suit to bring.
Expecting soon thy face to see,—henceforth
No earthly trifles can allure: our faith
Surveys the Glory—soon to come! for which
Our waiting hearts—in confidence cry out—
Come—quickly come,—Great Prince of Peace, and Reign!
On thee alone—our hope of Life—depends;
May we not Daily—look for thy return?
Events foreshow thee—even at the doors!
Let not thy people's hope—be long defer'd,
Our hearts grow sick of carnage, blood and strife.
Regard the tears—of thine afflicted few,—
Despised and hated—as unfit to live.
Justice and Truth—are fallen in the streets,—
Extortion—violence and wrong prevails;
Scatter'd to the four winds thy people are—
Unpitied—slander'd, poor—despised, oppressed;
Such is their portion,—till at Thy return—
A brighter scene shall open to their view:
Nor will the vision tarry long—tho' now
Delay'd, beyond what we so fondly thought.
Content thine own appointed time to wait—
Our wills subdued,—to Thine we meekly bow—
Much as we long—and pray for thy return.
Ere long we know—from what hath been reveal'd,
Quick as the lightning's flash—Thou will appear—
Unbar the gates of Death—the saints wake up
Immortal—from their slumbers—long or short,—
Call home thy hidden ones from every clime,—
Known best to thee—who reads and knows the heart
Let this glad day of triumph soon arrive!
Yet will we wait—and pray "Thy Kingdom Come."
Amid the perils of these passing scenes—
May we not long—to share the promis'd Rest?
Exult in prospect of our coming Lord?
Not distant far—and would be welcome NOW.

Philadelphia, Jan. 1855. D. W.

J. R. RANDALL'S Post Office address is Ripley, Brown Co., Ill.; where he wishes all letters and papers directed to him.

BIBL

NO IMMORTALITY,

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GEO. STORRS, EDITO

The End of

BY SAMU

We had heard of Bo could get sight of them dentally came into pos his Sermons. The follo discourse on "*The G Punishment*," published says:

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The more we study

BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. X. NEW YORK, APRIL 15, 1855. NO. 8.

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TERMS---One Dollar for the Year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

The End of the Wicked.

BY SAMUEL BOURN.

We had heard of Bourn's writings, but never could get sight of them till 1847, when we accidentally came into possession of two volumes of his Sermons. The following is an extract from his discourse on "*The Gospel Doctrine of Future Punishment*," published near a century ago. He says:

The Gospel Doctrine of a total everlasting destruction is much more adapted to bring sinners to repentance than the doctrine of endless misery and torment; because they may be convinced of the reason and justice of the former; but never can be so of the latter. And it is of the greatest importance that men be convinced, not only that they shall suffer for their sins, but also that they shall suffer *justly*, and no more than their guilt deserves. It is indeed highly requisite, that men should have a profound reverence of the Supreme Being, and a fearful apprehension of the punishment due to wickedness: but it is equally requisite, that this fear be built upon a reasonable foundation, and a persuasion of the justice of that punishment: it ought to be the fear of a most righteous and merciful Governor, who punishes in due measure, and to answer a wise and beneficent purpose; not of an unjust and merciless tyrant, "who punishes without measure or end to satisfy an implacable and eternal resentment." The former is a motive proper to bring sinners to repentance, by convincing them, that if they persist in their wickedness, it will become right and fit in the great Governor of the world, and requisite to the ends of his goodness, to punish and destroy them for ever, in order to put an end to their wickedness; and for an example to others. But the doctrine of an eternal preservation in the most dreadful torments is not proper to bring men to repentance, or to promote virtue in the world. On the contrary, this antichristian doctrine hath actually produced much wickedness, and of the worst kind, and hath served also to harden men in it.

The more we study human nature, and understand what influence different principles have upon the temper and conduct of mankind, and are acquainted with the religious history of the christian world, the more we shall be convinced of this.—When men have been guilty of enormous crimes, or abandoned themselves to some vicious courses, but at length begin to think of another world, and what their own condition will be after death; then, to be persuaded of the righteous judgment of God, and that he will punish impenitent sinners in a terrible and exemplary manner, but no more than their iniquities deserve, or than the ends of government and the purposes of wisdom and goodness require: this persuasion will lead them to a true repentance, as it implies a conviction of the mischievous, heinous and criminal nature of their own actions, and tends to inspire them with an abhorrence and dread, not of God, but of their own wickedness and ill deserts, and with a veneration and esteem of the Almighty Governor of the world for his very justice, though it condemns them; because they believe that his intention in punishing is to prevent the progress of wickedness; and put an end to misery; not to make wickedness and misery immortal. The fear of God is consistent with the love of him, and with the highest confidence in his paternal goodness and saving mercy; hence they naturally reflect upon their own disingenuity and ingratitude, in transgressing the will of the wisest and best of Governors. And this temper is the true spirit of repentance towards God, and the spring of humility, justice and charity towards men.

But on the other hand, if they believe that God will punish beyond all bounds of justice, and will preserve condemned sinners alive for ever, in order to wreak upon them an insatiable eternal vengeance; and that it his design not to extirpate and destroy, but to preserve and increase wickedness and misery in the creation; this opinion, the more seriously they attend to it and believe it, the more it will prevent true repentance: it can only serve to confound the mind, to absorb and destroy the best principles of true religion, and particularly to exclude from the heart all love of God and all confidence in his justice and goodness. For let men pretend what they will, they cannot esteem, love, and confide in a tyrant, or a being whose will and pleasure is to make wickedness and misery endless. They may be hypocrites through fear, and profess love with their mouths; but secretly and in their hearts they will have an aversion to him: they will hate God more than themselves, and abhor his government more than their own sins and ill deserts. At best, this opinion will only produce a slavish dread and terror which may compel men to worship God against their inclination, and

praise him with their lips, while their hearts are not only estranged from him but utterly averse to him.

It is indeed readily allowed, that this opinion may have driven some men to have used certain means, by which to avoid that relentless and insatiable vengeance, which they impiously ascribed to God. But by what means? Not by repentance and the practice of sobriety, humanity and charity; but by penances, pilgrimages, unctions, auricular confessions, priestly absolutions, and all the low tricks of superstition; which correspond to the base and unworthy notions they had formed to themselves of the Supreme Being. Or else, where it made a more deep and violent impression, it hath driven men to a gloomy bitterness of temper, and inspired them with a dark and fierce enthusiasm; and they have sought to compensate for their vices, to appease the deity, and recommend themselves to his favour, by a furious bigoted zeal for a particular church or party, and by hating and persecuting others, whom they vainly and presumptuously styled enemies to God and religion.

Such have been the real and natural consequences of this anti-christian doctrine. For according to men's sentiments of God and of the designs and measures of his government, such hath been the influence of religion on their temper and conduct, if they have not framed to themselves a God after their own evil hearts, they have framed their own hearts agreeable to that false and evil character, which they were taught to ascribe to God. And when they have believed the Deity to love and hate, to elect and reprobate nations, parties, or individuals, without reason or regard to the ends of good government, and to pursue those whom he hath thus reprobated, with an endless and insatiable resentment; they themselves have become more arbitrary, bigoted, fierce, unmerciful, and more addicted to hate and persecute their fellow creatures, all who were not of their own church, and whom they supposed to be reprobated of God. It is hardly credible, that inhumanity and cruelty would ever have been carried to such excess in the Christian world, as they actually have been, had they not derived countenance and support from the anti-christian and barbarous notions. Tyrants and persecutors, if they have not invented these doctrines, yet have applied them to excuse to their own consciences, and vindicate to others, the most iniquitous and cruel proceedings; and when they have made the very worst use of their power in persecuting good men, at least men who have deserved no such punishment, they have persuaded themselves and others, that they were acting like the Deity, espousing his cause and maintaining his character and his glory.

The court of inquisition, as established in many countries, and so far as it differs from civil courts of judicature, is declared by the authors and maintainers of it to be the nearest imitation of the divine tribunal; and it is avowedly founded upon and justified by the doctrines of reprobation and of eternal torments. Jews, infidels, and heretics are judged in that court to be criminals, and are condemned. And how do they vindicate this procedure; but by supposing them to be all reprobated and abhorred of God? And they execute them, not by a quick despatch, but by the most lingering torments. What then do they plead for this cruelty; but that it is an act of Faith, that they are doing the work of God, and that he will expose those wretches to the like torments for ever? Thus they conquer nature by Faith, as they express it: that is, they extinguish all sense of justice and relentings of mercy in their own nature, and harden themselves in iniquity and barbarity, by the belief of these very doctrines we are exposing: and by them they defend themselves in the face of the world, and give a colour and sanction of religion to the most enormous wickedness.

The only way to promote sobriety, justice, humanity, and every virtue in the world, is by representing truly and recommending strongly the characters of the Deity and his government, as contained in the real doctrines of our Saviour and his Apostles: that he is the most just and merciful Father and Governor of all mankind; who will by no means clear the guilty, or suffer the impenitent workers of iniquity to escape, but will assuredly punish them with an everlasting destruction from his own presence and by his own glorious power; but who in all the measures of his government intends the best ends, and to promote the good of the whole; to destroy for ever, not to preserve for ever, the souls of the wicked; to make virtue and happiness, not wickedness and misery, everlasting. This belief of religion will have a most happy effect, in reclaiming men from vice and exciting them to virtue, and is every way proper to engage our reverence of God and our charity to all men, to make us love the Lord our God, and serve him with all our heart, and soul, and mind, and strength; which is our highest excellence and happiness.

To sum up the whole in a few words.—To increase wickedness and misery in the creation, and to make them endless, is the work and design of the devil. To impute the same design to the all-perfect, and ever-blessed God, is no better than the greatest impiety. And to imagine that such a doctrine can do any good in the world, is great weakness and folly. Some men are amazingly forward, even while they praise God with their mouths, to harbour an ill-opinion of Him in their hearts, and suspect Him of having unjust or cruel designs. The timidity and melancholy of some, and the artifice and tyranny of others, lay the ground-work of such diabolical delusions. But Christians should know better: and if they have not been taught otherwise, if they are yet ignorant of the truth as it is in Jesus, and have not the knowledge of God their most righteous Governor and merciful Father in heaven, it is high time they should learn to understand their own religion.

The true doctrine of the Gospel is more honorable in the Supreme Governor of the world, maintains the perfect consistency of His justice and mercy, and shows that the measures of His government are calculated to prevent, destroy, and extirpate wickedness and misery, to purge at last the whole creation from every evil, to collect together, as our Saviour expresses it, all things that offend and them which do iniquity, and cast them into a

furnace of fire, where they shall be utterly consumed and never more exist. John, the forerunner of Christ, describes him by the sublime character and office of being the minister of divine justice and mercy to mankind, whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but burn up the chaff with unquenchable fire, that is, utterly destroy it; then wickedness and misery shall cease for ever, death shall be destroyed, and destruction itself come to an utter end.

The practical language of the New Testament corresponds to the doctrine as before explained: and it remains that we attend to the Gospel admonitions, to choose the way of life, that our souls may live, and to avoid the fatal paths that lead to eternal destruction. The gate of the former is straight and the way narrow, and it is requisite to strive to gain that important pass. But if it was the dearest possession in the world, if it was a right hand or eye, that is an obstacle preventing our entrance into life eternal; it is better to part with it and cast it from us, than with it to perish for ever. For what is a man profited, if he could gain the whole world, and lose his own soul, his own life and being for ever? Or what can possibly be given to a man of equal value in exchange for his own life and being? It is not a few years in this world, but life and death absolute and eternal which are set before us. This is the very condition of our existence: there is no possibility of avoiding the momentous choice: and there is some difficulty in determining aright; and more in adhering to that determination. But the first thing requisite is to convince ourselves thoroughly of the vast importance of our present conduct, and to have our minds awake and eyes open to look before us, and attend to the final consequences of things. As it is not easy for children to be persuaded, or bring themselves to apprehend, what is requisite or pernicious to their future health and life in this world; so men are not easily aware of the eternal consequences of their present actions. There are so many things to bribe their judgment, or divert their attention, or benumb their hearts, or alter their resolutions, that the gate is found to be wide and the way broad that leadeth to destruction, and many go in thereat; and it is not without some difficulty that any are reclaimed and brought back into the way of life. Are there few that be saved?—is a question to which no answer ought to be expected, but those persuasions to use our best endeavors, and those descriptions of the qualifications requisite to salvation, which are to be found so frequent, so clear, and so cogent, in the writings of the Gospel, That we would flee from the wrath to come, and let the goodness and patience of God lead us to repentance; and not after the hardness and impenitence of our hearts, treasure up for ourselves wrath against the day of wrath and revelation of the righteous judgment of God; but on the contrary, by a patient continuance in well-doing, seek for honor and immortality, that we may gain eternal life; and that we do not through corrupt prejudices mistake the way of salvation, and what we must do to inherit eternal life; but if we would enter into life, keep the commandments of God; that we would not deceive ourselves with a vain show and empty professions, for God is not mocked, and whatsoever a man soweth, that shall he reap: he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap an incorruptible and immortal life. Do ye not know, says the Apostle, that the unrighteous shall not inherit the kingdom of God?—Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Our blessed Saviour hath most plainly and authentically specified the terms of our acceptance with God, and the duties requisite to salvation: and whosoever heareth his sayings and doth them builds his hope of eternal life on an immovable foundation; but hearing and not doing, professing and not practising, believing and not obeying, or to speak more properly, pretending to believe and have Faith separate from works of obedience, is only heaping up to ourselves the greater confusion and ruin. The grand event, the sublime mystery of a world to come, and of eternal life and death, is revealed in the Gospel with such perspicuity of doctrine, and force of application, as cannot fail to impress an attentive mind, and have a powerful effect. The favor or displeasure of the Almighty Governor of the universe; glory and immortality, or misery and destruction; everlasting life, or death eternal, are solemnly propounded to the belief, choice, and pursuit of mankind: and the way to avoid the one and obtain the other clearly described.

Let us wisely attend to these things, which are alone of infinite moment to us, and not let them slip out of our minds, or be choked with the cares of this world and the deceitfulness of riches; that we may escape the condemnation of the wicked, even everlasting destruction from the presence of the Lord, and may inherit that eternal life, which is the gift of God (and which may God of his infinite mercy grant us) through Jesus Christ our Lord.

PROF. MATTISON'S RESORT.

The first of the following articles we copy from the *Christian Advocate and Journal* of this city, April 5th, that the readers of the EXAMINER may see the resort of one who has shown himself incapable of, or indisposed to keep to the question agreed on for discussion in our columns; and who is now endeavoring to cover his retreat by a misstatement of facts.

The second article is one of like character with the first, and sent to us at the same time the first appeared in the *Advocate*. We insert it that the true position of the writer may be seen, and that our readers may be able to judge how worthy its author is of having further attention from us. We regret the necessity of filling any part of the EXAMINER with two articles like these; but the case seems to demand that a though exposure

should be made of the conduct of one we have endeavored to respect, but who shows that he has too little regard for accuracy in his statements to command respect from others when the *real* facts are known.—Ed. Exr.

The Annihilationists in Trouble.

Mr. Editor :—I learn by the last "Bible Examiner," the organ of the Annihilationists of this city, that I have "retreated" from the pending discussion between Mr. George Storrs and myself, in the columns of his paper. At least so Mr. Storrs says.

The facts in the case are these: Mr. Storrs having attacked me in his paper, I proposed to go forward in his columns, and state my positions and arguments, giving him an opportunity to answer as he saw fit. Mr. Storrs accepted the proposition, a question was agreed upon, and the discussion proceeded.

Pretty soon two other champions appeared on Mr. Storrs' side of the question. Setting aside all modesty and justice, they thrust themselves in between us, and poured forth their insipid jargon in reply to my arguments. And Mr. Storrs not only admitted them into his columns, but seemed delighted with the conduct of his brave allies; so we stood three against one, though of course I paid no attention to any one except Mr. Storrs.—We were getting fairly into the merits of the question, when all at once Mr. Storrs refused to publish my arguments, alleging as a reason that they were "irrelevant" to the question at issue! To this I replied that if I chose to throw away my efforts, that was my misfortune, and his good luck; and that all he had to do was to *publish* my articles, and *answer* them if he could. At the same time I proved that his cry of "irrelevancy" was a mere artifice—a flimsy excuse for shutting me out of his columns. This reply was in writing, and designed as much for publication as any thing I had written; and in that article I told Mr. S. that unless he went on as he had agreed, I should finish my part of the discussion, and issue it in book form; and if he left the field before the whole subject was canvassed it would not be my fault. I also stated at the close of the article that I had no copy of it, and if it was not published I wished to resume it.

On receiving this communication, in which his shuffling and unfairness were set forth in their true light, Mr. Storrs abandoned his project of shutting me out of his columns, and admitted the article he had previously rejected. Soon after I called upon him and informed him that I wished the remaining article published next. To this he seemed strongly disinclined—said he thought it would have been better had the discussion closed with the close of the year (1854,) &c. I told him distinctly that I wished the *whole discussion* published, and could not consent to have any part of it suppressed.

Becoming satisfied that Mr. S. did not mean to go any further in the argument, I requested him to return the unpublished manuscript in his hands that I might copy it and publish it myself. To this he agreed, but said the manuscript was at his house in Brooklyn, and he would bring it over.

Thus the matter was left; and though six weeks have since passed, my last article does not appear in the "Examiner!" And instead of it Mr. Storrs now comes out in an editorial of over two columns on the "retreat of Prof. Mattison!"

Allow me, then, Mr. Editor, to assure Mr. Storrs and the public that I am exceedingly anxious to go on and sift this new form of Deism to the bottom in the columns of the "Examiner." All I ask is,

1st. That Mr. Storrs shall not call over *two* others to his aid at any one time. I can manage three of them very comfortably; but if more than two unite to help Mr. Storrs, they might divert me from bestowing that attention upon him which he so much dislikes, but which I am very anxious to bestow upon him.

2d. I wish him to publish the portion of the discussion which *he has suppressed.* For Mr. Storrs to talk about my "retreat" while he has an article from me, a part of the discussion, and designed for his columns, which he will not and *dare* not publish, is the strongest proof of his doctrine—that man has no soul—that he has yet been able to present. Let the public have the *whole discussion*, Mr. Storrs, so far as it has gone, or else own yourself defeated, and afraid to let the public judge between us.

3d. I have then but one other favor to ask;—and that is that Mr. Storrs *publish my arguments* without attempting to assort them, and throw out such as he does not like; and that he make no further attempts to shut me out of his columns. I am not willing to let him off, and shall not, unless, having first assailed me and provoked the discussion, Mr. Storrs now backs square out of it before it is half finished. Let the friends of truth, and the enemies of Deism in all its moods and tenses, note these facts. H. Mattison.

New York, March 24th, 1855.

For the Examiner.

The Discussion and "Prof. Mattison."

Mr. Editor :—I see by your issue of March 15th, that you have announced the "Retreat of Prof. Mattison!" But before you celebrate your victory, or "stereotype" the discussion, it is due to your readers to know the *nature and circumstances* of this retreat. Allow me, then, to inform them—

1st. That so far from retreating, I am *ready* and *exceedingly anxious* to go on with the discussion. And notwithstanding the attempts of the Editor to shut me out of his columns, and his effort to *drive* me out by allowing others to attack me, I have done every thing in my power consistent with any degree of self respect, to continue and to hasten on the discussion.

2d. At the very time that Mr. Storrs proclaimed my "retreat," he well knew that I wished to go on; and was only waiting for *him* to publish a communication already in his hands. And I now challenge Mr. Storrs to publish his letter to me, in which he attempts to arrest the discussion, and my reply, in which I insisted on going forward. *That* will show who wants to "retreat," and with how much of truth or reason Mr. Storrs has fled from the field of fair and open discussion, and attempted to cover his retreat with empty bravado.

Now, Mr. Storrs, *if you dare*, let the public have the whole truth. I affirm that *you knew*, at the time that you issued your vaunting boast, that I had no disposition whatever to retreat; that *you had the proof before you*, in a communication then in your possession; and that the only reason why I did not furnish other articles, was, that I was waiting *for you* to either publish the article then

in your possession, or return it to me, as I had requested, and as you had promised. The public should understand further that I called at Mr. Storrs' office *six times* during the last six weeks (three of which times I saw Mr. Storrs) before I succeeded in getting the article in question, even to copy! Verily this looks like a "retreat!!"

I much desire to go on with the discussion; and only ask—

1st, That Mr. Storrs publish his letter to me respecting the rejection of my articles, and my reply. They are still in his hands; and my reply was as much written for publication as any thing I have written. Besides, they *belong to the discussion;* the public have a right to see them; and I protest against their being suppressed. Let the public have the *whole discussion* so far as it has gone.

2d. This being done, let me go on in your columns, as you at first agreed, without further attempts to suppress unwelcome arguments, or to shut me out from access to your readers. I am anxious to go on with the discussion, as you very well know; and if it stops now it will be because *you* arrest it.

3d. If I am allowed to proceed, as I much desire to do, let the discussion be, as agreed, *between Mr. Storrs and myself.* If others know no better than to thrust themselves in between us while we are conducting a set discussion, you certainly ought to tell them better; and if they are too stupid to understand these first principles of good manners, you should at least keep them out of your columns till we get through.

This is all I ask—publish the suppressed articles; let me go on without further attempts to gag me; and keep your uncivilized friends off from me; and I am *ready* and *anxious* to proceed with the discussion. Without these, all must see that I *cannot:* H. MATTISON.

P. S.—If the suppressed articles appear in your issue for the 15th inst., and you consent to the continuance of the discussion, I will have an article in readiness for the first of May. H. M.

THE DISCUSSION.

"DOES THE BIBLE TEACH THAT THE CREATURE MAN —WHICH THE LORD GOD FORMED OF THE DUST OF THE GROUND—HAS A SUPERADDED ENTITY CALLED THE SOUL?"

Such was and is *the question* PROF. MATTISON, of the Methodist E. Church, agreed to discuss with the EDITOR *of the* EXAMINER; the Prof. *affirming*, and the Editor *denying*.

This is a plain question, needing no metaphysical labor to settle. It is a question of *Bible testimony.* If the affirmative is truth, it must be a vastly important truth; and no man has a right to attempt to impose it upon others as a matter to be believed without clear and positive testimony to the fact; nor is our credulity to be taxed with assenting to it, as a fact, by mere *inferences*, while not a single text in the Bible affirms it as a truth.

The approach to the question at issue was easy and plain. Is there *Bible testimony* to sustain the affirmative? Does the Bible teach that man is *dual—double*, consisting of two distinct entities, or two persons? or, is he a unit? That he is a *compound* being, is true. But are the compound elements distinct entities, by which he is constituted a dual creature? thus, in fact, being *two* creatures, instead of *one?*

If there is any account in the Bible of more than *one entity* going to make up *man*, where is the testimony in the Book of God?

Prof. Mattison undertook the task of furnishing such testimony. He was excluded, by *agreement*, the discussion of any other point till this *first* point should be settled. It was distinctly stated by the Editor that he would not consent to discuss the question about the "existence" of a "soul separate from the body" *after death*, till it was first settled whether a "superadded entity called the soul" was put in man formed of the dust. To this course Prof. M. assented—not without some demurring, it is true; but he did at length say to the Editor—"*Granting you every thing you desire in the statement of the question*, I proceed at once to the argument."—See EXAMINER for 1854, page 186.

With so clear and distinct an agreement, why does the Prof. take upon himself, and claim it as his right, to range through all theological questions relating to God, angels, devils, the state of the dead; in fact, any and every topic far and near; while the true question agreed upon, to the exclusion of others, till that first should be settled, has but a small place in his articles? *Why this rambling?*

We have objected several times to matter he has introduced as irrelevant to the question agreed upon; but he has as continually asserted his right to pursue just such a course as he pleased, denying our right to call in question the irrelevancy of any thing he chose to present. When all expostulation with him failed to induce him to alter his course, we addressed him a private note, proposing to submit the relevancy of an article, then in our hands, to a committee of laymen, mutually chosen. But to such reference he would not consent. The article we proposed to refer to the judgment of such a committee was that which afterwards appeared in the EXAMINER of February 1st.

After that article appeared the Prof. requested us to allow him to take a "*copy*" of the *private* letter he wrote us in reply to our proposition to refer to a committee. We agreed to let him do

so; but that letter was at our residence in Brooklyn. For several days, when we left home to come to our office, we forgot to bring the letter with us, and so stated to him. Just at that time our office was burned: and from the third of Feb. till the twentieth of March we did not see him at all. He then called at our new office for the letter; but it was still at our residence. Two days after he called again, and we had it with us. He now set up the claim of his *right* to it; and told us he could obtain it by "*process of law.*" To the claim of right *by law* we entered our denial.—He affirmed it was sent us for the EXAMINER, and that we had not published it, hence his legal right to it. We *denied* that it was written for the EXAMINER, unless we ultimately rejected the article we had proposed to refer to a committee. We read him from the concluding part of the letter, showing him that it was a "private correspondence;" notwithstanding this he persisted in saying that it was a part of his "*manuscript*" that he intended we should publish. We let him have the letter to copy. As he left our office he told us he would not take our word, directly informing us that he did not believe we would speak the truth. Such being his estimate of our character, we presumed he would not, if he had any respect for himself, continue a "*discussion*" with us; yet, strange as it may appear, he said that he was "*ready and anxious* to continue the discussion," but a few moments before giving utterance to his disbelief in our veracity, and repeats the assertion that he is ready and anxious to go in the discussion in the articles we now come to notice.

The next we hear from the Prof. we find him in the "*Christian Advocate and Journal,*" the organ of the Methodist E. Church in this city, April 5th. That article we have transferred to our columns, in this number, that our readers may see his resort. See page 116.

The same day that we received the *Christian Advocate* we received a letter from Prof. M., which we have inserted immediately after the article from the *Advocate.* Thus our readers see, at one view, how the Prof. appeals to the Methodist community for help, and *dares* us at the same time to publish a "*private correspondence.*" On our *own* account we have not now, and never had, any objection to publishing that correspondence; and we are sorry to do it for only two reasons. *First*—We do not wish to injure Prof. M., *personally,* as the publishing his private letter must do, because it convicts him of misstatements in more than one particular. Our *second* reason is—It is a *personal* matter, and must necessarily lead to personalities which we do not believe our readers wish to see. But as the Prof. *dares* us to publish it, we have concluded to let it appear.

We first insert the private note we sent him relating to the relevancy of his article that was then in our hands. It is as follows:—

NEW YORK, Jan. 9th, '55.

PROF. H. MATTISON—

Dear Sir:—As you seem dissatisfied with my course, and say that I sit as "*Judge and Jury*" in our discussion, I will say, I have a desire to do you full justice; but as you and myself appear not likely to judge alike as to what matter is relevant in our discussion, I propose to submit your last, and unpublished article, to two, four, or six laymen—one half to be chosen by *yourself* and the others by *me*—and if *they,* or a *majority* of them, decide that the article aforesaid is, *in the main,* relevant to the question at issue, then I will give it place in the Examiner; but if they, or a majority of them, decide otherwise, then you shall withdraw it as not relevant in accordance with such decision.

I regard the article in the same light as the preceding, only much more irrelevant; hence, *I* cannot insert it without departing from my statement at the conclusion of my last response; which I believe was just; yet I am willing to submit it to such a committee of reference as I have suggested above, and will abide by their judgment in the matter: only said committee shall be such laymen as have read both sides of our discussion.

Yours for the truth, GEO. STORRS.

—

NEW YORK, Jan. 11, 1855.

REV. GEORGE STORRS:—DEAR SIR—Yours of the 9th inst. came to hand last evening, by which I learn that you have resolved to exclude my arguments from the columns of the *Examiner!* That you have a *legal* right to do so, as Editor and Proprietor, is admitted; but that you have any other right, either in *justice* or *honor,* I utterly deny.

I claim, and the whole history of this discussion will show, that I have an unquestionable RIGHT, in *justice* and in *honor,* to the use of your columns till I have concluded my arguments upon the affirmative of the question we agreed to discuss. Look at the facts in the case.

1. In the month of February, 1854, being at the time pastor of the John st. M. E. Church, in this city, I announced and preached three sermons upon the Immortality of the Soul. Some of your friends, either voluntarily or at your request, were present and took notes of the sermons. For several weeks afterwards notices were seen in the daily papers every Saturday that GEORGE STORRS was reviewing "PROFESSOR MATTISON'S recent Sermons on Immortality" in some hall in this city.

Thus you went on, reviewing the *notes* reported to you, till I supposed you were satisfied; and being satisfied myself, suffered your oral "review" to pass, without rejoinder or notice.

2. A., if not exactly satisfied with your success,

you next take my sermons into the *Examiner;* and in four consecutive numbers, viz.: those from April 1st to May 15th, inclusive, proceed, under the imposing title of "THE CONFLICT," to review *in print* what you had just reviewed in the pulpit.

3. Some time in April, 1854, I learned that my sermons were being reviewed by you in the columns of the *Examiner*, and procured the numbers containing your criticisms; but instead of finding anything like my "sermons," I found myself misunderstood and misrepresented by your reporters, and that you were reviewing a man of straw instead of "PROF. MATTISON."

I at once addressed you a note, fully exculpating your reporters from all intentional wrong, but informing you that I should not hold myself responsible for the *notes* you were reviewing. And as a fair and legitimate mode of investigation, proposed that "instead of wasting your strength upon the necessarily imperfect notes of your reporter, my positions and arguments should be placed before your readers over my own signature, in your columns, and that *then* you should proceed to disprove them if you could." I then proposed the question: "*Do the Holy Scriptures teach that the soul of man has a conscious existence, separate from the body, between Death and the Resurrection?*" and signified my readiness to proceed in the affirmative in the next *Examiner.*

4. This letter was published in the *Examiner* for May 15th, 1854; and on the same page you reject my question, and propose the one we have since discussed; after which, you say: "*If he* (Prof. M.,) *is willing to affirm*"—"OUR COLUMNS ARE OPEN FOR HIM TO PROCEED, *and we shall be happy to have him do so.*" Further on, you vauntingly add: "Now if BRO. MATTISON wishes to take up the subject from the root, and settle it forever, here is an opportunity to make the trial."

5. Being entirely willing to discuss even the mystical question proposed, I proceeded, in the *Examiner* for June 1st, to accept your offer, and furnished my first argument, headed by your own question in capitals. You had offered the use of your columns on certain conditions, and I complied with them and accepted your offer. And in proof of your assent, you proceeded to review my first article. You thus AGREED, in fact, that your "columns" should be "open for me," to "place" my "positions and arguments" "before your readers."

No trammels were proposed, neither were any anticipated. I was not required to furnish arguments for MR. STORRS, neither was you to trouble yourself about *my* arguments, further than to PRINT them, and "DISPROVE *them* IF YOU COULD."

6. In the *Examiner* for June 15th, I proceed to prove that man has a soul or spirit, distinct from the body, by showing first that spirits *do exist* independent of bodies; and my proof that spirits exist without bodies, is that "GOD is a spirit," unconnected with a body. Upon this you announced that I had "left the argument in an attempt to discuss the nature of God." Still you thought it safest to "attempt" to answer my argument, though you had just declared that it had no bearing upon the question!

7. The sickness and death of a beloved daughter prevented my proceeding in the numbers for July 15th, and Aug. 1st, upon which you say in the latter number—"PROF. MATTISON has not furnished an article for this number. We trust he will for the next. The question under discussion is one of deep interest, and many are anxious that it should go on till it is settled." Meanwhile you draw public attention to the discussion, and to your paper, by inserting the following in the city papers:

"A DISCUSSION.—Does the Bible teach that the creature man, which the Lord God formed of the dust of the ground, has a superadded entity called the Soul? PROF. MATTISON affirms, and GEO. STORRS denies. For several months this subject has been discussed in "*The Bible Examiner.*"

Thus you *renew*, in the most public manner, the agreement previously entered into in regard to the use of your columns.

8. During the progress of this debate you have twice allowed others to attack me in your columns upon the subject under discussion. In the number for June 1st, you publish an article of two and a half columns, addressed to "Prof. H. Mattison, by H. L. Hastings," and in the number for Nov. 1, 1854, "R. Wendell" is allowed to "pitch in," as the pugilists would say, (and the allusion is in keeping with the act,) to help you to answer my argument on the case of Moses and Elias.

Of course self respect forbade any notice of the attacks of men who had no higher sense of propriety, (to say nothing of justice,) than to obtrude themselves into a discussion which other parties had formally agreed to conduct, and were actually engaged in. But I looked upon it as an outrage. Not so, however, my opponent; else why were those attacks permitted? And what excuse have you, Sir, as "Editor and Proprietor" of the Examiner, for allowing your friends to attack your opponent in your columns, while you are bound by your agreement, and by every principle of justice and honor to give him fair play? Would you have allowed one of *my* friends to have assailed and argued against *you* in the same way? Whether you really felt the need of help, or merely wished to annoy me and divert attention from yourself to others, I cannot say: but the strategy failed; and leaving your honorable assailants "alone in their glory," I kept on in my argument.

This policy of yours settled one point, however, very distinctly; and that was, that from the beginning, you never intended to give me a fair chance, and to place me upon equal footing with yourself in the discussion. Your allowing others to take hold with you against myself utterly excludes such an idea.

9. My last published article, designed for Dec. 1st, was furnished you on the 13th of Nov.—more than two weeks before your publication day—but instead of inserting it, you say, "Necessity compels us to lay over Prof. Mattison's article till next month," and take six weeks to prepare your "response." At length the article appears in the number for Jan. 1st, '55, followed by a reply of nine columns, in which, after announcing that I have now "fairly abandoned for the present the question we agreed to discuss," you proceed at length to answer the very argument which you had just said had no bearing whatever upon the question! It was entirely "irrelevant," and had nothing to do with the question, but still you dare not trust your readers to say it was of no weight, even after your verdict, without attempting to destroy its force by a reply.

At the close of this long and remarkable "re-

sponse" you say—"Another article of the character of the one we have just replied to will not receive our attention," &c. But believing it to be my *right* and my *duty* to proceed, leaving you to arrest it if you were afraid to let it go on, I prepared and handed you my seventh article in the affirmative; and now you send me a letter informing me that you "cannot insert it;" and if it goes into your paper it must be after a verdict has been obtained upon its merits by a kind of arbitration! So far as your decision can settle it, the discussion is suddenly arrested, and I am unceremoniously shut out of your paper!!

Now in answer to your proposition to refer the matter of my rights to others, I remark—

First. That I regard it as a most transparent *ruse* to cover a retreat. After all your boasting and advertising, when you find your opponent really in earnest, and that you are likely to have something to do to answer his arguments, you conclude to arrest the discussion, and adopt this piece of strategy to get off with a show of excuse!—But—

Secondly. I cannot accommodate you in your plans. I shall place no man or set of men between me and our readers, to decide upon the merits of my arguments. If you are so sure that they are "irrelevant" as to let them stand unanswered, you can do so: or you can first pronounce them "irrelevant," and of no weight in the discussion, and then go on to answer them as you have done heretofore. But if I am so weak as to waste my time and space in arguments of no weight, that is my business and my loss; and to the same extent it is your gain. *Let the public judge;* if my arguments are "irrelevant," our *readers* can see it, and you have an easy victory. But I beg to inform you (for you seem not yet to have understood it) that "Prof. M." has charge of the *affirmative* of this discussion, and cannot consent that his opponent nor any one else shall dictate to him what arguments he shall use. If you do not like them you can pass them unnoticed, or take whatever course you please; but you may not *select* my arguments, nor *assort* them for me after they are furnished for publication.

Thirdly. You cover your decree to arrest the discussion by representing yourself as *bound* by the "statement at the conclusion of your last response." Indeed! But what right had you to make that 'statement?" You well knew that no sane man would submit for a moment to such a censorship over his arguments on the part of an opponent, and make that "statement" to originate a *pretext* for shutting your columns against the discussion. But it will not avail. You have first reviewed me most valiently in the pulpit, (where you knew I could not hear you.) You next reviewed me for months in your paper, without my knowledge. When invited to join me in a manly written discussion, you rejected my question, (which was clear and appropriate,) and proposed another to your liking. For the sake of the discussion I let you have every thing your own way, and met you on your own question at once. The discussion has gone on for months, during which you have affected great concern lest I should not be willing to continue it; and now if you wish to abandon the field, with your two assistants who have so heroically taken part with you, you must do so without pretext or excuse, and in open daylight. The flimsy gossamer of "irrelevancy" will prove a bad apology for your retreat.

Fourthly. Your proposition just received is not only decidedly *transparent,* as an artifice to get rid of the discussion, but it is also decidedly "cool." Your readers are, of course, those of your faith, and who sympathize with you. Few, if any, orthodox Christians read your sheet, or allow it in their families. Well knowing this fact, you propose to submit my arguments to a jury of persons who "*have read both sides of the discussion;*" that is to say, a jury of *Mr. Storrs' subscribers,* and *fellow annihilationists!* Excuse me, Sir: I prefer a jury comprised of the *Christian public.* Let *them* decide upon the relevancy and cogency, and every other quality of our respective arguments. To *them* you agreed to go; to *them* we have gone; and with *them,* and *them only,* the discussion must remain.

Sixthly. I must inform you that, although shut out of your columns, in violation of all good faith, and justice and honor, and without provocation or excuse, *the discussion will go on.* The gag so unceremoniously thrust into my mouth will not prevent my reviewing your novel interpretations, as I presume you hoped it would. I shall go on in the affirmative and complete the work, and shall then give the whole to the public in book form.—If you see fit to revoke your unwarrantable decree, and go on with me as you agreed, without further attempts to trammel or annoy your opponent, I am ready to proceed, and will gladly join you at the close in publishing the whole; but if you now exclude my articles from your paper, and retire from the discussion, I shall publish it so far as it has gone, and as I complete my part of it; and if you do not respond, it will not be my fault.

Finally. If our printed discussion is at an end, let our private correspondence end here also. I cannot allow myself to be drawn aside from the discussion to a long private correspondence.

I will leave my manuscript in your hands till you have ample time for reconsideration; and then, if it is not published, I shall expect it to be returned. Meanwhile, I must insist that all future correspondence on the subject be *in print,* and *through the columns of the Examiner* where it began. And if you persist in arresting the discussion, I shall expect the present correspondence to be laid before your readers.

Very respectfully,

H. MATTISON.

Remarks by the Editor.

The first thing to which we call attention in the foregoing letter is the *fact* that it is a "*private correspondence*:" and as we did *publish* the "*manuscript*" to which it related, *this* letter became our private property, on which the Prof. had no claim only as an act of courtesy: if we chose to let him have a copy from courtesy we might do it; and we always intended to do so till he set up the claim of *legal* right to it, and an almost direct threat to take it from us by process of law: *then* we did feel disposed to withhold it from him, but as we had previously promised he should have it to copy, we chose to bear the insult offered, rather

than to seem even to violate our word, and hence let him have it. After he had received it he added to the previous insult the statement of which we spoke, that he would not take our word. We think we have a "*right*" to demand of him an apology for his treatment of us in that interview.

We shall now make some *general* remarks on the foregoing letter. The Prof. thinks we gave him a double portion in reviewing the report of his Sermons, last year, first "*orally*" and afterwards in the EXAMINER. As to the Prof.'s finding himself "misunderstood and misrepresented by" the "reporter" of his "Sermons," which we received, we have nothing to say, except that several other intelligent persons, besides the "reporter" spoken of, who were present and heard the same sermons, have testified to the general accuracy of the reporter, according to *their* "understanding" of the Prof. There is much evidence in the case to confirm the idea that the Prof. was understood as to the *words* he employed, whether those words conveyed his *meaning* or not.

In the next place we call attention to the fact that the Prof. admits that we *rejected* the question he proposed for discussion in the EXAMINER. That fact we have made plain before, but we are glad he has himself testified to its truth. Why then has he so constantly made the rejected question the prominent topic of his articles?

The Prof. says, section "5," "Being entirely willing to discuss even the mystical question proposed, I proceeded to accept your offer," &c., and he adds—"You had offered the use of your columns on certain conditions, and I complied with them," &c. He then attempts to show that as his first article appeared in the EXAMINER and the *Editor* "proceeded to review" it, that the *Editor* "*agreed*, in fact," that the Prof. might travel where he pleased; for, saith the Prof.—"*No trammels were proposed*, neither were any anticipated." In plain English, the Prof. *affirms* that because we answered his ramblings from the question agreed upon, at the outset—though we did so under a *protest* that he had departed from the question at issue—that we gave up all "trammels" and "agreed" to let him go where he pleased, even to the making prominent the very question which he has admitted we "*rejected*" as a commencement! If this is not strange *logic*, to say nothing of *divinity*, then Jesuitism is outdone. The Prof. thinks he fairly entrapt us to abandon our rejection of his proposed question, *because* we answered his articles! though we did it, as we said before, under a protest.

The question we agreed to discuss, and which stands at the head of the discussion in each number of the EXAMINER, the Prof. calls a "*mystical* question." Be it so; it was *that*, and no other, which was agreed upon. Till that was finished the other questions spoken of were *not* to be taken up. The question at issue proved to be so "mystical"—"obscure, hid, secret; remote from human comprehension"—that the Prof. looked in vain for the first item *of testimony* in the Bible to sustain the *affirmative*: hence he must somehow contrive to open the way to move through all theological topics without "*trammels*," and then he might possibly make out to *infer* that there was a "superadded entity called the soul" placed in the "creature man, which the Lord God formed of the dust of the ground!" By such an unlicensed course he seems to have hoped to cover the barrenness of his *affirmative* position. Failing at every point, he seemed determined at last to cover his defeat by "Martyrs" and "Fathers." Against his course here, also, we protested as irrelevant; but as nothing would satisfy him but to have his own way, we published the articles of Jan. 1st and Feb. 1st; in which the Prof. most signally failed to produce any conviction in favor of the affirmative of the true question at issue, and his weapons recoiled upon himself most disastrously.

We come now to that part of his letter which relates to the articles of "H. L. Hastings" and "R. Wendell," which the Prof. calls an "attack" on him "upon the subject under discussion." The first article of Br. Hastings, published June 1st, 1854, of which the Prof. speaks, was written for the EXAMINER *before* the "discussion" began, and had no reference to that discussion, but to a statement which the Prof. was reported to have made in his sermons in John street, where he commenced his "attack" on "Geo. Storrs." Br. Hastings' article shows for itself that it had no reference to "the discussion," and was therefore no "interference" with it.

The Prof. says, "self-respect forbade any notice of the attacks," &c.; yet, will the public believe it, he so far lost his "self-respect" that he actually wrote a short response to H. L. Hastings' first article, and wished us to insert it in the EXAMINER, at the time! When he found it did not appear in the next issue, he called on us to know *why* it was not published. We informed him, we had withheld it *wholly* on his [Prof. M.'s] account; that the introduction of it would call for a response from Br. Hastings, which could not be refused if the Prof.'s appeared. That one article

is the only one the Prof. ever offered us *for the* EXAMINER which we did not publish: yet he tells the Methodist public about our "sorting" his "articles," and "suppressing" them: making the impression on the Methodist readers of the *Christian Advocate* that we have taken the liberty to leave out some of his arguments, which is not the "fact." We have never "*suppressed, assorted,*" nor "*left out*" a single word of any of Prof. M.'s articles, sent for insertion in the EXAMINER, save the *one* in reply to H. L. Hastings, and that only for the reason just assigned.

The last article of H. L. Hastings, *viz:* Jan. 15th, this year, we admitted, because we regarded the Prof. as having departed from the question at issue, to take up the belief of the Martyrs; hence we believed the article of Br. Hastings was no interference in our discussion, as agreed upon at the outset. We had never cared what Martyrs or Fathers were reported to have said. If they spoke truth they learned it from the Bible, and we have always chosen to abide by the Bible testimony; but as the Prof. would travel after uninspired authority we regarded it as both right and proper to let Br. Hastings correct his errors on that ground. H. L. Hastings has made that branch of history his special study; and the exposure of Prof. M.'s "*garbling*" history on the subject, was doubtless mortifying to him. We were sorry there was a necessity for such an *exposure;* but he had himself created the necessity.

To the inquiry of the Prof.—"Would you have allowed one of *my* friends to have assailed and argued against you in the same way?" we answer—There has been no time during the discussion, that we would not have allowed any of the Prof.'s friends to have "argued against" us on the subject under discussion. We assured the Prof., weeks ago, that we would be happy to have as many of them as chose to come forward to defend the affirmative.

But the Prof. seems peculiarly "annoyed" that we "allowed R. Wendell to 'pitch in' to help answer my" [the Prof.'s] "argument on the case of Moses and Elias." We had sufficiently answered the Prof.'s "argument" on that case, but we had never seen his work on "Spirit Rapping," and R. Wendell called our attention to it, showing that the Prof. has a work, before the public, in which he himself teaches that Moses was raised from the dead to appear at the Transfiguration; yet, while that work is before its readers, to oppose spirit rappers the Prof. tells us—in the discussion—the case of Moses is "an incontrovertible instance, in which a human spirit has manifested itself as having a conscious existence while the body it once occupied lay in the grave"!! We do not wonder the Prof. was peculiarly *annoyed* with this exposure of his crooked course. If he was "*pitched into*" by this fact it was because he left himself in such a position as to indicate that he had no settled principle of "interpretation," but like the Jesuit school talked according to the company he was in; and he fully deserved the rebuke he received from R. Wendell, the responsibility of which the EDITOR of the EXAMINER is perfectly willing to bear.

The Prof. says "This policy of yours" [the *Editor's*] "settles one point," *viz:* "that from the beginning you never intended to give me a fair chance," &c. We might retort, that "The policy of" the Prof. in talking about every thing he pleased, and introducing topics that were *excluded* by agreement, and now *assuming* and *affirming* that there was no limitation as to the topics he might bring in, "settled" another "point," *viz:* "that from the beginning" *he* "never *intended* to" keep to the question *agreed* upon; but assented to it only to ensnare us, and then set up the plea, that as he had the "affirmative" he had a right to use anything that he chose to call argument, by which means he could say what he pleased on all the points which we had refused to discuss till that was first settled which he now calls "mystical!" By what principle of "justice and honor" has he pursued such a course, and then rejected the proposition for a mutual committee to decide between us as to the relevancy of his last article?

We shall pass over the Prof.'s *insinuation* that we spoke falsely, in December, when we said, "necessity compels us to lay over Prof. Mattison's article till next month." It is characteristic of its author.

As to replying to his "irrelevant" article, in the January Examiner, it was no admission either of its relevancy or its force. If we chose to respond to his wandering mode it was simply to show, that turn which way he would he had no real foundation to stand on; and, so far as we were personally concerned, we did not care which way he turned; sure, as we are, that his theory is unsubstantial in all its parts, and easy to be met in any of its windings: still we wished that the *whole* theory might be tested, each part by itself, and in the order we proposed in "the beginning;" settling *one* point at a time. On that ground we insisted at the outset; and to that course the Prof. assented, but never fulfilled the agreement.

His last, or "*seventh* article," as he calls it, bears on the face of it the *design* to impose on us such a document as should compel us to *exclude* it from the EXAMINER; then throw the blame on us for his exclusion, and thus escape the mortification of a voluntary retreat. We were as unwilling to publish that "*seventh* article" on the Prof.'s account as our own; not barely because we considered it irrelevant, but also because we did not wish to injure his reputation. We regarded the article as more injurious to the Prof. than to us; and for *his sake* we desired he might be led to withdraw it; yet he would not, but insisted on its insertion; and by the advice of several of our friends we did publish it: but, in our judgment, no man ever inflicted a more deadly blow on *himself* than did the Prof. by that one article: and so we told him, "*personally*," after it appeared. The Prof.'s reasons for refusing to refer the matter of the *relevancy* of his "seventh article" may pass without comment, only to say, we never had a wish for a "retreat" from the question at issue; and the claim he sets up of his right to take such course as he pleases in the discussion is not admitted; but persisted in, he may claim that the whole subject of *astronomy* comes into the argument; and it certainly would be just as appropriate a topic as several he has introduced. If we are to believe the Prof., all the *right* to do as one pleases is on *his* side; and the EDITOR has nothing to do only to *print his articles;* no matter what their character, nor what topics are introduced! It is enough that the Prof. sent them to be printed!

The remark of the Prof. about our reviewing his "sermons" last year "in the pulpit, (when you [Mr. Storrs] knew I [Prof. M.] could not hear you,") is truly ludicrous. He preached those sermons in his pulpit where we could not hear them, and thereby commenced the "*Conflict.*" Had we been present he would not have allowed us to respond to him in his church. When we reviewed those sermons "orally," we knew nothing of his inability to hear us. Had he been present he would have been allowed to correct the *report* of his sermons, if he had found incorrect statements of them. More than once during that review we gave leave to Prof. M., if present, to correct or deny the statements; or if he was not present we invited his friends to speak for him, if any of them were present; but neither he nor they appeared to dispute the accuracy of the report.

The Prof.'s discernment is most astonishing when he says the proposition for a reference is to submit the subject to "A jury of MR. STORRS' *subscribers*, and FELLOW ANNIHILATIONISTS!" But why so, Prof.? Because, "you propose to submit" it "to persons who '*have read both sides of the discussion!*'" What of that, Prof.? Why, "You well know few if any orthodox Christians read your sheet, or allow it in their families!" And the Prof. writes for such a wicked "sheet" that he has no friends that will read it! Nobody will read it but these wicked "annihilationists!" Had we known the Prof.'s reputation was so low that he could not induce "two or three" of his friends to read the articles in the EXAMINER, we certainly never would have consented to notice him at all; but the astounding fact has come out, on the Prof.'s own testimony, that he has not *three* friends among laymen that would read the discussion! for he cannot find his compliment of the committee, viz.: "from *one to three!*"

After occupying so much space in noticing the Prof.'s "*private correspondence*," we shall say but few words on his article in the *Ch. Advocate* at this time. Prof. M.'s *assumption* that this "private correspondence" was a part of the "*discussion*," is proved a mistake by his own statement in the *Advocate*. He says: "I requested him (Mr. Storrs) to return the unpublished manuscript in his hands," (viz.: the '*private*' letter—ED. EX.,) "that I might *copy* it and publish it myself."

This statement shows that Prof. M. did not regard that letter as written for the EXAMINER at the time he asked for it to "copy." Persons writing for a paper, if their articles are not published, do not ask for a "copy" of them, but claim the *original* returned. Thus did the Prof., in relation to his "seventh article." "If *it* is not published I shall expect *it* to be returned," said the Prof. But in relation to the "*private* correspondence," he requested that he "might *copy* it." His idea of calling it, as he has done in the *Advocate*, a "portion of the discussion," was clearly an *afterthought*; apparently to clear himself from the charge of "*A Retreat.*"

At the close of the Prof.'s letter to us, following the article from the *Ch. Advocate*, he says:—"Publish the *suppressed articles.*" We respond—We have no such articles from Prof. Mattison, and *never had;* and in asserting that we have, he throws "*aside all modesty and justice;*" and it is clearly "*a mere artifice, a flimsy excuse* for" covering *his* "retreat." He has tried hard to get an occasion to say that we shut him out of the EXAMINER; but up to this time he has failed, and the blame falls on his own head. His complaint

also of the interference of Hastings and Wendell is now seen to be a mere *pretence;* for he says he is now willing and "*anxious* to go on with the discussion," provided "Mr. Storrs shall not call over *two* others to his aid at any one time." For, he adds, "I can manage *three* of them very comfortably." Why then all this pretence of interference on the part of Hastings and Wendell?

The Prof. states, in his letter following the article from the *Christian Advocate:* "At the very time that Mr. Storrs proclaimed my 'retreat,' he well knew that I wished to go on, and was waiting for *him* to publish a communication already in his hands."

For this statement of the Prof.'s we desire that the *Searcher of hearts* may find some excuse, or that the Prof. may "*come to himself*" sufficient to acknowledge his wrong. We declare, before all men, that we had no knowledge of his wish "to go on," and there was *no* "communication" in our hands, from him, except the "*private correspondence,*" which we have now given, but which we never suspected the Prof. wished in the EXAMINER, except in case we rejected his "seventh article." The first time that the suspicion came over our mind that he claimed that correspondence as a part of the discussion, intended for the EXAMINER, was on the 23d day of March, when he took it to "copy;" and how he could persist in such claim *after* he had *copied* it, we are totally at a loss to comprehend. It related to a *private* difference between us, and we here insert again the concluding part of that letter. Let it be distinctly marked. He says:

"If our *printed* discussion is at an end, let our *private correspondence end* HERE *also.* I cannot allow myself to be drawn aside from the discussion to a *long* PRIVATE CORRESPONDENCE. I will leave my manuscript" [the one we were corresponding about, of course,] "till you have ample time for *re-consideration;*" [re-consider what? the letter just sent us? No, not by any rule of grammar; but the manuscript article which called out this private letter;] "and then if *it*" ["*it*" what? this letter just received? or the previous, then unpublished, article?] "is not published I shall expect *it*" [*not them,*] "to be returned. Meanwhile, I must insist that all FUTURE correspondence upon the subject be *in print,* and *through the columns of the* EXAMINER, where it began. And *if* you persist in *arresting* the discussion, I shall expect the PRESENT *correspondence* to be laid before your readers."

If this language does not clearly state this letter to be a "*private* correspondence," to be published *only* in case we *persisted* in not giving insertion to the article which occasioned the letter, then language fails to convey ideas. Here we leave the matter with the reader.

P. S.—After we had finished the foregoing remarks, a friend called our attention to a scrap in the *Christian Advocate* which had escaped our notice. The Prof.'s article, which we *copy* from the *Advocate* of April 5th, and is found in this number, was on the last page, *outside,* of the *Advocate.* The followiug was in the same paper, *inside:*

CORRECTION.—Since the article respecting Mr. Storrs, upon your last page, was printed off, I have succeeded in getting a copy of the article sent to Mr. S. for publication, and by him withheld from the public, and find that in one particular I have been mistaken. I did not state *in the article itself,* as I supposed I had done, that if it was not published I wished it returned, but stated it to Mr. Storrs *personally,* a day or two after he received the paper. Mr. Storrs knew, therefore, that I wished it returned if not published, and that I was waiting for it to be either printed or returned; and yet he kept it six weeks, during which time I had called for it six times, and Mr. Storrs announced the "retreat" of "Professor Mattison."

H. MATTISON.

We are glad to see this "*correction*" on one account. It shows that the *positive* Prof. may be "*mistaken.*" We are sorry to see it on another account, viz.: It compels us to expose his careless and reckless manner of expressing himself. Let us look at the *first* statement in this *correction.*

The Prof. says: "*Since* the article respecting Mr. Storrs, upon your last page, *was printed off,* I have succeeded in getting a copy of the article sent to Mr. S.," &c.

Now, Prof. M. took that "article" from our office Friday, March 23d, hence it was in his hands at the date of the article on the "outside" *of the Advocate,* which date is "March 24." Here it is seen how accurate he is in his statements. But further: The date of that *Advocate* is "April 5th." We do not know how long previous to its date the outside is "printed off," probably not more than one week, as it is a weekly paper. If, then, we allow *one week* previous to the date of the *Advocate* for the outside to be "printed off," it was printed March 30th, or one week *after* the Prof. took the "article," *alias* the "*private* correspondence," from our office to "*copy.*" Yet he says, "*since* the article" on the "last page"—*i. e.* the outside of the *Advocate* for April 5th—"was printed off, I have succeeded in getting a copy of the article sent Mr. S." &c. Let the reader mark this! The Prof. states that it was "*since,*" *i. e. after,* when it is proven to have been *before,* probably a whole week! Thus we find him

"mistaken" in *more than* "*one* particular." But this is not all—he says:

"I did not state *in the article itself*, as I supposed I had done, that if it was not published I wished it returned, but stated it to Mr. Storrs *personally* a day or two after he received the paper."

Now the "paper"—*viz:* this "*private* correspondence"—is dated "Jan. 11th," and from its date we never saw the Prof. till Jan. 30th. *Nineteen days* does not look much like "*a day or two.*" Here is a *fact;* let the reader ponder it. We have introduced this fact to prepare the way for another, where we can give the reader no evidence except the ballance of *probability* between the accuracy of the Prof.'s statement in this case and our own. We here state,—in full view of our accountability—that Prof. Mattison NEVER MADE ANY SUCH STATEMENT TO US "*personally*" as he alleges.

On the 30th of January, nineteen days after we received the "paper" spoken of, he called on us for the first time after its date, and asked if we would let him have it to *copy;* saying that he kept no copy of it and wished one, but said nothing about our publishing it—*no*—not a word. The same day he took from our office the EXAMINER of Feb. 1st, containing his article which called out the "private correspondence." The letter was at our residence in Brooklyn, where we keep all private letters. We promised the Prof. he should have it to copy. This was *Tuesday*, Jan. 30. He called once or twice in our absence, during that week. Saturday, Feb. 3d, we met him at our office, but had not the letter with us: it had been forgotten when we left home. At this interview we stated to him, that our reluctance to publish his article, which had been the subject of our "private correspondence," was as much on his account as our own: that we regretted it for his sake, believing, as we did, it would injure him more than anything he had written.

Monday morning, after this interview, our office, with all its contents, was destroyed by fire. From that time to March 20th we did not once see the Prof. Here is "six weeks" and one day over, "during which time" we had not the slightest suspicion that he regarded the letter as a "part of the discussion;" and we think all who read that "*private* correspondence"—now in the EXAMINER—will judge with us, that it carries on the face of it, that it was only to be published in *one contingency, viz:* in case we did not publish the "manuscript" left in our hands for "*re*-consideration." That "manuscript" was published in the EXAMINER for Feb. 1st.

One word more on the Prof.'s statement in the article on the *outside* of the *Advocate.* He says, in the 2d paragraph, "Mr. Storrs having *attacked* me in his paper," &c.; and in the closing paragraph he says, "Mr. Storrs having *first* assailed me and provoked the discussion," &c.

Here we will only say, Prof, M. was the *attacking* and *assailing* party: not indeed in the EXAMINER, but in his Pulpit, in John street. Sabbath after Sabbath he had there used the name of "MR. STORRS;" and when the *report* of those sermons came to us from three different persons who heard him, we commenced a *defence:* but the Prof. calls it an "attack!" and says that we "*first* assailed" him!

We now leave the reader to judge in the whole case, and have no fears what the verdict will be. We wish not to hurt a "hair" of the Prof.'s "head:" and so far as we are *personally* concerned we care not what statements he may make, nor would we have noticed his many misstatements on our own account; for we have, for years, been trying to learn that "it is enough for the disciple to be as his Master:" and if the wrongs inflicted upon us by mistaken men shall be overruled to our sanctification and preparation for the kingdom of God, we shall have cause of endless gratitude to the Father of our Lord Jesus Christ.

We have given the foregoing notice of the Prof.'s statements solely because, our name, however unworthy, is specially connected with the doctrine of "*Life and Immortality only through Christ,*" and that "*all the wicked will God destroy.*"—Psa. 145: 20.

Prof. H. Mattison in "Trouble."

FROM H. L. HASTINGS.

The readers of the EXAMINER will recollect that I have found it needful to address a few lines to this doughty champion of heathen traditions.

A recent article in the *Christian Advocate and Journal*, April 5th, '55, demands another brief notice, as it seems as difficult for him to state facts correctly about me as about Polycarp and other good people of the same faith.

The article in question is headed—"*The annihilationists in Trouble.*" Proceeding to state what he calls "The facts in the case," after narrating the commencement of the discussion, he says—

"Pretty soon two other champions appeared on Mr. Storrs' side of the question. Setting aside all modesty and justice, they thrust themselves in between us, and poured forth their insipid jargon in reply to my arguments. And Mr. Storrs not only admitted them into his columns, but seemed

delighted with the conduct of his brave allies; so we stood three against one, though of course I paid no attention to any one except Mr. Storrs."

Now, as I am one of the persons which the Professor notices so patronizingly above, I will speak for myself. I wish to call attention to the following facts:

"Two other champions" did *not* appear "*pretty soon.*" *Four months* elapsed from the publication of his first article before any other person wrote a line with reference to the discussion. I did not write anything with reference to it till *seven months and a half*, during which the discussion had proceeded without interruption.

Let me sketch my connection with this matter. *First.* Prof. Mattison stated that the doctrine of the immortality of the soul had never been disputed since the time of the apostles till within the last ten years. This was stated publicly, in his pulpit, before the discussion *was ever* thought of. That he did make such a statement *I can prove.* Mark that. I wrote then a brief reply of two columns and a half. This was *before* Prof. M. had agreed to discuss the question with Br. Storrs, and it was published June 1st, in the same paper with Prof. M.'s first article, which *I had never seen*, and of course I was not interfering with the discussion.

Then Prof. M. addressed a note to me, *denying* that he made the statement upon which I commented. I was in the EXAMINER *office* and saw his denial—I then obtained the statement in writing of *five or six persons*, who declared expressly that they *heard* him say it. This testimony was to follow his denial in the EXAMINER. But finally, in kindness to the Prof., Br. Storrs suppressed the whole rather than to involve the Prof. in a *contradiction* before the public, as the testimony of the witnesses would have done. And yet the Prof., after contradicting positively my statements in writing, addressed to me, now says, "*Of course I paid no attention to any one except Mr. Storrs.*" Is this *true*? Let the reader judge.

After four months R. WENDELL inserted a scrap from Prof. Mattison's work on "The rappings," wherein Prof. M. *contradicted* himself squarely. I think this may be what the PROF. refers to when he speaks of their pouring forth "their insipid jargon." That article was about half a column long, and except *eight lines*, was Prof. M.'s own words: "*insipid jargon*" for aught I know or care.

After seven months and a half from the commencement, Prof. M. undertook to exhibit his knowledge of antiquity. I cared but little about his showing his ignorance of the matter. Professors have as good right to exhibit their lack of knowledge as any one else; but I did not like to see him mangle a martyr's dying prayer, and pervert it so grievously as he did. I, accordingly, addressed him a line, in which I did not interfere with the discussion, but merely showed by an extract from the history to which he referred, that he was ignorant or dishonest. This was published in January 15th, 1855.

This seemed to displease him. No wonder. Who likes to be *proved* guilty of *misstatements*? This is the head and front of my offending. I trust the Prof. will tell the truth hereafter, and save himself trouble. But so long as he loves to misquote history and misstate facts, of course my simple statements of TRUTH, backed up with quotations that he has *never* dared to *deny* or confute (as in the case of Polycarp's prayer,) will doubtless seem "*insipid jargon.*" When he quotes history fairly, and states facts correctly, he will not have more trouble from me. I have not interfered in the discussion nor do I mean to; but I claim the privilege of taking the crooks out of his historical statements when they become so apparent. I will not say more of Prof. M. at present. His *gentlemanly* [!] statements concerning me will not weigh very much while it is *proved* that he is willing to *misrepresent* one of the holiest martyrs of the Lamb. I shall not imitate his course, as I could not begin to keep up with a man of his talents in abuse. I have in my mind the eminent example of one who, when he contended with a personage much less worthy of consideration than Prof. M., "Durst not bring a railing accusation against him."

In hope that Prof. M. may yet learn a "more excellent way," I close.

H. L. HASTINGS, *Peace Dale, R. I.*

From a Brother in the Country.

The following extract from a letter received since all our notices of Prof. M. were written, we give our readers, notwithstanding the writer did "not *desire* it published." For that reason we withhold his name.—ED. EX.

Dear Brother Storrs: I cannot but feel that Prof. Mattison, while he makes a great show of courage, is unwilling to discuss the Immortality question with you upon such terms as you can properly accept. If he will confine himself strictly to the *Bible* argument, the discussion would be both edifying and interesting. Indeed, I have no

doubt but that *most* of the readers of the EXAMINER would be willing to see nearly every thing else excluded from the paper for the sake of the discussion. But for my part, I do not wish to see you submit to imposition. The last article you published from the Prof. I felt satisfied should have been *absolutely rejected;* he had no right to claim its publication at your hands. Nor do I doubt in the least but that you have done *exactly right* in excluding the article which he makes such an ado about in the *Advocate*. [The "Private Correspondence."—ED. EXR.]

The impression his article is calculated to convey to the readers of the *Advocate* is, that you are bound by your engagement, entered into at the beginning of the discussion, to publish whatever he might send you, whether in your judgment *relevant* to the question or otherwise. Nothing could be more unfair than this, and I cannot suppose that Prof. M. was ignorant of the fact. If the Prof. has not, by his course in his pulpit and in the *Advocate*, forfeited his right to be admitted again into the EXAMINER, I trust you will let him know distinctly what limitations he must submit to if the discussion is to be resumed. I think you could show abundant cause why he should be silenced in the EXAMINER. Having, however, *entire confidence* that you will move discreetly in the premises, and that the disposition you will make of Prof. M.'s manifesto in the *Advocate* will not be such as to prejudice you in the minds of the candid, I shall quietly await the arrival of the next EXAMINER.

I should be glad to have you show in your article *how much* cause (?) he has to find fault with Brn. Hastings and Wendell, and with you, for admitting what you did from them. Just look at it. Bro. Hastings' *first* letter to the Prof. relates, not to anything advanced by the latter in his discussion with you, or which it would have been *proper* for the Prof. to advance as an *argument*, but to a statement which the EXAMINER reported the Prof. to have made *in his pulpit*. Where, in that letter, was the "insipid jargon," and where was there an attempt to "reply" to any of the Prof.'s *Bible* "arguments?" Echo answers, *where?* Then, again, we have Bro. H.'s late letter to the Prof., taking him to task in an admirable manner for garbling Polycarp's dying prayer. What was there "*unjust*" or "*immodest*" in that? Again, when and where did you refer to "the conduct of your brave allies" in a manner to justify the Prof. in saying you "seemed delighted?" His whole article in the *Advocate* is calculated to produce a false impression with those who have not seen the discussion as far as it has gone. You have not tolerated a word of interference in the *Bible* argument, except where you let R. Wendell show how accommodating Prof. M. himself could be in adapting the case of *Moses* at the transfiguration to whichever view he happened to be defending. The 1855 edition of his book against the rappers, contains the language R. Wendell quoted. Wendell's *first* allusion to the view he advances on that matter you will remember was published in the EXAMINER for Nov., 1853. [We see by referring to that No. of the EXAMINER that such is the fact, though we had forgotten it.—ED. EXR.]

I am anxious to see as little wrangling in your —let me say *our*—excellent, paper as possible. Your labors are doing good, and being felt all over the land; and my prayer shall be that God may long preserve you to defend his blessed truth. A love of strife I know is not in harmony with the Gospel, and I wish to keep my heart free from it. At the same time I am determined, by God's grace, to stand firm for the truth as far as I understand it, regardless of consequences. The "recompense of reward" in store for the faithful will abundantly repay us for all we may be called to endure for the sake of Christ. Pray for me.

THE CONCLUSION.

The conclusion of the whole matter is this:—Prof. Mattison did *retreat* from the discussion in the EXAMINER after his "seventh article" was published, Feb. 1st. That he did so is evident; *first*, From the fact that from that time to this he has not furnished another article for the discussion. *Second*, From the fact that he did, in two daily papers in this city, announce himself to preach in his own pulpit on the "*Deistical* notion of the sleep of souls and the final annihilation of the wicked;" in which sermon he did attack "Mr. Storrs" personally, or by name; thus showing that he had abandoned the open field of controversy for the hiding-place of his pulpit. *Third*, That he had retreated, is further evident from the fact that he assaulted Mr. Storrs in the *Christian Advocate*, where he had reason to suppose Mr. Storrs would not be allowed to respond to him, by which he showed that he had *retreated* from the BIBLE EXAMINER. *Fourth*, To cover *his retreat*, after it had become known, he claimed that a "*private correspondence*" was a "part of the discussion," which Mr. Storrs had "*suppressed*;" the absurdity and invalidity of which claim is clearly mani-

fested by the "correspondence" itself, now before the reader, and is another evidence that the Prof. had *actually* retreated, and did so in a most dishonorable manner, rendering himself unworthy of any further hearing in the EXAMINER. Such being the facts, the friends of the paper are presented with the following

Plain Declaration.

Whereas Prof. H. Mattison commenced an *attack* on "GEO. STORRS" in his pulpit, in John street Methodist Episcopal Church, some time about March, 1854, relating to Mr. Storrs' views on the question of immortality: and *Whereas* the Prof. did make various erroneous statements in his sermons at that time—such as, the doctrine of the immortality of the soul of man has never been disputed, from the days of our Saviour, until within the last ten years; and that there is "Not one of the advocates of this doctrine knows anything about Greek or Hebrew," &c., when it is quite apparent he is deficient in knowledge or entirely ignorant of those languages himself, and knew nothing of the knowledge of those he undertook to reproach: and *Whereas* Prof. M. came forward, while Mr. Storrs was reviewing the Prof.'s sermons in the BIBLE EXAMINER, and requested Mr. S. to allow him to state his views in this paper over his own signature: and *Whereas* Mr. Storrs assented to admit Prof. M.'s articles, provided he would agree to discuss *first* the following question: "*Does the* BIBLE *teach that the creature man—which the* LORD GOD *formed of the dust of the ground—has a superadded entity called the soul?*" and *Whereas* the Prof. did *agree* to accept this question, Mr. Storrs having *refused* to discuss the question, proposed by the Prof., till the previous one should be settled; the refused question being as follows: "*Do the Holy Scriptures teach that the soul of man has a conscious existence, separated from the body, between death and the resurrection?*" Mr. Storrs regarded this question out of place till the other was settled: and *Whereas* the Prof., instead of keeping to the question agreed upon, rambled in all directions, and into various other subjects, even to leaving the "*Bible*" to go after "Martyrs" and "Fathers:" and *Whereas* the Prof. did make prominent the very question Mr. Storrs had refused to discuss, before commencing: and *Whereas* the said Prof. set up the claim that he had the *right* to introduce any topic he pleased in argument, and pursue any course he might be disposed, without his right being questioned: and *Whereas* Mr. Storrs did not assent to the Prof.'s claim, though for a time he indulged him in his ramblings, but under a protest as to the relevancy of such a course: and *Whereas* Mr. Storrs finally proposed to the Prof. a "committee of reference" as to the relevancy of the Prof.'s "seventh article," and the Prof. *refused* to accede to the proposal, reaffirming his right to use any argument he pleased and to travel where he pleased to get it: and *Whereas* the Prof. has since set up the absurd claim that the "private correspondence," respecting the committee of reference, was a part of the discussion, intended for the public in the EXAMINER: and *Whereas* the Prof., since his "seventh article" was published in the EXAMINER, has used some of the daily newspapers of this city to notify the public that he was to preach on "The *Deistical* notion of the sleep of souls and the final Annihilation of the wicked;" and in said sermon or sermons, in his pulpit, did misrepresent Mr. Storrs' views, calling him by name: and *Whereas* the Prof., since then, has come out in the official organ of the Methodist Episcopal Church in this city, *viz:* the *Christian Advocate and Journal*, with a professed statement of *facts*, in relation to his discussion with Mr. Storrs, which is incorrect in nearly all its parts, or so highly *colored* as to make an erroneous impression: and *Whereas* he has since sent Mr. Storrs a most insulting communication for the EXAMINER—which see on page 116—containing evidence, in itself, of incapacity or lack of disposition to state facts correctly, thus manifesting himself unworthy of being allowed to write for any "BIBLE EXAMINER," except under further restrictions than have yet been imposed upon him: *Therefore*—

Resolved, That no further communications ought to be received from Prof. Mattison, and inserted in the BIBLE EXAMINER, except he first give some *guarantee*, more than his own word, that he will keep to the question agreed upon at the outset; and some evidence of his capacity to give coherent statements, beyond what is apparent from the statements themselves, which he has made in relation to the discussion; especially those in the *Christian Advocate and Journal* of April 5th, and in the article in this number of the EXAMINER, recently received from him; as the EXAMINER ought not to be the continued medium for such rambling arguments and incoherent statements as have characterized the Prof.'s course.

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Those readers of the EXAMINER who approve of the foregoing *Declaration* and *Resolution* will oblige us by sending, as early as convenient, their names, which we wish done with the privilege of making them public if we should think best.

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. X. NEW YORK, MAY 1, 1855. NO. 9.

PUBLISHED SEMI-MONTHLY

At No. 141 Fulton-street.

TERMS---One Dollar for the Year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

THE HUMAN SOUL:

THE HUMAN SOUL WILL CEASE TO BE WHEN THE BODY DIES.

This doctrine or belief is consonant to the dictates of right reason, and consequently it cannot be a substantial immortal spirit united to the body.

In order to the better understanding this Proposition, it will be very requisite to explain what I mean by the Dictates of Right Reason, which I here define to be certain rules agreeable to the nature of a rational creature, by which he judges of the truth or falsity, congruity or incongruity of an action, or thing with human understanding; as for example, that which is intrinsically, or in its own nature, evil, it is impossible but that it must be evil. No man is obliged to an impossibility; two contradictory propositions cannot possibly be true; and a natural impossibility ought not to be believed. These, or such like, are called the rules of Right Reason, and are undoubtedly true, where the estimate can be made by Reason, and the thing is not so profoundly mysterious, as to be above, or incomprehensible by it. This I mention because many things may seem to imply contradictions, and be naturally impossible in themselves, but when rightly scanned do argue only a difficulty as to our apprehension, but none where an Omnipotent Power interposes.

The learned Grotius says, "A right inference deduced from the principles of nature, tells us what is the right of nature, and that right of nature is the dictate of right reason, demonstrating from the agreeableness or disagreeableness of any action to a rational nature, that there is in it a moral turpitude or moral necessity." Lib. 1-0. cap. i. de jure Belli. Besides, "Some things, (says he,) are said to be of natural right, which are not repugnant to it, viz., that is not properly of the right of nature, but reductively, as those things are said to be just, which have no injustice in them." Again, "Those things are said to be of natural right which reason tells us are honest and better, or more eligible than its opposite or contrary part."

These are the definitions of Right Reason, or the Right of Nature, stated according to the agreeableness or disagreeableness with a rational nature—i. e. man, the most perfect being in his operations of all the sublunary works of the creation. But there is also another definition (mentioned already, cap 4) which is necessary here to be inserted and considered, which I call natural reason or reasoning, and it is, "An operation or impetus of the understanding, or mind, by which every animal is excited by divers ways to attain the end he proposes to himself." This I take to be right reason, though not limited to a rational nature, i. e. man, as much as the former, and according to the perfection every creature is endowed with, he acts more or less judiciously to attain his end: thus, we say, a man in such a case acted very wisely, or very foolishly, according to the means he chose to obtain his end. And this indeed is but of a little more latitude than the first definition mentioned, which determines the understanding to act rationally, because it deliberates about the falsity or truth, congruity or incongruity of an action with itself, the restriction to man being the only difference between what he calls the Dictates of Right Reason, and what I here call Natural Reason, the one beginning with the very nature of every living creature, and the other beginning with man—not before he comes to a free use of his intellectual faculties, and by education and conversation is instructed how to make true and right deductions from the principles of nature. Now this Natural Reason consists principally of two parts.

1. The contriving and designing to find out proper ways and means to support the continuance of life they are endowed with. This prompts every living creature to seek food for its support and sustenance, as soon as it seeks breath almost. And

2ndly. The avoiding and shunning of danger, by which means that life they propose to support, may be defended or secured from injury or violence: this principle is likewise ingrafted in the nature of every living creature, and fear of danger, though not a necessary concomitant, at the birth of every living creature, yet in process of time becomes riveted in the very nature of an animal.—This makes me here and elsewhere lay it down as an unexceptionable truth, (cap. 4,) *that all acts of reason or reasoning indispensably flow from, and are the necessary properties of life.* I know some will refer all actions in brutes to natural instinct, and tell me that by natural reason I can mean no more, and that what I call reason is not by any means to be termed so. To which, at present, I answer that such an opponent would do well to explain what he means by natural instinct. I am

sure the words and meaning of natural reason are far more easy to be understood by persons of the meanest capacity. But of this, more in the close of this chapter.

Having thus laid down several definitions or explications of right reason or *Fus naturæ*, it plainly appears a thing may be said several ways, consonant to the dictates of right reason : as

1. From its agreeableness or disagreeableness to a rational nature.

2. When a thing has no moral turpitude in it.

3. When the right of nature is not repugnant to it.

4. When the thing appears honest, and more eligible than its opposite or contrary part, as *posito matrimonio*. Incest and concubinage ought to be rejected, though formerly they were allowed not to be repugnant to the law of nature.

5. When a creature acts by proper means to obtain his end.

Now to apply what I have here laid down to the present case, I beg leave to use the expression, *Mortality of the Soul*, because I am to deal with those who suppose in man to be an immaterial substance, and immortal too, not by the gift of an Omnipotent Power at the resurrection, but in his own nature at the first creation. For to deal plainly as to the mortality or corruption of a spiritual substance, I cannot conceive the *modus* of it, nor indeed what it does generate, (as the corruption of one necessarily implies the generation of another thing,) if I prove it to corrupt with the body; therefore by mortality I mean no more than that *it will cease to be* when the body dies, and man will return to his primitive dust, as if he had never been. This doctrine or belief I will prove to be most consonant to the dictates of Right Reason; for as to mortality or dissolution of the body and soul, (so it is usually called,) it being a physical action, admits of no ratiocination, as to moral turpitude or necessity. To proceed on, therefore, according to the notion here laid down, I make these following propositions or assertions :

1. That the mortality of human soul, though united spiritually to the body, is most agreeable to a rational nature, as thus I prove—

That doctrine or belief is most agreeable to a rational nature, which is most easy to be comprehended and understood, as having in it more probable grounds of truth.

But the doctrine of the mortality of human soul is more easy to be comprehended, and has in it more probable grounds of truth than immortality. Ergo, it is a belief or doctrine more agreeable to a rational nature.

The major proposition I do not see can any ways be denied; for, though there are some things difficult to be comprehended and understood, and those very things too have an equal probable ground of truth; yet we must allow a rational nature does most approve of things easy to be understood, and things that carry with them the face of plain down right truths, rather than mysterious intricacies, and ofttimes nothing but perplexed oppositions. It is nothing but a strain or stretch, as it were, upon rational nature, to urge it with incomprehensible problems, extraordinarily difficult, if at all to be understood, but that which is most agreeable to it, is undoubtedly plain easy truths. Now as to the proof of the minor proposition, I think it admits of very little difficulty, (though I will not do it sylogistically, it savoring too much of pedantry always to proceed so,) for it is more easy to be comprehended, that a mortal principle should be joined to a mortal, and both equally perishable, than that an immortal one should be joined to a mortal one, viz., soul to body, and survive it to all eternity. This I urge philosophically, abstracted from the notions of religion, and according to the opinions heathens had of the soul, and the nature of union by them laid down, as *simile gaudet sibi simili*. For if we should press it on, backed by Divinity and Scripture, what reward would eternal life be to the righteous? Jesus tells the Sadduces, disputing about the resurrection, That they which are raised from the dead die no more, but are as the angels in heaven.—Luke 20 : 36. Again. And the hour is coming, in the which, all that are in the grave shall hear his voice, and shall come forth, they that have done good unto the resurrection of life. John 5 : 25, 26, and Rom. 6 : 22. The end of sin is death, but holiness everlasting life. Again, Christ hath brought life and immortality to light, through the gospel. 2 Tim. 1 : 10. A crown of life. 2 Tim. 4 : 8. In hope of eternal life. And the book of life; called Philip, chap. 4 : 3, and 1 Tim. 4 : 8, having promise of the life that now is, and that which is to come. All the whole current of the Scripture promises *Life* to the righteous. Now what would that signify to the good Christian, that has in him already his better part, the soul alive, and as they say, immortal to all eternity? Life would be no gift to him, nor an obligation to the material dead lump, the body, seeing the soul was capable without the addition of body, of all the pleasures or punishments, consequent to eternal life of happiness or eternal damnation. Besides the inconceivableness of the union of material to immaterial, must, I am sure, without faith be hardly a notion agreeable to a rational nature; but more of this by and by.

2. The second proposition or assertion is this: That the doctrine or belief of the mortality of human soul contains in it no moral turpitude, and consequently the right of nature is not repugnant to it.

I have comprised these two rules in one, and thus I prove both :

That which contains in it any moral turpitude, must be repugnant also to the law of God, (moral obligations being essentially true.) But it doth not contradict the law of God, as has been, and will be more fully proved. *Ergo*,

This I shall not pretend to urge by further proof in this place, having reserved a particular chapter to prove this doctrine, by the testimony of the Holy Scriptures; only this I shall remark, that one of the definitions of right reason mentions also a moral necessity, which some, perhaps, will ask what I mean by it. To which I return the answer: That it is an obligation arising from the

rules of morality, by which a man must act honestly. Thus we usually say a man cannot do this or the other thing, although we know it is in his power to do it, if he will; by which words, cannot do, we mean lawfully and honestly do, and *id possumus quod jure possumus*—therefore such an one acts by a moral compulsion or necessity, whereupon I proceed.

That belief which leads us to superstition, we cannot lawfully follow; but the belief of a spiritual soul in man, leads us to superstition, as being the true grounds of praying for the dead, feigning a Purgatory, &c. *Ergo*: This syllogism requires no further proof to be urged for confirmation, but it gives us a demonstration that such a doctrine is more eligible than the contrary, so I shall add but one argument in general more, and that is this:

That which implies neither contradiction, impossibility of nature, nor improbability, is a belief consonant to right reason; but the belief of the soul of man, perishable with the body, implies neither contradiction, &c. *Ergo:*

Now because the proposition has many parts in it, I answer, first, It implies no contradiction, because if man may be supposed to be wholly born, as has been proved, he must wholly die. *Ergo*, there is no contradiction; for to reply that it is a contradiction that an immortal being should die, I grant it; but this begs the question, and supposes him compounded of an immortal and a mortal being, which supposition, I think, I have already sufficiently confuted, and will endeavor more fully to do it, if possible, in the following chapter.

2dly. It implies no impossibility in nature, for, as I hinted elsewhere, "Why should it be thought a thing incredible, that God should raise the dead?" St. Paul urges Acts 26 : 8 with a good deal of fervor and zeal to Festus; and we do not find that he or any one else reported, *because impossible*, no man ever daring to say that of Omnipotence. Now, if I put the question in a thing of far less moment than that of the resurrection, I mean the mortality of the whole man, why should it be thought impossible that God should make man of a mortal soul and body?—Why is it impossible for a man to propagate his species totally? Why could not *matter* be made capable of will and understanding? Sure I am, no man can be so bold as to return answer, Because it was impossible for God to do it; for that power which could make this whole sublunary world out of nothing, is certainly able to make matter ratiocinate, think and discourse, &c. I know the answer to this will be that "it doth not appear that he has made man of a mortal soul, or matter to understand, &c. Therefore such an opinion is frivolous and vain." To which I return these, my sentiments, that if it doth not plainly appear so consonant to reason and scripture, that man's soul will die (as my adversaries say) or cease to be, &c., or that God who gave life gave power to matter to reason and understand; yet this very answer allows it not impossible, but only *improbable;* but contrary to this I prove, because it is grounded on philosophy, reason, and scripture, and consequently a rational man ought to embrace this belief.

Another argument from the conjecture of the Divine Will in the production or generation of brutes. Say both civilians and divines: "By conjecture of the divine will, and the assistance of natural reason, it is lawful to proceed from like cases to like." This maxim the learned Grotius makes use of to explain the power man has given him by the law of God and nature to inflict punishments, when an equal crime or parallel case doth happen. *V. g.* If man be allowed to punish homicides or murderers with death, he may also be allowed to punish violators of the matrimonial bed, or virginal chastity, &c. Because reputation or a good name is oft esteemed equal to a man's life, and he that endeavors to take away one, would do the other, if the laws would permit.

Now although the learned Grotius makes use of it to prove the lawfulness of punishments in parallel cases of offence, yet because it is a general maxim, I shall apply it in the present case, by proving from the parallel of brutes, the mortality of *whole man*. Here I must recur to some arguments, or texts of Scripture, because they are the only evidence of the conjecture we make of the divine will. That brutes propagate brutes, that is, both matter and form, and that the whole brute perisheth when he dies, is on all hands agreed: now that there is no difference between man and beast in respect of his beginning and ending, doth manifestly appear by several places of Scripture. Therefore says Job, Vain man would be wise, though he be born like a wild asses' colt: *i. e.*—Though he has no more visible signs of being rational at his birth, than a colt or foal or a wild ass. Chap. 11 : ver. 12. Plainly intimating man in his original to have a *parity of souls*, if I may so call it, with a brute, or beast that perishes. But Ecclesiastes describes man's original in comparison with a beast, more fully: "I said in my heart concerning the state of the sons of men, that God might manifest them, and that they might see that themselves are beasts, for that which befalleth the sons of men, befalleth beasts; even one thing befalleth them, as one dieth, so dieth the other, they have all *one breath;* so that man hath no pre-eminence above a beast, all go unto one place; all are of the dust, and unto dust return again." Eccles. 3 : 18, 19, 20. "All flesh perish together, and man shall turn again to dust." Job 34 : 14.—Here I think is more than a conjecture; for it is a *demonstration of the divine will*, as to the generation and corruption of man, that he has one breath [of life] with, and no pre-eminence above a beast. I cannot admit the answer that some make to this text, as if it meant only, that *man and beast were equally subject to death;* for granting it so, yet man having a rational, immortal soul, which never dies (if we believe this doctrine) would have the pre-eminence of a beast, for he would only die but *in part*, nay his worst part too, *his body;* whereas a beast would totally perish: therefore this answer is of little validity to destroy the argument. Besides this, let us now consider the original, with the circumstances that related to the propagating *life* in man after the creation; the 1st chapter of Genesis compared with the 5th. When God said, ver. 22, "Be fruitful and multiply."

He adds, ver. 24, "Let the earth bring forth every living creature after his kind, cattle and creeping thing, after his kind, and it was so;" which I take to signify this, that as soon as God had created beasts, he gave them power to propagate their kind, species or likeness; so that one beast brought forth another like himself, and as he brought a corruptible creature, so in process of time he was to return to the same state of corruption, and wholly perish. Now in the production or generation of Adam, mentioned chap. 5, ver. 1, "In the day that God created man, in the likeness of God made he him," the Scriptures say, that is, God made him like himself, not in immateriality, or immortality, for that would have been to create a kind of a Godhead, but in perfection of reason and understanding, with such faculties and operations, as render him next to God Almighty the most perfect sublunary being. And this is the sense of the text, all expositors give it; and as God made Adam in his own likeness, which we find did never imply by the text giving him an immaterial substance, or spiritual soul, for even that would not have denominated him like God (all created things bearing no proportion or similitude in comparison to an infinite, omnipotent, omniscient Creator) so, verse 3, Adam lived 530 years, and begat a son in his own likeness, after his own image. And ver. 5, called his name Seth; that is, he begat a creature endowed with all those perfections of reason and understanding, as he himself had received from God, that was a rational creature, properly called man, like himself.

The third argument is this; if rationality in man be a demonstration of an immaterial, and consequently immortal substance in man; it would also be a demonstration *in suo genere* of the same implanted in brutes, because brutes, according to their degrees of perfection act rationally, according to the explication or definition of reasoning, proposed, chap. 4; that it is an operation of the mind or understanding, by which every animal is excited to obtain by divers ways, the end he proposes to himself, according to the best of his judgment;" which definition here, I shall make good as to all its parts, though many, I know, will cavil at my manner of expressing it. Thus we have not only a proof of the conjecture of the divine will, that God Almighty has ordained the propagation, and corruption of man and beast alike; but if we examine the actions that flow from both there doth not appear a sufficient ground to denominate one rational, and the other irrational; so far I mean as to exclude beasts from being in any wise rational, or acting rationally; for supposing but any one species of brutes hath so (though 'twere apparent, that insects, worms, and such viler brutes do not, as some say, but do not prove it) it is a sufficient argument to prove, that species of brutes ought also to have an immaterial soul, if to act rationally were the demonstrative *index* of it, though I must own, and always did and do assert, that the most perfect degree of rationality appears super-eminently in man above all other creatures, upon which account, he is said to be created in the likeness or similitude of God.

Here I know it will be objected, that then I allow no specificial difference, but only gradual between man and beast, if perfection only make the distinction, which notion runs counter to all philosophers in the world. To which I answer, that the conceptions or notions by which we determine this, or that thing to be specially different from each other, are in their own nature very oft extremely difficult to be explained, and comprehended; and the reason of this I assign to be, because the essences of beings of things are scarce thoroughly comprehensible by our finite understandings, and consequently what we do not thoroughly comprehend, we must with great difficulty and obscurity too very oft explain; I say with great difficulty and obscurity in some cases, because it is not impossible, but that in some again, we may have a more adequate or clear notion or conception of the specificial difference than in others: as for example, I have a clearer idea or conception of the difference between *corpus animatum & inanimatum*, than I have between *substantia materialis & immaterialis*, because to be a substance and immaterial involves more difficulty in it to be comprehended, than it does to understand the difference of *animatum* from *inanimatum*, the essence of *animatum* being far more easy to be comprehended, as distinguished from *inanimatum*, (because *corpus* may manifestly include both) than *substantia* when divided into *materialis & immaterialis*. Thus again for the division of animal into *homo & brutum*, it doth not so manifestly declare a specificial difference as the fore-mentioned division into animate and inanimate doth, because the ground of this distinction ariseth from a false fundamental supposition in philosophy, viz: An immaterial substantial form composing man, and producing different actions or operations, and a material form, composing brutes; acting likewise opposite to the former: upon which account philosophers have called them specifically different; whereas it doth not appear there is in reality any more than a gradual difference in man from brute; although by the reason of the vast disproportion of perfection, it may be deemed also a specifical difference, if we lay aside our learned notion, contracted by a prepossessed education: I say, may be termed, or tantamount to a specifical difference, though not so in a true philosophical sense, I grant, because we see that perfection of operations does visibly make as much a distinction between one thing and another, though not a specifical one, as possibly almost there can be in nature. *V. g.* An horse or a dog have oftimes such apparent docility, and do perform such stupendous operations, that in comparison of a worm or fly, and several other brutes, they seem to be specifically different as much as man is from them. And indeed I will here presume to call it a specifical difference *sensu largiori*, between beast and beast, as they do allow it will follow; nor will it in the least derogate from the dignity of man's nature, seeing he is allowed to be placed in the highest degree of perfection of all animals whatever.

(To be Continued.)

DONATIONS.—L. Crocker $4; D. Gaige and C. Leavens $5; Geo. Fisher $1.

The End of the Wicked.

In the last EXAMINER we gave an extract from a sermon of SAMUEL BOURN on the above topic, preached a hundred years since.

The following is a letter from MR. BOURN on the same subject:

NORWICH, ENGLAND, *Sept.* 24, 1759.

REVEREND SIR,—Having heard you publicly assert some time ago, "That the Doctrine of *Annihilation*, or that the souls of wicked men shall be totally destroyed in the future state," is utterly inconsistent with the Christian scheme; and as you did not at that time produce any argument of reason, or authority of Scripture, to prove what you have asserted, it raised in me a curiosity to know by what proof you are able to support your assertion; in hope of receiving such satisfaction as may be expected from a gentleman of your known abilities and study of the Christian Revelation.

I am more ready to gratify my own curiosity in making you this public request, as I am persuaded that there is nothing more conducive to the discovery of truth, than if those who have studied the same subject, yet are of contrary opinions, enter into a mutual disquisition of each other's arguments, and, with an amicable spirit of free inquiry, examine the strength of what may be alleged on both sides.

That I am of an opinion directly opposite to yours, you need not be informed; nor do I see the least reason to avoid either a public declaration, or defence, of my opinion. For, so long as I remain fully convinced, as I am at present, that that doctrine which you asserted, more than once, to be absolutely inconsistent with the Christian scheme, is the very doctrine of Christianity; it will not affect me in the least, whether the opinion which I maintain be thought old, or new, common, or singular, popular or unpopular.

That men who apply their minds to the study of Religion and the holy Scriptures should be of different and even contrary opinions, is certainly no new thing in the Christian world. But that such should conspire, by a joint examination and friendly controversy, to investigate truth for themselves and others, in a subject concerning which they totally differ, is (I am sorry to say) something new and uncommon. But as the author of the Epistle to the Hebrews exhorts them to provoke one another (as our translators have rendered it) to love and good works; so I do not doubt but you, as well as every other reader of this pamphlet, will approve my conduct in inviting and urging you, in this public manner, to a friendly discussion of so important a subject as this before us.

The importance of it will, I apprehend, be readily allowed; especially by those who have a real concern for the credit of the Christian Religion; at least it appears of so much consequence to me, that if it should be proved, that the final punishment threatened to wicked men in the New Testament is not a total destruction, but an endless preservation in a state of misery and torment; this would, in my opinion, fix a greater odium upon Christianity, and raise a stronger objection to it than all its adversaries have yet been able to produce; and, I will venture to assert, that there are many persons in this nation, of no inconsiderable understanding, who would be strongly disposed to reject the New Testament as a divine revelation, if they were convinced that it contains such a doctrine.

For, that any doctrine should be true, and have the real stamp of divine authority, which ascribes to the Supreme Governor of the universe a conduct unworthy of any prince, or governor on earth, and repugnant to our best conceptions of the measures and ends of good government, cannot easily be admitted by persons of thoughtful and ingenious mind. To overcome the antipathy of a good heart, and the remonstrance of a reasoning mind against it, will require an immense weight of external evidence.

A limitation of punishments is essential to all good government; to extend them beyond the limits of reason, or of law, which is the public reason, is one characteristic of tyranny. Where punishments are extended, or increased, so far as the public safety and welfare require, no further; *i. e.* where they are always limited and directed by a view to the happiness of the whole; there is good government; but where they are increased, either in degree or duration beyond what is requisite to that end, there is tyranny; where they are unlimited, there is the greatest tyranny: for to punish a criminal in an excessive degree, and beyond what the ends of good government require, is as real injustice and cruelty as to inflict a lesser degree of punishment upon an innocent person. For in both cases it is equally inflicting misery, not to answer any necessary or useful end, but for the mere sake of increasing misery, which is the *worst end* that can be conceived.

There neither is, nor can be, any other difference between the best and the worst government possible, than that the former is administered with a view to produce and maintain the greatest virtue and happiness, or to prevent, or extinguish, as much as possible, wickedness and misery; and the latter with a view to prolong and increase wickedness and misery. Now, whether the endless preservation of wicked spirits, in order to inflict upon them infinite miseries, be more consistent with the former or latter kind of government, is not difficult to be determined. Their wickedness, or their misery, may be a reason in the mind of a good governor for destroying them; but the contrary, *viz.* preserving them forever in a state of wickedness and misery, appears more conducive to the ends of the *worst* government than of the *best*.

To allege that human ignorance is so great, and our ideas of what is fittest and best so imperfect, that we can form no judgment of what the ends of divine government may require; and that, therefore, for aught we know, infinite punishment, and the endless existence of some beings in the greatest misery, may be made subservient, by the incomprehensible wisdom of Providence, to the greatest virtue and happiness of the universe—is only arguing from a supposed possibility against the greatest probability; and endeavoring, under color of human ignorance, to screen a doctrine apparently most injurious to the character of the Supreme Being.

In human governments extreme and lingering punishments are a certain mark of barbarity, and

a criterion by which to distinguish a tryrant from a just and good prince. In the best constituted governments punishments are the mildest; in the worst, the severest. For a perfect tyranny is supported solely by fear; but a just and legal government by better principles and affections. Whether then the best, or the worst governments on earth, are the most like the divine; whether the greatest tyrants, or the most beneficent and merciful princes, most resemble the perfect Governor of the universe, no one will hesitate in deciding.

But, indeed, in all human governments, even the worst, death (which is annihilation in respect to human society,) is the ultimate punishment; and all that is added, by those judges who proceed to the extremest rigor, is an augmentation, for a short space of time, of the horrors and agonies preceding or attending the execution. And it is hardly to be conceived that any prince, though absolute in power, tyrannical in disposition, and both injured and incensed to the highest degree, would not, in length of time, think justice satisfied, and his own resentment satiated, by the extreme and lasting miseries of the criminal; the idea of making these miseries everlasting, was this in his power, would be found too abhorrent to reason and humanity to be long entertained in a human breast.

How then can we think of imputing a procedure, exceeding the severity of the greatest tyrant, and of the worst governments on earth, to that Being whom we style the best; whose tender mercies are over all his works; whom we ought to love with all our hearts, and to contemplate with the greatest delight, and in whose designs and measures we ought to place an entire confidence? Why do we style him most merciful? Why address him as THE FATHER OF MANKIND? A father, indeed, may punish a wicked and disobedient son; *i. e.* may withdraw his favor from him, may disinherit him, may inflict stripes or other penalties upon him; nay, acting as a magistrate and judge, may put him to death. But what should we think of that father, who acting in the capacity of a judge over his offending offspring, would not be satisfied (be their crimes ever so great,) either with their total destruction, or their suffering for any limited duration, or the addition of the former to the latter, but who would rather judge them to live forever than to perish forever in fire unquenchable? How could such a judgment consist either with the equity of government or the clemency of a judge? How much less with the disposition of a parent? How vain is it to compliment the Almighty with the titles of Most Just and Most Merciful, if at the same time we ascribe to him a conduct not only inconsistent with the paternal character, but irreconcilable to our clearest notions of justice as well as mercy?

Nothing is of greater importance to religion than to preserve the character of the Supreme Being inviolate: for without this foundation it cannot be supported, but will be apt to degenerate into slavish superstition or a blind and savage enthusiasm. Yet, perhaps, no character in the world has been more mistaken, or traduced, and consequently suffered more reproach and injury from the tongues and pens of men, whilst not understanding the nature and end of government in general, nor having formed any clear and consistent notions of justice and mercy, or of that public utility which ought always to be intended and answered by punishing as well as rewarding, they have erected, in their own imagination, a scheme of government according to their own narrow, partial, arbitrary, or enthusiastic conceits, and have fondly imputed this scheme to the most sublime and excellent Being, whose wisdom and goodness are infinite, whose thoughts and designs excel those of the wisest and best men as the heavens are above the earth.

Nothing then can be more becoming those who are appointed to be ministers of religion and guardians of its truth and purity, than to vindicate God's government of the world, and to rescue that most sublime and sacred character, which we should always contemplate with the highest veneration and affection, from those unworthy notions which men are apt to intermix with their belief of a Deity; and especially from those black calumnies, by which he is represented as no better, in effect, than the greatest tyrant, instead of being the most just, beneficent and merciful governor. For the influence which religion has upon the dispositions and morals of mankind will be useful, or hurtful, in proportion as their sentiments of the divine nature and government are good or evil. The worst evils of superstition and enthusiasm have their source in an unjust or partail opinion of the Deity. Nor can the belief of his existence or almighty power produce any good effects, separate from a belief of his perfect justice and goodness. A just esteem of the Deity, therefore, is that spring of true religion and virtue which ought to be preserved, as much as possible, pure and untainted in the minds of men.

It is more curious and difficult than necessary to account for the propensity of mankind, to receive and retain such ill impressions of the Deity and his government of the world. Whether they may be ascribed to those fears and horrors which are apt sometimes, especially in some persons, to seize and wholly possess the imagination, and thereby disturb and overpower their reason, or to their violent resentments against those who offend and injure them, which tempt them to avenge themselves in proportion to their own power, rather than to do justice in proportion to the offence, and hence lead them to imagine that the greater power the person offended is possessed of, the greater punishment he will consequently inflict; or whether they may be owing in some instances to the strength of any other passions; so much is certain, that human passions and affections, either separate or united, have a great influence upon their understandings, and contribute both to form and confirm their particular sentiments of the character and disposition of the Supreme Being.

It may be equally difficult to trace out, with any precision, how such opinions have actually arisen and spread in the world, particularly this barbarous notion of a state of never-ending misery and torment. The heathen poets adopted the vul-

gar fables in regard to the different species of the infernal torment. And Virgil assigns a perpetual duration of misery to some criminals: "*Sedet æternumque sedebit infelix Theseus:*" though to others he is so favorable as to allow, in process of time, a release, so that his doctrine has a remarkable conformity to the popish hell and purgatory. But it was the business of the poets to affect the imagination, and to this end they made the like use of the fabulous traditions of their times, as Shakspeare does of his witches and apparitions. These were the *poetarum* and *pictorum portenta* which Cicero, as a philosopher, speaks of with so much contempt, as to say, "Who can be so senseless as to give any credit to them?"

Mahomet seems to adopt the doctrine of eternal torments in good earnest, and thunders it out, not only against criminals, but against all who do not receive his *koran*. His language is, "They shall undergo the rigors of an infinite pain. They shall never be eased in their torments. They shall be eternally confined in the fire of hell. They shall dwell there eternally. God will change their burned skin into a new skin, that they may suffer the more. He hath prepared hell for them, where they shall remain eternally. The infidels shall be encompassed with flames of hell. They shall have shirts of fire. Boiling water shall flow in upon their heads. The fire shall burn what is in their bellies, and shall roast their skin. They shall be beaten with clubs of iron. When they think to go out of this fire they shall enter further into it. They shall *not die* in those torments, and their torture shall never be assuaged. They shall in vain implore succor of God. They shall demand of the keeper of the fire, Will thy lord never deliver us from these pains? He shall answer them, Ye shall abide there eternally. They shall never get out of this fire, neither be able to repent. Their pains shall be augmented and pains upon pains."

It appears then that this doctrine of eternal torments is certainly a Mahometan or Heathen doctrine. But whether it be a Jewish or a Christian doctrine remains a subject of inquiry.

I have not yet been able to discover anything like it in the writings of the Old Testament, and am fully convinced that those passages in the New, which have been thought to imply it most strongly, do directly, and in the strongest manner, imply the contrary.

If the expressions of being thrown into a furnace of fire—cast into a lake of fire—into everlasting fire—into hell, where the worm dieth not, and the fire is not quenched—do not import a total destruction or annihilation, I must confess myself to be utterly at a loss, and must beg your kind assistance, in order to find out the meaning of them.

If I tell a man, whose house is on fire, that that fire is *unquenchable*, the meaning is the same as if I told him that his house would be entirely destroyed. If I tell a gardener, whose plants or the blossoms are infected by the worm, that he cannot kill that worm, or that it will not die, it is the same as if I told him that his fruit will come to nothing or his plants die. Or, if a patient is afflicted with a distemper, which is supposed to proceed from worms, and he is told that the worm will not die, the meaning of the phrase must be, that the disease will end in the death of the patient. And if such phrases be considered as proverbial among the Jews, and that when any person fell into any distemper or calamity that would certainly end in destruction, it was usual for them to say, "That is a worm that will not die;" or, "That is a fire that will not be quenched;" the sense is perfectly intelligible: they meant that it was a lost case, that there was no possibility of preventing the destruction of the person, or thing, to which they applied the proverb.

Besides, there is something absurd and contradictory in the image made use of, if we suppose chaff, wood, or other useless materials, thrown into an unquenchable fire, and yet not to be consumed and destroyed in that fire; or, a living creature cast into it, and yet preserved alive forever in it; for, throwing into the fire is always understood to be the most effectual way to destroy a thing, and the less extinguishable the fire is the more certainly will the subject thrown in be consumed. The original term, *katakaieiu*, properly translated, is to burn up, or utterly consume by fire, which is directly contrary to a being preserved in the fire. Who shall burn up the chaff with unquenchable fire. Math. iii. 12. The expression here is probably borrowed from Malachi iv. 1. For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. Similar to this is the expression in the Epistle to the Hebrews: Our God is a CONSUMING fire, *katanaliskou*. Which signifies, utterly destroying—the very reverse of preserving. There is, indeed, so direct a contradiction between the idea of preserving any creature alive, and that of throwing it into a fire, a fire that cannot be extinguished, that if duly considered it is amazing how men came to join so opposite ideas together, or imagine them to be consistent. This inconsistency Mahomet ridiculously attempts to reconcile by saying, "That God will change their burned skin into a new skin, that they may suffer the more."

Fire is, indeed, an instrument of torture, as well as of destruction. But why should men think it more becoming the most just and merciful Governor of the world to make it an instrument of everlasting torment to his offending creatures, rather than of their everlasting destruction? or why they should be disposed to take the words of Scripture in a sense contradictory to reason, justice and humanity, when they will not only admit of, but are most naturally understood in a different sense, agreeable to justice and clemency, is to me inconceivable.

The subject is reducible, so far as the Christian revelation is concerned, to this single question: Whether the aforementioned expressions are intended to convey to us the idea of everlasting torture, or of everlasting destruction, *i. e.* annihilation? Perhaps some may be inclined to think that they serve to convey ideas both of torment and of total destruction. With such persons (if

there are any) I desire to have no controversy. Because on this supposition the torment or misery cannot be infinite. And it is only that Mahometan, Pagan, and (as I must confess it appears to me at present,) most absurd, cruel, anti-christian, and diabolical doctrine of infinite, or never-ending misery and torment, which I am opposing and endeavoring to eradicate.

That there are passages in the New Testament which imply that the sentence of eternal death shall be executed upon criminals with circumstances of ignominy, horror and pain, proportionate to their guilt, I readily allow and affirm; yet am not of opinion, that the figures of being cast into unquenchable fire, and the like, are intended to convey to us any idea of torment, but solely that of total destruction, or annihilation, or a ceasing to exist. And the passage in the book of Revelations, where it is said, that death and hell (i. e. Hades) shall be cast into the lake of fire, seems to me decisive on this point. For certainly the meaning there is, not that death and Hades shall be *tormented* (which is ridiculous) but that they shall be *abolished*.

But it is not my design, either to trouble you with a superfluous repetition of what hath been suggested in the discussion referred to, or to exhaust the subject; but only to represent to you in few words, the view which I have of it at present; and to intreat your friendly assistance in further explaining the subject, and either rectifying or confirming my sentiments.

Give me leave to add, Sir, that it is a subject worthy of your pen: That according as the doctrine of future punishment is differently explained and believed, it will very differently affect men's opinion of the Supreme Being: And that in a cause, in which the honor of God, and the credit of the Christian revelation are so immediately concerned, you cannot find yourself unconcerned.

For my own part, I am persuaded, that the vulgar notion of eternal torments has been productive, not of virtue and happiness, but of wickedness and misery in the world, where it has been most seriously and steadily believed. However, consequences are not the subject of our enquiry, but the truth of the doctrine. The proper question is, what is the doctrine of our Saviour?—When that is determined, if any man, after allowing the doctrine to be His, yet shall impute ill effects to it, or assert that it ought not to be preached or published, he pretends to be wiser than our Saviour, and is guilty of an arrogance inconsistent with his Christian profession.

SAMUEL BOURN.

THE EDITOR OF THE EXAMINER proclaims the LORD'S *word*, at Paterson, N. J., the first Sunday in each month; and at *St. Luke's Hall*, corner of Hudson and Grove sts., New York, each Sunday evening the remainder of the month. This latter appointment, however, is only in case there is no one else to fill the place.

Occasionally the EDITOR visits *Philadelphia;* and he may be expected there the third Sunday in May, *viz.:* the 20th inst.

BIBLE EXAMINER.

NEW YORK, MAY 1, 1855.

CHRISTIAN ADVOCATE.—Immediately on the appearance of the article from Prof. Mattison in the *Christian Advocate* of April 5th, we addressed the following note to the *Editor* of that paper:—

NEW YORK, April 4th, 1855.

DR. T. E. BOND,

Rev. and Dear Sir:

In the *Advocate and Journal*, for the 5th inst., I see an article from "H. MATTISON," purporting to be a statement of "*facts*" relating to his controversy with me in the "BIBLE EXAMINER." The high estimation I have formed of your character, as a man of candor and removed from that bigotry which so often characterizes the mere theologian, forbids my believing that you would have suffered such an article to find place in the columns of the paper under your charge had you known the many *misstatements* contained in it. I am sorry to say, the writer has misstated the facts in the case, in nearly every instance; and where not misstated they are *colored* so as to make an erroneous impression. I am willing my course with Prof. M. should all appear in the *Christian Advocate* without keeping back an item of it. I have now only to ask whether you will admit a temperate reply to the article in your columns?—I am perfectly willing to submit to your judgment whether my reply is *temperate* or not.

Very respectfully,

Yours, in the Gospel of Christ,

GEO. STORRS,

Ed. Bible Examiner.

To this note we have received no response.—We are very much mistaken in DR. BOND if he makes no apology for the appearance of Prof. M.'s article in the *Advocate* of April 5th, nor gives us any reply to our note to him. He may have been absent when our note arrived, or possibly it has never reached him; at any rate we will not believe that he would totally neglect it till we have farther evidence of the fact. We cannot but entertain a respect for him which forbids our believing he will let Prof. M.'s article pass without at least an apology for its appearance, if expediency should forbid his admitting a reply to it from us in the *Advocate*. We shall wait still longer to see if we are mistaken in our estimate of the *Editor* of that paper.

THE RESPONSES to the "*Plain Declaration*" and "*Resolution*" of the last EXAMINER are strong and decisive, so far as there has been time for them to come in. We shall not, at present, use the names of the Respondents, but give only a sample of the *verdict* of the readers of the "*Discussion*," who, the *Prof.* has declared, were the "*judges*," and "*not* the Editor." Their judgment is not to be mistaken nor bribed by mistatements. Not one dissenting voice has yet reached us.

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From Dr. J. H. M'Culloh, Baltimore, Md.

DEAR SIR—I do not know when I have been so much gratified as I was in reading the extract you have given us, in the EXAMINER of the 15th ult., from Bourn's Sermons on the End of the Wicked. The reasoning is not only excellent in itself, but there is that clear, sound, practical view of the subject that ought to commend it to every devout Christian who is striving to attain to that perfection in righteousness and holiness without which no one shall ever see God.

I am glad you are done with Prof. Mattison, and I hope you will take warning by it and not offer your periodical to opponents, unless you are well assured of their fairness as well as their reasonability. You ought by this time to have become fully convinced that there are a great many persons in the world like the schoolmaster in Goldsmith's Deserted Village, of whom it is said—

"In arguing too, the parson owned his skill,
For even though vanquished, he could argue still."

Yours respectfully.

—

From Dr. H. W. Buxton, Worcester, Mass.

DEAR BR. STORRS—The "Declaration and Resolution" in the BIBLE EXAMINER, April 15th, meet my hearty approval, though never a "champion" of "insipid jargon." "If" Prof. M. is "so weak as to waste" his "time and *space* in arguments of no weight, that" should be *his* "business, and" *his* "loss."

The Prof. "dared you" to "let the public have the whole *truth!*" Did he suppose they would accept for it—*lies? Nay, verily.* For the future the "*public*" *will* require of him that "*guarantee*," and I am sure *he* will not find *this* altogether a "mystical" question. Farewell—go on.

—

"Annihilation of the Wicked."

Under the above head a writer in the *Northern Christian Advocate*, published at Auburn, undertakes to explode the truth that "*All* the wicked will God destroy"—Psa. 145 : 20—and believes "this doctrine lays the axe at the very root of the Christian religion:" hence he proceeds "to offer a few objections to it." Those "objections" we will present in their order. He says:—

"1. *It is unreasonable.* The very nature of the soul proves its immortality. It is a settled principle of natural philosophy that spirit is not subject to decay—cannot die. But those who teach the doctrine referred to say that the soul is material, like the body. This is asserting that matter can think, reason, love, hate, &c., which is absurd, and contradictory to reason, as well as to the established principles of natural philosophy."

What does this writer know about "the very nature of the soul?" Just nothing at all. He *assumes*, like others of his school, "that *spirit* and *soul*" are identical: this is a false and unscriptural position. The Scriptures make a clear distinction between soul and spirit, though theologians confound them in their *Babel* system. Take Paul's prayer for the Thessalonian Christians—"I pray God your whole *spirit* AND *soul* and body be preserved blameless," &c. 1 Thess. 5 : 23.—Again, saith the same Apostle, Heb. 4 : 12, "The word of God is quick and powerful * * * piercing even to the dividing asunder of *soul* AND *spirit*," &c. Thus they are not only not identical, but capable of being *divided asunder*. Hence the writer we are noticing has shown himself a novice in Scripture, and no wonder he should try to hide under "philosophy!" "vain philosophy," truly.—In the language of Job, we inquire, "Shall vain words have an end?" or "words of *wind*," as the margin reads. Never were any words more justly characterized as "words of wind" than those of this writer. By his "natural philosophy" he lands in barefaced *atheism*. He might as well have said, "There is no God," as to assume, as he has done, that Jehovah cannot organize "matter" so that it shall "think, reason, love, hate, &c." Such an assumption passes for truth among creed-bound souls. John the Baptist was not of that school, and would have been accounted a fool or madman in these days; for said that forerunner of Messiah, "God is able of these *stones* to raise up children unto Abraham." Matthew 3 : 9. How "contradictory to reason," and how "absurd!" These same theological "philosophers" are the first to cry out against "reason" when it comes in opposition to their "vain philosophy" about immortal souls and endless misery.

If *matter* in no form, or mode of organization, *vitalized* by the breath of life, can "think, reason, love, hate, &c.," will this astute writer, in the *Northern Advocate*, tell us whether the whole ani-

mal creation are all matter or a part *spirit?* If all matter, then matter, in some forms or combinations, does "think," &c: but if the animals are part spirit, then, according to this writer's "settled principle," brutes have immortal souls as well as men. But should it be said, brutes do not think, love, nor hate, we would only reply, the man who can speak in that way ought to "go to the *ant*" to learn wisdom. But, continues this writer:

"It is unreasonable to suppose that the soul dies with the body, because it does not arrive at maturity here, and is capable of endless expansion. The body may decay, but this does not affect the soul, which often exhibits in old age all the strength and vigor of youth. It is absurd to suppose that God would create such a noble object, with merely a temporary design. Men do not receive adequate punishment for their sins in this life. It is, therefore, reasonable to suppose that they must exist hereafter, in order to be punished."

How does the writer know the "soul does not arrive at maturity here?" Natural philosophy gives him no help on this point; and he might just as well cry, "O Baal save us," as to call philosophy to his aid: the Bible alone can settle this point: that no where speaks of the future state as a *remedial* one to souls which have failed to attain "maturity here." He learned that doctrine from the "*Mother of harlots:*" it is an essential article in her creed.

The old song of the decay of the body not affecting the soul is sung by this writer. How is that, friend? Why, "the soul *often* exhibits in old age all the strength and vigor of youth!" Indeed! And it "*often*" happens that the *mind*—which this writer mistakes for a *soul*—"exhibits in old age" the imbecility of a child: hence the old proverb, "*once* a man and *twice* a child."—But if this writer's reason is of any avail he must show that his fancy soul *uniformly* is unaffected by the infirmities of old age. An immortal entity can *never* be affected by external circumstances so as to impair its powers. But that which he calls the soul is affected, by sickness and decay, frequently, to that degree that reason ceases days or weeks before death. Where then is the evidence of its immortality? No where but in the baseless theory of the theological schools.

Next, this writer speaks of the absurdity of supposing God "would create such a noble object with merely a temporary design." The "design" of God is one thing; the actual result may be another. Did God create men with the design they should be eternally miserable? Yet these soul-entity men profess to believe some men will be. If so, some things happen that God did not design, but which result from men's abuse of God's mercies. Now, if men may be endlessly miserable, contrary to their Creator's design, why, in the name of reason and truth, may not a man designed for endless life, by his abuse of mercy, become subject to death—to *utter extermination?* Many noble things do perish and perish totally.

But, continues this writer, "Men do not receive adequate punishment for their sins in this life."—What if they do not? Does that prove them immortal? By no means. What is the *wages* of sin? Paul saith, "*death.*" But that which is immortal cannot die; hence, if this writer is correct, men not only do not receive adequate punishment in this life, but they never can be adequately punished; and so all attempts at punishment are abortive, and infinite wisdom and almighty power struggle in vain to accomplish it! "It is therefore" *un*-"reasonable to suppose that they must exist *hereafter*, in order to be" tormented. "*Death is the wages of sin.*"—Rom. 6: 21.

This writer signs himself S. L. B.; for convenience sake we will call him B. hereafter. The annihilation of the wicked he objects to because:

"2. *It is unscriptural.* The Scriptures represent the whole race of man as under bondage to sin, and liable to everlasting punishment; and point to Christ as the Redeemer, who shall save them from their sins, and from the punishment due to them. The idea is nowhere conveyed in the Scriptures that redemption is designed to make man immortal. On the contrary, its object is expressly stated to be, to save from sin, and from wrath to come. And these shall go away into *everlasting* punishment, but the righteous into life eternal. And the smoke of their torment ascendeth for ever and ever. Eternal punishment could not be more graphically described."

Here is a string of *assumptions:* we had like to have called it theological "jargon." It is much like most preaching to which the people listen in these days of fables. A text or two of Scripture is quoted without any regard to the context or the general tenor of the Bible. "B." *assumes* that redemption was "not designed to make man immortal!" Was a greater theological blunder ever committed? Let him read 1 Corth. 15: 50–57. What is to be done at the "*last trump?*" "Flesh and blood cannot inherit the kingdom of God," saith Paul. What then? "This *corruptible* must put on *in*corruption, and this *mortal* must put on *immortality.*" Without this there could none "inherit the kingdom of God." But through what process is this change wrought? "If the *spirit* of him that *raised up*

Jesus from the dead dwell in you, he that raised up Christ from *the dead* shall *also* quicken your *mortal* bodies by his Spirit that dwelleth in you." Rom. 8 : 11. The quickening process is not by an immortal soul, but by the *Spirit of God*. "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will :" John 5 : 21. "Thanks be to God who giveth us the victory through our Lord Jesus Christ :" 1 Corth. 15 : 57. *Victory* over what? Not only over "sin," but over "*death, mortality,* and *corruption ;*" all of which are embraced in the apostle's arguments. If "B." thinks he can escape from these facts by *assuming* that it is the *body only* that is made thus immortal, he will find himself at war with Paul. It was that which sinned that has the victory here spoken of. It is that which Paul calls "*we,*" verses 51 and 52, and "*us,*" verse 57. In other words, it is *the men* themselves, and not an insignificant "shell," that is the subject of discourse. But if it were the body only, "B.'s" position is false ; for "the Lord God formed *man* of the dust of the ground," and "B." says, "Redemption is" not "designed to make *man* immortal." But it is *man* that goes to corruption, and at the resurrection puts on incorruption—"this *mortal* must put on immortality," not this mortal body must have *put into it* an immortal soul! No, such folly did not belong to the apostle's theology. He taught that "redemption is designed to make *man* immortal," and that without *such* redemption man "cannot inherit the kingdom of God."

Now let "*B.*" produce one text, in all the Bible, that saith *man* is immortal—in whole or in part—without the redemption by Christ Jesus. Can he do it? *No*, there is not one such text in the Book of God.

The "punishment" of the wicked is "*eternal,*" and it is eternal "*death,*" the "wages of sin," just as certain as the reward of the righteous is "*life eternal ;*" the righteous are redeemed from *death*, and eternally *live ;* the wicked are punished with *death*, and are eternally *dead—cut off from life* forever. Such is the clear testimony of the Bible. There is not one word in the Book of God that speaks of the immortality of wicked men, or of their being eternally tormented—*not one.* The text that "B." quoted, in a mangled and garbled manner, from Rev. 14th, does not answer his purpose at all. It is doubtful if he could have told us where the text was found ; for if he ever read it with the context, with any sort of attention, he would have seen it is a *specific* class of wicked men—and not all the wicked—that is there spoken of ; and that it relates to the "seven last plagues," all of which are to be inflicted on men "*upon the earth,*" and not after death, and in another world called "hell." "B.'s" logic on this point proves to be just like all other writers on his side of the question—*mere assumptions—theological fables.*

To be continued.

MORAL DEPRAVITY.

From M. C. Allen.

BR. STORRS.—It seems to me, that in your response to H. Grew, on Rom. 8 : 1–8, you have virtually *avowed* what is apparently disavowed, in your article on Moral Depravity, &c. Now it seems to me, by the texts quoted in the response, that man has abundantly proved his *native depravity* by *refusing* the easy terms of the gospel.—GOD at first made man upright—and I cannot but believe, that he ruined himself ; but GOD says, "In me is thy help found." I study my bible constantly, and cannot but believe by its teachings, and by daily observation, that man is born with a nature *tainted with sin ;* but think the assembly's divines have expressed *too much,* and thus gone beyond the word. Where is the child (unless sanctified from the womb, which I believe has often been the case,) unless blessed with Christian parents, who love and fear GOD, and training him up for him, but does from earliest infancy go astray speaking lies, unless some kindly influence restrains him? You say, in your first article, that a morally depraved nature, received from Adam, is a most mischievous doctrine—forming a cloak for all kinds of sin and sinners. That they are *naturally inclined* to sin they cannot help, but they have "no cloak for their sin," because they *will not* come to Christ. Perhaps I may be wrong in my views, and I hope I may be convinced if I am ; but it does not appear to me that your discussion on moral depravity is in that strict accordance with the word, or in the same harmony therewith, that characterizes your other teaching with which I am acquainted.

Your essay on the new birth I think the clearest exponent I ever read on the subject, and it seems to me *perfectly* harmonious with the Scriptures. But, as I have not undertaken to teach my teacher, I forbear. As the motive was good, I hope you will excuse.

Respectfully yours.

RESPONSE BY THE EDITOR.—The writer of the forgoing letter is evidently a sincere inquirer after truth, and it always gives us pleasure to respond to such. Our friend, on reflection, will see it is one thing to be in a state of helplessnes and ignorance, and another thing, and very different, to be in a state of "*moral depravity.*" The latter can *only* exist by *personal* acts of hostility to a *known law.* The phrase "*native* depravity" we do not specially object to : but in what does it consist? It

consists in *ignorance*, a *dying* nature, *enfeebled* by inheritance or birth, so as to make it extremely likely, if not certain, that the individual will err from moral claims till enlightened and *assisted* to conform thereto.

If it were true that every child born into the world did thus err, in its first acts, it would be no more evidence of the existence of inherent *moral* depravity in its nature, than *the fact* that as Adam and Eve sinned in the first temptation that beset them they must have been *created* with a *morally* depraved nature: one is just as likely as the other.

The truth is, Adam and all other men were placed in this world to bring out a moral development by means of such appliances as infinite wisdom should see fit to employ; and it must be under such circumstances as should not compel or force the agent to a definite course, else his acts would possess no moral character, and the trial would fail of its object. On the other hand he must be dependent for aid to accomplish what is demanded of him, in order that his dependence on his Creator may be distinctly recognized and not severed. But this needed aid must be clearly proffered to him, else he may justly make his helpless condition an excuse for not complying with the demands upon him.

If man's nature is "tainted with sin," how much is it tainted? Who shall tell? The Assembly's Catechism says it is so tainted that every child born is "utterly indisposed, disabled, and made opposite to all that is spiritually good, and that continually." Our friend thinks that is going "beyond the word." And is it not "going beyond the word" to say the cause of children's going "astray, speaking lies," is an *inherent* "*moral* depravity?" "What mean ye by this proverb—The fathers have eaten sour grapes and *the children's teeth are set on edge?*" "Except ye be converted, and become *as* little children, ye shall not enter into the kingdom of heaven."—Ezk. 18: 1–4, and Math. 18: 3. Shall we say, "Not so, Lord?" "little children are *morally* depraved." We dare not give countenance to the doctrine of *inherent moral* depravity, believing as we do that God is dishonored by it, and that he has forbidden us to affirm such a doctrine. We repeat what we have said before, if children seem "naturally inclined to sin," so did Adam and Eve! If the discovery of evil passions in children is evidence of inherent *moral* depravity, little brutes must have inherent moral depravity, for some of them we have seen *fighting* each other, before a month old, with as much apparent anger as children manifest even when much older.

If "man has abundantly proved his *native depravity* by *refusing* the easy terms of the gospel," much more did Adam "prove his *native depravity* by *refusing* the" *easier* "terms of the" *law*. It was only to abstain from eating the fruit of *one tree*, while all the rest were at his service without restraint. The gospel imposes a much more severe course of discipline. If the rejection of the gospel proves inherent moral depravity, why does not Adam's rejection of the law prove him equally depraved in his constitution? Here is a question theologians never have answered, and we think they never can. Let them try it.

The fact is, mortality and death has passed upon all men, and pain, a sense of want, with a strong desire for relief, often, if not always, in children, produces that disquietude accompanied with a terrible effort to deliver themselves, which some construe as evidence of inherent *moral* depravity.

If children are inherently morally depraved, that depravity must, in the nature of the case, be alike in all previous to education. But the manifestations of children, even of the same parents, are widely different in this matter, from their birth. We have often witnessed this. One child is terribly "cross," fretful, and constantly disquieted. Another is mild, sweet, and always quiet, from its birth. Why is it thus, if the evidence of inherent moral depravity is seen in their first acts?

When children come to years they are called upon to conform to that exhibition of holiness God has presented to their consideration; and He has proffered them abundant help to enable them to overcome their animal nature, and "keep their bodies under." If they do not accept that aid, they sink under the animal and "live after the flesh:" such "shall die:" but if "through the Spirit"—the aid God offers—they "mortify the deeds of the body, they shall *live*." So speaks Paul, and his testimony is in harmony with all the inspired testimony of the Bible on the subject.

THE DEAD SLEEP.—A text much relied upon to sustain the idea that dead men are alive is 2 Corth. 12: 2–7. "Paul," they say, "was caught up to heaven, but whether *in* the body or *out* of the body he could not tell: that is proof that a man may be conscious when dead." We answer, if it is, it is equally proof that when a man is dead he "*cannot tell*" whether he is dead or alive, be-

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Zion's Herald, April 4th

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From Dr. I. F. Le

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cause the apostle could not tell whether he was in the body or out of the body; and if so, what becomes of the common theory that "dead men know more than all the world?" for, any man in the world can tell when his friend or neighbor is dead: but the text assures us that the man caught up to the third heavens did not known whether he was in the body or out. If the apostle had said, he did know whether he was *dead* or *alive*, it might have given some plausibility to the theory that dead men are alive; though it would then show that dead men are very ignorant; but, he simply says some one was "caught up," he could not tell how: he knew *that* "some one" *was alive;* but whether he was caught up *bodily* or only *mentally* was a point he could not determine.

"A Question Pertinently Put.—A preacher, having preached on the doctrine of native depravity, was met by some of his hearers with various objections against his theory. After quietly listening to their statements, he said, 'I hope you do not deny actual sin too?' 'O, no,' they replied, 'certainly not.' 'Well, then,' retorted the preacher, 'did you ever see a tree growing without a root?' This inquiry puzzled his objectors, and they left him, silenced if not convinced."—*Zion's Herald*, April 4th.

Will that *wise* "preacher" tell us what was the "*root*" of Adam's "*sin?*" Was it "native depravity?" or did *that* "*tree grow* without a root?"—Ed. Bible Examiner.

From Dr. I. F. Lee, North Carolina.

March 31st, 1855.

My dear Brother—Have the kindness to send me a few copies of the Pauline Theology. I want to distribute them among some of my good friends, who will no doubt be benefitted by a change of sentiment, such as I heard last Sabbath. I preached at the Fork Creek Baptist Church last Saturday and Sunday. In the discourse delivered on Sunday I endeavored to show that the Scriptures prove, that none enter into the Kingdom of Heaven before the Resurrection—that unless we are born again we cannot see the kingdom of God; that none of the brethren had yet seen it—that those things belonging to it had not been seen, nor heard, nor felt by mortal man, and could not be described, as they were not revealed. I spoke of Godly sorrow, repentance, a holy life, those evidences by which we are enabled to ascertain whether we are the children of God and heirs of the kingdom—that eternal life is the gift of God through Jesus Christ alone, and conferred on none but the righteous.

My good friend Evander David, pastor of the Church, observed, after I had finished, that he wanted to say a few words, but did not wish to divert the minds of the congregation from what they had heard, for the discourse was the *experience of every man in the world!* A very good compliment truly.

His text was, "If they will not hear Moses and the prophets," &c. He said the rich man was in hell, and saw *Abraham's bosom*, which was the Kingdom of Heaven! a place of happiness for departed spirits that *died*—that the rich man was in prison, the prison of despair, to pay a debt—that he could never pay it—that he was adding daily to the debt, and that it was a *poor way* to pay a debt—that he would live forever—that he had good wishes and kind friendly feelings for his brethren, and desired that they might be converted and have a missionary sent to them, that they might believe—that when the soul died and left the body it was like the chicken leaving its shell behind—that the body was of no account but as a covering for the soul. A fair inference from all he said was, that Christ erred in saying, "unless a man is born again he *cannot see* the kingdom of God." The rich man was a sinner, unconverted, not born again—sent to hell as soon as he died, and *he* saw the *saints rest*—talked with Abraham, and knew him and Lazarus—he said Heaven and Hell were within speaking distance—not far apart—only a gulf—that the wicked will have eternal, &c. But you are apprised of all the inferences fairly drawn from what he said as aforestated.

In my discourse I said nothing relative to the future punishment of the wicked, nor did I feel like saying a word after my good friend *David* Evander had finished his bombastic notions of the chicken and the shell, the body and the soul, heaven and hell, and their inhabitants, who can see each other clearly, and converse very easily without any difficulty, as the distance between both places is quite short—nothing but a gulf between them. He did not say how wide it was, but it was so wide no one could jump across it or pass over it. Now friend David well knew that his theology was quite different from that which I believe the Bible teaches, and yet he must come out with it. From the appearance of the congregation, previous to his discourse, I should say that there had been no small degree of good feeling. But David soon changed the appearances. They all looked as though what he was saying was nothing but an old worn out notion which they did not care to hear, and which *few*, if any, believed.

I intend to preach on the destruction of the wicked at the said church, and would like to have a few copies of the Pauline Theology to distribute. I have circulated many of your Six Sermons in the neighborhood of the church and among its members. I am satisfied that there are many who attend that church that believe the doctrine advanced in your Six Sermons.

From Samuel Mason, Plymouth Hollow, Ct.

Br. Storrs.—The work is going on gloriously at this place. Many are having their eyes opened, the immortal soul theory having fallen from before them, they now behold themselves but mortal, and are striving to obtain immortality through Jesus Christ.

Some eight months ago there were only six or

eight of us. Now we have some 40 or 50; some 24 new converts, and many of them young men who promise well to be ornaments in the Church of God.

There are two Churches here, but they are in a very cold and lukewarm state, and have been for some years.

Yours, hoping for immortality through Jesus Christ.

From Eld. E. R. Pinney.

This dear brother has suffered an amount which is almost inconceivable, from a dreadful cancer, which has consumed a large portion of his face; and still he lingers and suffers on with strong confidence in God. We have had the pleasure of forwarding to him, recently, a few dollars for his comfort and the aid of his family. He is worthy of such aid, and we shall be glad to forward more, or learn that those who have this world's good are sending of their bounty to his relief. He writes us as follows:—

Seneca Falls, N. Y., *March* 5, 1855.

Dear Bro. Storrs—Your kind but brief epistle of the 4th, containing Bro. Chittenden's liberal bounty, is at hand. You will please present to him my sincere thanks for his kind and bountiful remembrance of me in my affliction. May the Lord abundantly reward him, even to the fulness of the riches of grace in Christ Jesus our Lord, unto eternal life and glory and a kingdom. I received also Sister Battersby's donation.

Well, really, the flames have scorched you on every side this winter. You have had a severe trial of your faith; but faint not, dear Brother—hold on to the promise—trust in God. He will bring you off conquerer at last, and kindle a fire that shall devour all your enemies, and give you a crown of eternal life. For the trial of your faith, which is more precious than gold, will be found unto praise, honor, and glory, at the appearing of Jesus our King.

But still, how dark and mysterious are God's dealings with his children? His way is truly in the mighty deep, leaving no trace by which to follow him—clouds and thick darkness are round about him, and but for faith—that leaps the ocean of faith and seeks out the port, the haven of rest and glory on the opposite shore—how soon we should sink in despair. But hope, our blessed hope, is indeed like an anchor, and holds us safely through the storm, so that we are not dashed on the shoals and rocks of unbelief. Oh, how my soul has been tried, but my trust is still in the living God. And what a help it is that we see not the promise afar off, but nigh—just ready for consummation. Glory to God! He will deliver us soon, and end all our fears.

I wish I could say something new of myself, but I cannot. The same old story of continual and severe suffering. The fire burns fiercely, but still "the bush is not consumed." I am a wonder of God's sustaining grace to myself. And I often ask, when shall it end? I am gradually sinking. I have to be very limited and moderate in my exercises. A very little causes me suffering, and a very little will close the scene with me. But I close. I have written much for me. Love to all the dear saints. May the Lord bless and crown you soon, is the prayer of your Brother,

E. R. Pinney.

BOOKS.

"Analytical Investigations *Concerning the Credibility of the Scriptures, and of the Religious Systems inculcated in them: together with an Historical Exhibition of Human Conduct during the several dispensations under which mankind have been placed by the Creator.* By J. H M'Culloh, M. D., 2 vols., 8 vo. Baltimore, 1852.

We noticed this excellent work in 1853, but its value induces us to call attention to it again: especially as numbers of our readers now did not see the notice then.

We admire Dr. McCulloh's bold and fearless search after truth, and hope he will be abundantly rewarded for giving us a work so perfectly free from the narrow trammels of sectarians. The impartial reader may not agree with all the sentiments he finds in the work, but we are sure he cannot read it without profit. We have found it a great and invaluable help; and have never read a work that so perfectly settled the question of the *Credibility of the Scriptures*, and armed us so well against infidelity in all its forms. His manner of treating the subjects embraced in it, is well calculated to confound if not to convince atheists, deists, sceptics, and *self-styled* orthodoxy. He has shown conclusively that by "*Natural Theology*" no certain knowledge of God can be obtained beyond the fact of his *intelligence*, and *power*; and that the human notion concerning the nature of moral distinctions, such as "that the principles of right and wrong, justice and injustice, are eternal and immutable in their nature," is a mere assumption. He remarks—"There is a prodigious mistake among men on this subject; for as they almost universally consider their ideas of moral distinctions to be absolute, and not merely relative, so under this delusion, they have presumed to judge of the proceedings of God, as implicated in the biblical statements, by what they have supposed to be immutable principles in determining all moral actions."

He then proceeds to demonstrate the error of the assumption, and to show that the reasoning based upon it, when made absolute, is also false and erroneous. His argument to be appreciated must be read.

On the subject of *Immortality*, Dr. M'Culloh remarks—"One might as well drive a nail into the works of a watch, and expect it would continue to perform its contemplated movement, as attempt to reconcile the inherent immortality of the human soul with the theory and teaching of the Scriptures, whether in their direct or indirect annunciations of Jehovah's purposes. No exercise of the human understanding can exhibit the doctrine of the everlasting torment of the wicked to be consistent with the infinite perfections and attributes of Jehovah. It distinctly supposes that he made mankind with the clear foreknowledge, that the great majority of them in innumerable millions, would be ultimately subjected to an endless existence in torture and suffering. It may be said, however," he adds, "that we are not to reject a doctrine of Scripture because it is irreconcilable to our notions as to what may be right. Surely not; I fully admit such a statement. But then this submission of our understanding extends only to Jehovah's revelations, and not to theological assumptions of men on the subject. Our difference with the upholders of the doctrine of the eternal existence and everlasting torment of the wicked, does not involve the incomprehensibility of Jehovah's purposes, but whether the Scriptures teach any such doctrine. From a very full investigation of the subject, I am fully satisfied, *first*, that they do not teach the inherent immortality of the human soul, and *secondly*, that they do teach that the wicked are annihilated after the day of judgment."

In the Appendix to his work he goes into a full investigation of the subjects.

The work can be had of the *Author*: also of *Eld. J. Blain*, Buffalo, N. Y., and at the BIBLE EXAMINER *Office*. It is in two octavo volumes, of over 500 pages each, and now sold at the extreme low price of $2 per set. If sent by mail, the postage, *prepaid*, will be about *sixty* cents for the two volumes. We hope all our readers will avail themselves of the present low price of this work to add it to their libraries.

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REVIEW OF BISHOP IVES' REASONS FOR RENOUNCING PROTESTANTISM."—This is an octavo pamphlet of 32 pages by DR. M'CULLOH, of Baltimore, Md. We noticed it in February, and gave an extract from it, and intended giving more; but we have the work itself on sale, and hope the readers of the EXAMINER will furnish themselves with a copy. It is interesting not merely as a Review of Bishop Ives, but mainly as an exposure of the fallacious notion that a class of Christians have a "*divine* commission" to act as expounders of the Bible. This notion is the root of all the Papal claims of infalibility, and refusal to let laymen interpret the Scriptures for themselves; and this root is retained in Protestantism, and is the grand hindrance to the spread of Bible Christianity. Let the work be read.

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A New and Important Work.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer: or a History of the Doctrine of the Reign of Christ on Earth. By D. T. TAYLOR.

The present is an eventful hour in earth's history. All things verge towards an awful crisis. Nations are in distress—wise men are perplexed—rulers grasp the sword, and sit uneasily on their thrones—deep thunders mutter in the distance—and the red blaze of battle flashes along the eastern skies. The premonitory shocks that herald the earthquake's coming are felt, and war will soon roll its volcanic torrent along the earth. The crisis is at hand. What shall succeed it? Statesmen, sages, poets, philosophers and divines are boasting of to-morrow, and cherishing the expectation of a world's conversion, and ages of millennial peace. But is this taught in the "sure word of prophecy?" We answer, *No!* A time of predicted peace will come to earth, but the Prince of Peace must come to bring the day. But has not the church for many centuries expected to convert the world? We answer most emphatically, *No!*

The above work is composed mainly of *extracts* from all the writers of note in the Christian Church for SEVENTEEN HUNDRED YEARS, and shows that during all that period *no trace* of the common theory of the *conversion* of the *world* can be found.

The voice of the Church is against it, and their only hope of peace for the people of God was in the renewed world under the personal and glorious reign of Jesus Christ our Lord.

With immense labor, the author has collected the testimony of the Church from the earliest periods to the present century. The statement of the faith is presented in their own words. Among the sources are ancient Jewish traditions, the writings of the immediate successors of the apostles, the early fathers, the later writers, the Waldenses, reformers, theologians and divines. To which are added, the traditions of heathen nations and the opinions of modern Jews, making the most perfect history of the doctrine of the millennium ever published, and one which cannot fail to be interesting to every inquirer after truth.

Published in one volume, 12mo., about 400 pages. Price, $1 00.

All orders should be addressed to the publisher,
H. L. HASTINGS, *Peace Dale, R. I.*

The foregoing work is for sale at the *Office* of the BIBLE EXAMINER, *wholesale* and *retail*.

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THE "BIBLE *vs.* TRADITION, in which the True Teaching of the Bible is Manifested, the Corrup-

tions of Theologians Detected, and the Traditions of Men Exposed."

Since the late fire we have issued a new edition of this work. It contains 312 pages, well and neatly bound, and is the most full exhibition of the whole subject relating to man's constitution, nature, and destiny, of anything that has appeared. Those who wish to possess one of the best *helps* to the understanding of Scripture language should have a copy of the work. *Price* 75 cents. To remove all objections about *expense*, we have concluded, when it is ordered to be sent by mail any distance within 3,000 miles, that *we* will pre-pay the postage without any additional charge; *i. e.* for 75 cents we will forward a copy free of postage.

"Six Sermons *on the Inquiry, Is there Immortality in Sin and Suffering?* Also, a Sermon on *Christ the Life-Giver*, or the Faith of the Gospel, by Geo. Storrs, Editor of the *Bible Examiner*." To which is prefixed a Portrait of the Author, from a steelplate engraving, and likewise "*A Biographical Sketch*," or brief notice of him. The price, in neat and good binding, is 63 cents: full bound in *gilt*, $1. Like the previous work, we have concluded to send it to the purchaser *free of postage*, without additional charge. We hope this arrangement will remove the objections about expense.

To wholesale purchasers, of $5 and upwards, *one-third* discount will be made on the above works; and if *the cash is sent with the order*, in current money, a further discount will be allowed of *ten per cent.* In this case they will be sent at the *expense* of the purchaser.

"Materialism Scriptural; or, *The Doctrine of Rev. N. D. George Exploded;* by Eld. Z. Campbell." 36 pages, 12mo. Price 5 cents, or $3 per 100. Postage 2 cents, if *pre*-paid.

"Unity of Man; or, *A Reply to Rev. Luther Lee*," on the immortality question, "by *Anthropos.*" 120 pages, 18mo. We have just issued a new edition, and reduced the price to 12 cents; $7 by the 100. Postage 3 cents.

The Original "Six Sermons," 18mo., including the tract on the "*Rich Man and Lazarus*," the whole making 96 pages. We have issued a small edition of these in pamphlet, with covers, and reduced the price to 12 cents: $7 by the 100. Postage 3 cents; but we will send this, or the "*Unity of Man*," free of postage, to any person who will send us the *retail* price.

By the new Post Office Law all pamphlets we issue are subjected to one *cent* per ounce, even when *pre-paid;* that is, *religious* pamphlets do not have the benefit of three ounce *business* pamphlets. It is better therefore to send for all these works by the quantity, and have them sent by *Express.*

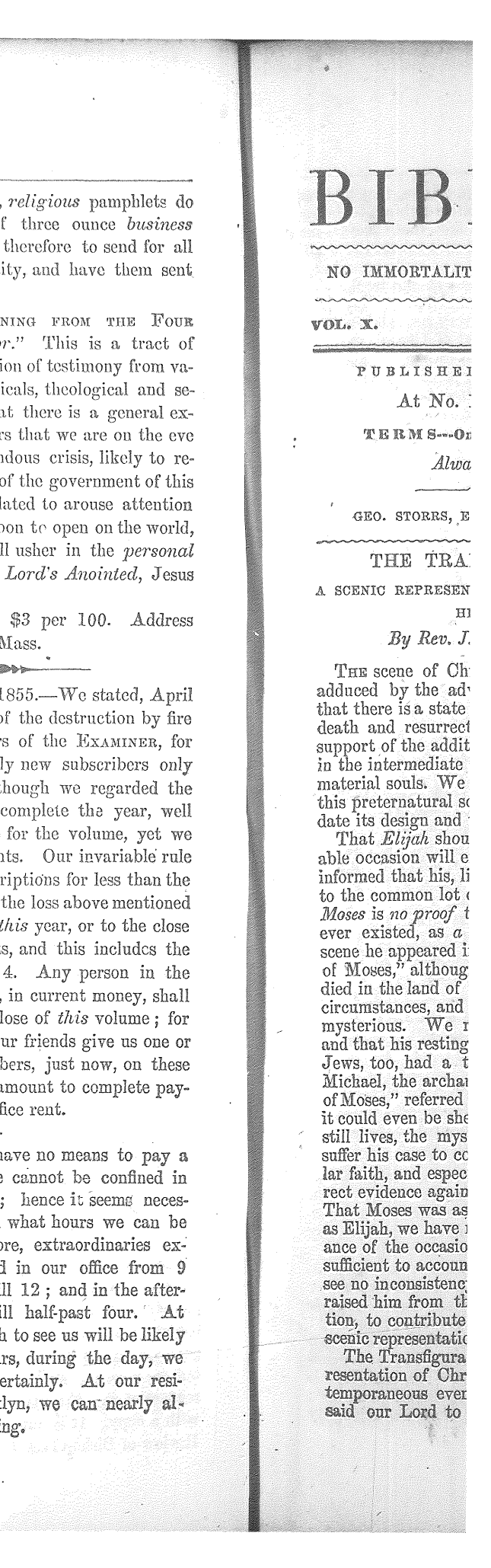
"A Voice of Warning from the Four Winds, *By D. T. Taylor.*" This is a tract of 24 pages. It is a collection of testimony from various writers and periodicals, theological and secular, going to show that there is a general expectation from all quarters that we are on the eve of some great and tremendous crisis, likely to result in the entire change of the government of this world. It is well calculated to arouse attention to the scenes which are soon to open on the world, and which we believe will usher in the *personal* advent and reign of the *Lord's Anointed*, Jesus Christ.

Price 5 cents, single; $3 per 100. Address the Author, *Worcester*, Mass.

Bible Examiner for 1855.—We stated, April 1st, that in consequence of the destruction by fire of the first three numbers of the Examiner, for this year, we can supply new subscribers only from No. 4; and that though we regarded the *twenty-one* numbers, to complete the year, well worth the $1 we charge for the volume, yet we would put them at 75 cents. Our invariable rule has been to take no subscriptions for less than the *entire* volume; but from the loss above mentioned we take subscriptions for *this* year, or to the close of *this* volume, for 75 cents, and this includes the back numbers from No. 4. Any person in the States forwarding us $2, in current money, shall have *three* copies to the close of *this* volume; for $5 *ten* copies. Cannot our friends give us one or two hundred new subscribers, just now, on these terms? We need that amount to complete paying the printer, and for office rent.

—

Office Hours.—We have no means to pay a clerk in our office, and we cannot be confined in it at all hours in the day; hence it seems necessary to have it understood what hours we can be seen. We state, therefore, extraordinaries excepted, we can be found in our office from 9 o'clock in the morning till 12; and in the afternoon from half-past one till half-past four. At these hours those who wish to see us will be likely to find us. At other hours, during the day, we may be there, but not certainly. At our residence, 62 Hicks st., Brooklyn, we can nearly always be found in the evening.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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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GEO. STORRS, EDITOR AND PROPRIETOR.

THE TRANSFIGURATION:

A SCENIC REPRESENTATION OF CHRIST COMING IN HIS KINGDOM.

By Rev. J. P. Ham, England.

THE scene of Christ's Transfiguration is often adduced by the advocates of the popular belief, that there is a state of conscious existence between death and resurrection, and, strangely enough, in support of the additional idea, that mankind exist, in the intermediate state, as disembodied and immaterial souls. We beg to offer a few thoughts on this preternatural scene, which may help to elucidate its design and true doctrinal significance.

That *Elijah* should be present on this memorable occasion will excite no surprise, since we are informed that his, like Enoch's, was an exception to the common lot of men. And the presence of *Moses* is *no proof* that he still exists, or that he ever existed, as *a disembodied spirit*, for in this scene he appeared in *a glorified body*. The death of Moses," although it is expressly stated that he died in the land of Moab, occurred under peculiar circumstances, and is not disconnected from the mysterious. We read that God "buried him," and that his resting-place was never known. The Jews, too, had a tradition of a contest between Michael, the archangel, and Satan for "the body of Moses," referred to by Jude. And, therefore, if it could even be shewn from the scriptures that he still lives, the mystery of his demise would not suffer his case to contribute anything to the popular faith, and especially in the face of so much direct evidence against the correctness of that faith. That Moses was as really present on this occasion as Elijah, we have not the least doubt, the importance of the occasion, in our apprehension of it, is sufficient to account for his presence, and we can see no inconsistency in the supposition, that God raised him from the dead in a spiritual organization, to contribute to the purpose of this august scenic representation.

The Transfiguration we regard as a typical representation of Christ's second advent, and its contemporaneous events. "Verily, I say unto you," said our Lord to his disciples, "there be some standing here, which shall not taste of death, till they see *the Son of Man coming in his kingdom.* And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto him Moses and Elias talking with him." This vision, then, exhibits to us "the Son of Man COMING in his kingdom;" here is the key to its interpretation. We are not to look here for the general characteristics of Christ *in* his kingdom, which, according to prophetic assurances, he will establish on the earth, but for the specific characteristics of the *introduction* of his kingdom, or of Christ "*coming* in his kingdom." Now, what are these specific circumstances which are to transpire on the occasion of Christ's second *coming?* We answer, *the raising up of the dead saints, and the translation of the living saints.* When Christ makes his second personal appearance in our world, the "*dead in Christ*" will be raised up out of their graves, where they have slumbered in rest from their labors, and the *living in Christ* will be "changed in a moment, in the twinkling of an eye, at the last trump." Now, in the Transfiguration we behold the types of these events, in the persons of Moses and Elias. Moses is the type of the *raised dead*, and Elias of the *changed living saints.* We think we see in this wonderful vision, a typical exhibition of the first resurrection, and the translation of the saints, which are contemporary events with our Lord's *coming* in his kingdom. This seems to have been the design of the vision; and it is in keeping with this design that the conversation between the glorified Jesus and Moses and Elias, was "his *decease* which he should accomplish at Jerusalem,"—his decease being necessary to his resurrection in a new immortal nature, or glorified body.

The foregoing exposition of the scene of the Transfiguration is shown to be no merely fanciful conceit, by the remarks thereon of one of the three apostles present on that occasion. The apostle Peter, in his second epistle, chap. i., verses 16, 17, 18, thus writes, "We have not followed cunningly devised fables, when we made known unto you the POWER and COMING of our Lord Jesus Christ, but *were eye-witnesses of his Majesty.* For he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven, we heard, when we were with him IN THE HOLY MOUNT." It is obvious that Peter, in this passage, connects the scene "in the holy mount," with his gospel message concerning "the *power* and *coming*

of our Lord Jesus Christ." The "*coming*" of Christ would set forth his "*power*" in raising his saints from the dead, and translating his living saints from their corruptible and mortal state into a state of incorruption and immortality. The apostle also describes this scene as the manifestation of Christ's "*majesty*," of which, he says that he and his brother apostles "were eye-witnesses."

There was another subordinate instruction furnished by this vision, which arose out of an incidental circumstance, and which was of great importance to the apostles, who were Jews, and naturally reposed a very special confidence in Moses and the prophets. Peter, not apprehending the purport of this scenic instruction, and imagining, in the natural excitement of the moment, that the kingdom of Christ was, then and there, about to be established, would localize, and equally honor our Lord, and Moses and Elias, by constructing for them "three tabernacles." His mistake was very significantly corrected by the audible voice of Jehovah, distinguishing Christ as the pre-eminent personage, and challenging for *him* an especial and peculiar reverence. "This is my beloved Son, in whom I am well pleased. *Hear ye* HIM."

Those who imagine that the Transfiguration scene supports the theory of *life in death*, need to be reminded that it certainly does not support the popular theory of a state of disembodied and immaterial existence, intermediate between death and resurrection, because the case of Moses, which can alone be adduced in this argument, exhibits *not a bodiless soul existence*, but a *glorified organism*, like that of Christ and Elias. Moreover, it is as competent for us to affirm, that Moses was *raised rom the dead*, to appear in this scene, as for others to affirm, that he had never really passed out of existence; but had continued, since his death and burial in this world, to exist as he appeared on the Mount. Nor do we see any impropriety in the supposition that he should be raised from the dead on so important an occasion, and that he should part with his glorified nature, and return to his former state of quiescence in the grave, after the design of the Transgfiuration was accomplished. Angelic visitants to our world have appeared in human forms, for the temporary purpose of their missions, and have afterwards parted with these forms. If the resurrection of the Prophet Samuel was an actual event, and not a satanic or necromantic delusion, then have we a case in point, that a holy man of God should be "disquieted" and "brought up" out of the grave, to fulfil a mission, and afterwards lapse again into that profound rest of death from which he had been momentarily recalled. Our Lord himself was "transfigured," and appeared before his disciples in a glorified nature; but yet he parted with this superhuman majesty before he descended from the Mount. We see, therefore, sufficient reason for believing that Moses was *raised from the dead for so important a temporary purpose* as the Transfiguration was designed to answer. The case of Moses is materially different from that of the Prophet Elijah. The former, unlike the latter, died and was buried; and it seems necessary, on this account, to suppose that Moses returned again, after this event, to the state of death. The contrary supposition, that he lives in a glorified state, is difficult, we think, to be reconciled with the important fact, that Christ is the "first fruits" and "first begotten" from the dead. There is an obvious propriety, as well as necessity, that the Ransomer of the dead should be the *first to rise*, and be for ever liberated from the dominion of the grave. It deserves very special attention, that, although at the moment of Christ's expiring on the cross, we are informed that the rocks were rent, and exposed the resting places of certain dead saints, it was not until "*after his resurrection*" that "the saints which slept *arose*, and *came out of the graves*." Christ, moreover, is called the "*Forerunner* within the veil," which denotes that he has gone before every other *of those who have died* into the state of heavenly glory. If it be said that Moses might enter upon his resurrection life, in virtue of Christ's resurrection, and that the priority would be merely in point of time, while the energy and justification would still be derived from the resurrection of our Lord, it suffices to reply, that the Scriptures attach great importance to the circumstance of *time*. For example, "*Every man in his own order:* Christ *the first fruits, afterward* they that are Christ's at his coming." Whether we can or cannot explain all the circumstances of this grand historical event, there is obviously no authority here for the doctrine of the separate existence and personality of the human spirit. Like every other text that it is customary to adduce in support of this unscriptural and irrational notion, it either disproves it, or has nothing whatever to do with the question. The testimony of the Word of God is both abundant and satisfactory in exhibiting the glorious doctrines of *future life only by a resurrection*, and through the agency of Jesus Christ as "the resurrection and the life." Let that testimony be appealed to, instead of the crude surmises and fanciful speculations of men, and its voice will be found to be as intelligible as it is emphatic, in its condemnation of the prevalent theory.

THE HUMAN SOUL:

THE HUMAN SOUL WILL CEASE TO BE WHEN THE BODY DIES.

This doctrine or belief is consonant to the dictates of right reason, and consequently it cannot be a substantial immortal spirit united to the body.

Continued from page 132.

I now proceed to show those glimmerings of reason that appear often in brutes, which would make them also to have Immaterial Souls, and consequently immortal, if rationality were the only criterion to judge by, of its immateriality.

What I said before, I must beg leave to repeat, Why should it be thought a thing incredible, or impossible that God should make matter capable of performing all acts of ratiocination or reasoning? He that could make man, nay, this whole visible world out of nothing, and make iron swim contrary to its nature, 2 Kings, 6 : 6, could by his word give life to dead, stupid, insensible matter; cannot sure out-stretch, as it were, his Almighty

Power, to make the same matter capable of ratiocination, so that we need not recur to an immaterial substance in man to explain human or rational operations. But of this I have said enough already.

I know but one usual objection or main pillar on which the Psychomuthists build their foundation, to show the impossibility of man's acting without an immaterial substance, or spirit acting him and co-operating together; and that is drawn from reflex actions which men perform, and (as they say) brutes cannot, *v. g.*, man not only thinks but judges of, and reflects on those very thoughts he has conceived, forms notions not only of singulars, but also of universals, which is impossible for a material form or brutal soul to do.

But now let us attack this gordian knot, and examine where this grand impossibility in nature lies. For I do suppose that all my adversaries do yield, that it is not impossible to be done by the Omnipotent power of God, but that the impossibility lies in the nature of the thing, or matter itself, as God has ordained it to be, act, or suffer among the series of second causes.

As to the understanding, we know its immediate objects are singulars, *singularia and materialia*. For it is a maxim in philosophy that the understanding first apprehends singulars and material objects, and after it has apprehended them, it forms general and immaterial species of things, called by philosophers *species intentionales, intelligibiles idea, phantasmata*, by which man divides, abstracts, compounds, as he thinks fit, in order the better to penetrate into the knowledge of all singulars and comprehend universals. Now says the *Psychomuthist*, The Soul not only forms these ideas, or immaterial conceptions, but reflects on them too, which is impossible for a material or brutal form to do.

Very good! But why impossible? Why all this philosophical *farrago* to explain the operations of the intellect or understanding, to show the impossibility that such operations can be done by a brutal soul or material and corruptible form of a brute, as it is usually styled?

For thus they argue, Is it possible that a brute should apprehend *singularia and materialia?* Undoubtedly they do; thus far then a brute may be allowed to have an intellect, or understanding.—Again, Is it impossible for a brute to preserve, and recollect the ideas of things once seen, or learned? Certainly no, for there is evident proof by common experience that dogs, horses, monkeys, nay, that unwieldy mass of flesh and bones, an elephant has been taught to dance the same dance over, and over again by the strokes of a violin, or other musical instrument, and perform divers other stupendous actions besides: Vid. Le Grand. *Au Bruta sint Machine:* Sir Kenelm Digby's Philosophical Treatises: which can be nothing else but the recollection of the species intentionales, or ideas of motion, those animals have some time before performed. Now what are these ideas but universal and immaterial conceptions? I do not see why these brutes may not truly be said to act rationally, seeing they are able to perform these motions with regularity (keeping time to the music as we very often see) which infers in man an act of judgment, though some are pleased to deny that it doth so in brutes, and resolve such a discerning faculty into natural instinct, or mere mechanism. But I would be glad to hear the least umbrage of reason to ground such a distinction on. The craft of the fox, and docility of the ape give abundant testimonies of the like nature, too long here to be insisted on, and the wonderful curiosity in birds building their nests, so much beyond the power of man to imitate, argue undoubtedly some principle higher than mere machines, or natural instinct, those wordy answers to all such objections. Balaam's ass that spake and reasoned with his master, Why hast thou struck me these three times? Am not I thine ass which thou hast ridden ever since I was thine, was I wont to do so unto thee? Num. 22: 30. And divers birds being taught to speak, and answer judiciously to questions propounded (vid. the story of a parrot in Sir Wm. Temple's Memoirs) must at least make the Psychomuthists own that the act of reason, or reasoning in some particular cases doth not necessarily imply an immaterial substance to be its foundation, or author, or else that God sent a rational soul for a little time into an irrational ass (strange conjunction!) to make him discourse so judiciously with his master. For although this was done by the immediate Power of God, and miraculous, yet that is no answer to those cases abovementioned, not miraculous, but common; wherein to discourse judiciously and argue consequences, and reasons of acting, undoubtedly implies to act rationally. Besides several miracles have in them generally a modus conceivable, how God brings things to pass; as in the case of the three children in the fiery furnace, Dan. 3: 25, where the fire was withheld from its natural activity from burning either clothes or flesh. And God preserving the children of Israel's clothes and shoes from wearing out in forty year's time in the wilderness, Deut. 29: 5, was, as to the modus of it, a miracle, capable of being conceived by man without the least seeming contradiction, because we may easily conceive that by the Omnipotent Power of God, matter may be preserved indissolvable to all eternity, if he pleases; but if God conjoined a rational soul to the irrational one of Balaam's ass, I must confess the modus of such a miracle is very difficult, if not impossible to be conceived: but yet say you, the modus in some miracles is unconceivable and inexplicable; therefore why may not this, seeing it was done by the immediate power of God? To which I answer, that undoubtedly miracles are difficult to be comprehended, and are above the reach of human understanding, to find out which way God brings them to pass, but this is very seldom; for men imagine, or conjecture some probable way to state the manner how they came to pass, though I will not say they always hit right, yet it is more like a philosopher and a man of reason to conceive a modus possible, rather than one contradictory, as the joining a rational and irrational soul, seems to be in the miraculous arguing of Balaam's ass abovementioned, and resolve this case thus, viz., That God made the sensitive soul of a brute act for a time and exert operations of an intellectual

or rational soul. Very good! This I own, and therefore the same is able to make much more dead insensible matter to live, reason, and talk judiciously, without an unnecessary recourse to the implanting in man an immaterial spirit to be the grounds of all his rational actions. Now because I have mentioned the sensitive soul, which the Psychomuthists account the radix or only foundation of all those seeming rational actions in brutes, I desire my reader a little to consider, whether according to the true rules of philosophy, supposing there were such a sensitive soul as they pretend, that soul were able to perform all those vigorous operations an animal very oft doth. For if we consider all the senses, they are in themselves purely passive. It is the object strikes the eye; motion, or sound, the ear; material impressions, the touch, taste and smell; and according to the different impulses an animal receives, or suffers, he acts, or exerts himself. Now what must we feign to help us out to explain the vigorous actions of animals? Why! A sensitive soul, according to the doctrine of the Psychomuthists, different from the five senses, or else we are certainly at a great plunge to explain how passive principles may exert vigorous actions, unless we do grant that sensitive soul to act like an insensible solid, and make the species of objects, as it were, rebound from it. But if that be the *modus* of its acting, that sensitive soul may as well be dead matter, as a soul, and if different from the five senses, a good inactive principle of activity, which is as absurd in the expression, as in the consequence.

But I forbear any more such philosophical jargon, and will make a farther enquiry into the reflex actions of brutes or rather (as I call them) imperfect rational actions of brutes, because some may retort, that such actions are done by the strength of the memory, not reason, which is allowed to be compatible to a material soul, but reflex actions are not. To which I answer, That a reflex action can be nothing else but a remembering or recollection of some one action or other (perhaps more actions) done once or oftener, before; or some thought recollected again. Therefore what a mighty business is this to recur to an immaterial spiritual substance to perform, seeing all philosophers allow material or brutal form to exert memory, or to speak more properly, to remember things done, as well as if a rational soul were the foundation of such actions? And this they have wisely called *memoria intellectualis*, which if it be found in brutes, as is apparent by experience that it is, reflex actions may as well be done by a material as an immaterial soul, and consequently that great basis of reflex actions is not a sufficient ground-work to prop up human soul's immaterial substantial existence.

I would desire my reader to weigh well, and consider this argument without prejudice or prepossession; and I dare aver, that he will consent with me, that in reality reflection on an action, is nothing else but a fresh remembrance of an action, in order to judge rightly of it, or a calling to mind some action we have just done, perhaps; or a thought we have already thought on, in order to make a right estimate of that action or thought. Certain it is, moreover, that singulars are the immediate object of the understanding (as I have before observed) and that abstracting, compounding, dividing, is but a recollection made in the mind of several particulars to an universal, which appears as unquestionable in brutes, as in man, *v. g.* A brute finds that this man beats him, another doth so too, and likewise a third; upon which, he will necessarily avoid and fly mankind in general, and consequently forms an universal hatred of all mankind that doth him an injury, which no one denies to be the operation of a material form, or brutal soul. Therefore if beasts can exert, and do reflex actions, I see no necessity of supposing a substantial spirit in man to exert the same, or else man could not exert them. Again, If the species of a mischief formerly received, occur to the memorative faculty of a brute, he will certainly reflect upon the injury done him, and will remember to repay it several days after; if the aggressor occasionally pass by him; as in the instance of some dogs, is too notoriously known, to be denied; all which, I think, doth abundantly convince us, that brutes have not only a power of forming ideas, and immaterial conceptions, but also exerting reflex actions. But besides these, there appears very oft a consciousness in brutes, which cannot certainly be less than a reflection upon the action they have some time before committed, and they will not come near such a place or person against whom, and where they committed a fault. The fear of punishment makes them remember, and remembrance in this case is a reflection on the fault they once committed, as in setting-dogs is very apparent, and consequently brutes do, and may perform reflex actions. And because my adversary will say this is done purely by memory, I desire them to show me some characteristical difference between the reflex actions of man, and those we find in brutes, and then I shall submit; but for my part, I cannot see, but that they are the same, only done with greater perfection in man, than in brutes, which makes no essential distinction.

4. A fourth argument, to prove the parity of souls in brutes and men, and consequently, if one be an immaterial substance, the other ought to be esteemed also, is drawn from that part or power in man, called one essential part of his soul, *the will;* which undoubtedly is found also in brutes, as appears by their compliance to obey; their obstinancy and refactoriness to be commanded sometimes, so that I have no need to insist further on the proof of this argument, but only say, that whatever medium there is, or can be brought to prove will in man, the same may be brought to testify its being in brutes; not that they all act by natural instinct, as some philosophers are pleased to call it, exclusive of rationality or reasoning, though in a much lesser degree than in man, and volition, properly so called. For man and brutes, *quoad actus*, as for their actions; are not distinguished, say most of the new philosophers, but *quoad objecta*, in relation to objects they are; for the reason of man rises higher, and extends itself to search into the nature of spiritual beings, God and angels; but brutes cannot penetrate any farther than material, and but faintly

too; and in some particular cases form universals. I know some have resolved all brutal actions into natural instinct, and that by that principle only, and not the least shadow of reason, they perform some actions with so much cunning, subtility and design. But if a man comes with this troublesome question, What do they mean by natural instinct? They answer, That they mean a principle of nature, which inclines and prompts them to do naturally such and such actions, which answer, I take to be as unsatisfactory, as the words themselves are insignificant to a true solution; because it is no more in reality, than that nature prompts brutes to do so or so, and therefore they do it, because nature prompts them. How ridiculous this is, I leave all sober men to judge, and how unintelligible too, when as natural reasoning, as I before defined it, is comprehensible by the meanest understanding.

5. *Argument.* All philosophers conclude *dreams* to proceed from the animal part, or sensitive soul of man (for I must so call it as distinct from the rational, when I am forced to urge argumeuts *ad Homines*,) yet how oft do we dream that we dream; and in our very dream question, whether it be a dream or no? Which undoubtedly is a reflex action, and according to the Psychomuthists, can, and doth proceed from a sensitive soul: what necessity then is there to feign an immaterial substantial soul to be the ground or basis of reflex actions? Indeed Descartes, and some others, look upon the rational soul to be a continual active being, though we are not sensible of its operations sometimes, and at others perhaps, do not regard, but forget them; as in this particular case of dreams; where the soul of man, says he, is in action, but by the morning, we forget all those revolutions of actions passed over in the night. I must confess, this notion is most agreeable to that of immateriality or spirituality, but it is too large a concession to grant this great philosopher, that the soul of man (although it were a spiritual substance of man) is always in action, always thinking and deliberating about something or other. Indeed in my sense, as I make *Life* and *Soul* to be the same thing, that soul must be always in action; that is, vital actions or functions must every moment almost be performed so long as the animal has a being, but considering what this philosopher apprehends the soul to be, *viz.*, a spiritual substance united to a material body, his assertion must be opposed.

1st. Because there seems no necessity in nature to allow the soul to be always in action; for the grounds of the inward motion of the soul proceeds generally, though not always, from a representation of objects to the outward senses, which in sleep are locked up, and therefore if Providence has ordained, that those conveyors of species to the soul should become inactive, and be at rest for a time, I do not see any necessity to suppose the soul at the same time to be active, thoughtful and designing.

2nd. It seems to be a *petitio principii*, as logicians say, to suppose the soul, which in respect of operation is whole man, to be always in action, yet at the same time whole man not to remember any thing, it thought of in the night, the next morning, as it happens when a man sleeps without being sensible of his dreaming; which is as much as to say, a man thinks, yet doth not know that he thinks. This I confess is thus far possible, that a man may forget some particulars he thought of, but he cannot forget in the general that he thought at all, as men in sleep do. Nay, certainly here the philosopher forgot himself and his old demonstrative principle, *cogito ergo sum*, for if he doth not know that he thinks, it is no demonstration of his being.

3rd. If the soul were always in action, its thoughts and motions would be more regular in sleep than otherwise, and the chain of coherence would be more entire, one would imagine, when the outward senses are so locked up, as not to convey any erroneous species to the intellect, yet we find nothing more confused than dreams, no action or operation of the soul, if it be so, to be more irregular, notwithstanding this great philosopher doth assert these motions to be at a time when matter doth not affect, or clog the soul to hinder its operations, but it seems to act in a state of purity and independency. Upon the whole, I think these arguments may convince any unprejudiced person; that there is in several things a manifest parity of nature between man and a brute; though the perfection be supereminent in man; and that the grand characteristic, *viz.*, reflex actions will argue as much an immaterial spirit or soul in brutes, as it will in man, if allowed to be the only foundation of distinction between a rational and brutal soul.

6th. *Arg.* This notion of the souls being propagated *ex traduce*, and signifying nothing but *life*, prevents many idle and frivolous disputes about the union of body and soul, when supposed to be a distinct immaterial substance; what pains have the schoolmen taken to find out a cement to conjoin material and immaterial? How have they labored, as I may truly say, *in circulo*, to find out something that should entirely unite the two beings, and make it plain to our understanding, when all at last has proved but a cement of words, and conglutination of terms and metaphysical notions?

Lastly, I cannot see just reason, as I have said elsewhere, why man should be defined *Animal Rationale*, and not rather *Rationabile*. For infants and embryos all are allowed by the Psychomuthists to be *animalia Rationalia*, although it does not appear they are such by their actions. Now what doth not appear is not, say the philosophers, as *idem est non apparere ac non esse*, and if no signs of rationality, no acts of reason seem to be exerted, as in Embryo's it's demonstratively plain, and in infants, all their operations at first are but mere mechanism, what grounds has one to define such a creature Animal Rationale? He may be indeed termed Animal Rationabile, because by the act of generation, such a body, or compositum seems to be produced, which in process of time will become rational, and exert all or most acts of reason. In other cases the manifest appearances of matter of fact, are a full demonstration of the reality thereof; if a man, *v. g.* burn his hand, or break a limb, we conclude it to be

true, because visible to our senses, and our reason adjudges it so too; but if no sign of any such mischief doth appear, we presently laugh at the counterfeit injury, and ridicule the pretending sufferer. Furthermore, I must say, that the benefit of speech is such a help to ratiocination, that I much question, whether man without it, would ever perfectly act rationally, or no; especially if he were to be bred up void of all human conversation. (*Vid.* Mr. Lock of human understanding) so that perfect ratiocination seems not to be the natural result of an immaterial soul, but only the product of conversation, necessarily attending creatures wherein is the breath of life, and improvable to the utmost degree, where such creatures are capable of speech, and conversation; therefore this reasoning soul in embryos must certainly rather be the object of faith, than the subject of reason and philosophy, seeing by no manner of signs, actions, or operations, it is then discoverable. Now whereas I said just before, that a body seems to be produced, which in process of time may become rational, I have used the word seems, because it is not every body that a rational creature doth beget, will become rational. For promiscuous cohabiting, we find betwixt beast and man (at that time the worst of beasts) do produce bodies, but seldom any more rational than beasts themselves, at least very little more, if at all. Now if human soul be such an immaterial spirit, what kind of spirit doth this *rational generant* cause to be united to the irrational co-parent in the production of promiscuous births? I doubt it will puzzle as much a true psychomuthist to unriddle what the souls of such productions are; whether material, or immaterial, rational or brutal, or a mixture of both; what becomes of them when those heterogeneous begotten animals die, &c., as it will to explain whether Nebuchadnezzar's soul, when converted into a beast, Dan. 4: 34, were with him all the while he was so transformed; I mean, whether he had any rational soul, or no, for seven years, or whether it was taken from him for that time, and a brutal soul put in its place, and after seven years, the rational soul reinstated again? Although I must confess my opinion is that Nebuchadnezzar's change was not essential, or of his whole body and constitution, but mental only, or a change of his mind and reason to beastly stupidity and inclinations. Therefore if these arguments are not sufficiently demonstrative to convince my reader of the reasonableness of granting the propagation of *whole man*, soul and body, of allowing reflex actions to be done by brutes, of assenting, that there is no necessity of forming an immaterial spirit, or substance in man to denominate him to be a rational creature, &c., I desire him to give me such reasons, if possible, as may convince me of the errors of mine, and I am ready to subscribe to his opinion, and renounce my own: but till then, I shall still retain this doctrine, that the notion of human soul, as commonly received, is neither consonant to philosophy, reason or religion, which is the next point I insist on.

"PSYCHOMUTHIST," is one who believes in heathen fables about *Soul*: from *Psyche, soul,* and *Muthos,* a myth, or *fable.*—ED. EX.

THE COMING OF CHRIST.

BY RICHARD BAXTER.

This man of God lived two hundred years ago. Few men have been more deeply devoted to God, or held closer communion with Him.

The following extract is from his work, "*The Saints' Rest.*" Tract Society edition, page 45:—

1. "*The most glorious coming and appearance of the Son of God* may well be reckoned in his people's glory. For their sake he came into the world, suffered, died, rose, ascended; and for their sake it is that he will return. To this end will Christ come again to receive his people unto himself, that where he is, there they may be also. The bridegroom's departure was not upon divorce. He did not leave us with a purpose to return no more. He hath left pledges enough to assure us to the contrary. We have his word, his many promises, his ordinances, which show forth his death till he come; and his Spirit, to direct, sanctify, and comfort, till he return. We have frequent tokens of love from him, to show us he forgets not his promise, nor us. We daily behold the forerunners of his coming, foretold by himself. We see the fig-tree putteth forth leaves, and therefore know that summer is nigh. Though the riotous would say, My Lord delayeth his coming; yet let the saints lift up their heads, for their redemption draweth nigh. Alas! fellow Christians, what should we do if our Lord should not return? What a case are we left in! What! leave us in the midst of wolves, and among lions, a generation of vipers, and here forget us! Did he buy us so dear, and then leave us sinning, suffering, groaning, dying daily; and will he come no more to us? It cannot be. This is like our unkind dealing with Christ, who, when we feel ourselves warm in the world, care not for coming to him; but this is not like Christ's dealing with us. He that would come to suffer, will surely come to triumph. He that would come to purchase, will surely come to possess. Where else were all our hopes? What were become of our faith, our prayers, our tears, and our waiting? What were all the patience of the saints worth to them? Were we not left of all men the most miserable? Christians, hath Christ made us forsake all the world, and be forsaken of all the world? to hate all, and be hated of all? and all this for him, that we might have him instead of all? And will he, think you, after all this, forget us, and forsake us himself? Far be such a thought from our hearts! But why staid he not with his people while he was here? Why? Was not the work on earth done? Must he not take possession of glory in our behalf? Must he not intercede with the Father, plead his sufferings, be filled with the Spirit to send forth, receive authority, and subdue his enemies? Our abode here is short. If he had staid on earth what would it have been to enjoy him for a few days and then die? He hath more in heaven to dwell among; even the spirits of many generations. He will have us live by faith, and not by sight.

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when we, who have been kept prisoners by sin, by sinners, by the grave, shall be brought out by the Lord himself! It will not be such a coming as his first was, in poverty and contempt, to be spit upon, and buffeted, and crucified again. He will not come, O careless world! to be slighted and neglected by you any more. Yet that coming wanted, not its glory. If the heavenly host, for the celebration of his nativity, must praise God; with what shoutings will angels and saints at that day proclaim glory to God, peace and good-will toward men! If a star must lead men from remote parts of the world, to come to worship a child in a manger; how will the glory of his next appearing constrain all the world to acknowledge his sovereignty! If, riding on an ass, he enter Jerusalem with hosannas; with what peace and glory will he come toward the New Jerusalem! If, when he was in the form of a servant, they cry out, 'What manner of man is this, that even the winds and sea obey him?' what will they say, when they shall see him coming in his glory, and the heavens and the earth obey him! "Then shall all the tribes of the earth mourn." To think and speak of that day with horror, doth well beseem the impenitent sinner, but ill the believing saint. Shall the wicked behold him, and cry, "Yonder is he whose blood we neglected, whose grace we resisted, whose counsel we refused, whose government we cast off!" and shall not the saints, with inconceivable gladness, cry, "Yonder is he whose blood redeemed us, whose Spirit cleansed us, whose law did govern us; in whom we trusted, and he hath not deceived our trust; for whom we long waited, and now we see we have not waited in vain! O cursed corruption! that would have had us turn to the world and present things, and say, Why should we wait for the Lord any longer? Now we see, 'Blessed are all they that wait for him.' And now, Christians, should we not put up that petition heartily, 'Thy kingdom come? The Spirit and the bride say, Come: and let him that heareth,' and readeth, 'say, Come.' Our Lord himself says, 'Surely I come quickly. Amen: even so, come! Lord Jesus.'"

The above is from an abridgment of Baxter's original work, leaving out some excellent sentiments which are found in an older edition.

"The coming of Christ is frequently mentioned in the Prophets, as the great support of his people's spirits till then. And whenever the Apostles would quicken to duty, or encourage to patient waiting, they usually did it by mentioning Christ's coming. *Why then do we not use more this cordial consideration, whenever we want support and comfort?* Oh, how should it then be the character of a Christian, *To wait for the Son of God from heaven, whom he raised from the dead, even* Jesus *who delivered us from the wrath to come?* 1 Thess. i: 10. And with all faithful diligence to prepare to meet our Lord with joy. And seeing his coming is of purpose *to be glorified in his Saints, and admired in all them that believe.* What thought should glad our hearts more than the thought of that day?

"A little while indeed we have not *seen him, but yet a little while and we shall see him,* for he hath said, I *will not leave you comfortless, but will come unto you.* We were comfortless, should he not come. And while we daily gaze and look up to heaven after him, let us remember what the angels said, *This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.* Let every Christian that heareth and readeth, say *Come;* and our Lord himself saith, '*Surely I come quickly.*' *Amen. Even* so, come Lord Jesus."

Such were the sentiments of this "learned and pious author," as he is now called, in the Encyclopædia of Religious Knowledge.

The Discussion and its Adjuncts.

To the Friends of Truth.—*Dear Brethren*—As Prof. Mattison is acting a part which must have a tendency to prejudice the minds of many wrongfully against truth, and those who advocate the same by publishing articles in "*The Christian Advocate and Journal*," relative to the discussion between Br. Storrs and himself; it is due to the truth, as well as to Br. Storrs, that the people should have a chance to see both sides of the question. The discussion therefore, and *all* connected with it, should be published in a book, and scattered world wide.

Are there not sufficient lovers of truth, who see the importance of these things, who will furnish the funds to do the work, and say to Br. Storrs: *Publish the discussion, and all that has been said relating to it.*

To commence, I pledge myself for $2, to be taken in books. There must be others who are friends of truth, who can pledge themselves for $200, as well as I can for $2.

Now is the time, brethren. Do what you are going to *quick. Let us "come behind in no good thing."* Yours for the truth, J. P. Cowles.

Griffin's Corners, Del. Co., N. Y.

Note by the Editor.—We have inserted the proposition of Br. Cowles, above, and might leave it to the discretion of our readers to act as they judge best; and we do not wish to influence them in the matter either way, yet we must say, that the shameless and dishonorable course of Prof. M, makes us desirous to say as little and think as little of him hereafter as possible. If we had an honorable opponent, who had shown himself a *man*, to say nothing of his christianity, we would have been pleased to see the whole discussion reprinted and spread before the public; as it is, our friends will act as they judge best. We will simply add, if Br. Cowles' proposal is carried out, the first thousand copies, put up in paper covers, will cost about $250, or 25 cents per copy.

BIBLE EXAMINER.

NEW YORK, MAY 15, 1855.

THE CHRISTIAN ADVOCATE.

MORE MISSTATEMENTS.

The following article appeared in the *Christian Advocate and Journal* of April 26th. The numbering of the paragraphs from 1 to 12 is our work, for the sake of reference. Our remarks will correspond with the numbers; but we wished the whole article to appear without interruption, as we may have occasion to refer to the different parts in connection.

The Infidel Hobbes a Good Christian.

(1.) At least so thinks Mr. Storrs, the annihilationist. About two years since, while preaching a series of discourses on "*The Life to Come*" in the John street church in this city, the writer took occasion to describe the parti-colored deistical system of Mr. Storrs and his followers, and observed that such a theory—in which the immortality of the soul was denied, the resurrection of the dead asserted, and the annihilation of the wicked maintained—had never been heard of before. The remark was reported to Mr. Storrs as made in reference to the single point, the denial of the immortality of the soul; and anon I was published as having said that the immortality of the soul was never disputed till the days of Mr. Storrs!

(2.) Meeting Mr. S. in his office soon after, he referred to the remark as reported to him, and observed that he had just got hold of an old book in which his sentiments were very clearly set forth, and the antiquity of his doctrines demonstrated. I at once told him that his reporter had misunderstood me; that the remark was made not in reference to the single doctrine of the non-immortality of the soul, but with reference to his parti-colored *system*,—that *such a combination* of error had never before been heard of since the world began.

(3.) Mr. S. then showed me the "old book," and seemed quite elated that he had found such an authority. On glancing at the title, I saw at once that it was the worst production of Hobbes, the infidel.

(4.) In a few days out comes Mr. Storrs with an extract of over three columns in his paper from this noted infidel, to prove the antiquity of his own theory! (See his paper for May, 1854.)

(5.) The extract has the following introduction: "*Not so short-lived.*—Prof. Mattison, as we have before noticed, said that the immortality of the soul had not been called in question since the days of our Saviour till within the last ten years. We have shown that to be a mistake. Since our remarks on that point, Dr. Barlow, of this city, has put into our hands a work entitled 'LEVIATHAN; or, *The Matter, Form, and Power of the Commonwealth, Ecclesiastical and Civil.* By THOMAS HOBBES, of Malmesbury. Printed in London, 1651.'"

(6.) At the close of the extract Mr. Storrs says: "Thus the doctrine of immortality being of grace, and conferred only on the righteous at the resurrection, is more than "ten years old;" yea, more than two hundred! We may give further extracts from the Leviathan hereafter."

(7.) So little did this distinguished leader of the annihilationists know of men and books, that he seemed never before to have heard of Thomas Hobbes! and quoted him as a *Christian* writer in support of his no-soulism!

(8.) The next time I saw Mr. S. I told him that his author, from whom he was enriching his columns, was the celebrated Hobbes, the infidel. He seemed surprised, and remarked that he was no more of an infidel than he (Storrs) was. Of course I did not dispute him, as I thought there was little to choose between them.

(9.) In a more recent number of his sheet, (March 15th,) Mr. Storrs endeavors to excuse his ignorance, and his affinities for old deism, but really admits both in print as fully as he had formerly done in conversation. Hear him: "At that time (when he published the extract) we had just received the book, and had no suspicion the writer was Hobbes, the so-called 'infidel.' Shortly afterward we learned it was the same person. Then we glanced over the work, and are free to confess we were surprised to see that Hobbes, the supposed *infidel*, was a believer in the Bible and in Jesus. What Hobbes wrote or said elsewhere, or what he might have become after he wrote his Leviathan, we do not know, for we never saw anything from his pen except this work. From this no one can show Hobbes was an infidel, if what we have looked at is a sample of the whole," &c.

(10.) Now, this "Leviathan" is Hobbes's great work against revealed religion, and sustains the same relation to his "Human Nature," and "De Corpore Politico," that Paine's "Age of Reason" sustains to his political works. It is his celebrated assault upon the Bible and the Christian religion. And the "short extract" of Mr. Storrs is a fair sample of the whole book, and yet Mr. Storrs regards him as only a "so-called" or "supposed infidel;" indeed as *no* infidel at all, but rather a "believer in the Bible and in Jesus!" So, then, if Thomas Hobbes was an infidel, George Storrs, his endorser, must be an infidel also; or if Mr. Storrs is a *Christian*, he must be *just such a Christian* as Thomas Hobbes was.

(11.) Of the writings of Hobbes, the Biographical Dictionary says: "There have been few persons whose writings have had a more pernicious influence in spreading irreligion and infidelity than Hobbes, and yet none of his treatises are directly levelled against revealed religion." And this is precisely the case with Mr. Storrs's writings. Professing the most profound regard for the Bible and Christianity, he is more effectually undermining both, so far as his influence goes, than if he stood avowedly in the ranks of deism. Hence the sympathy between him and Hobbes, and the extracts from "Leviathan."

(12.) Thomas Hobbes thought he had very clear light upon religious subjects, and yet when he came to die, he said he was "TAKING A FEARFUL LEAP IN THE DARK." Let Mr. Storrs and his followers take warning from the melancholy example.

H. MATTISON.

This article would receive no attention from us on account of the writer, but on account of the *fact* that the *Advocate* has now become responsible—by LOT allowing a reply—and by adding to

the number of these misstatements, while it inserts no note of dissent, and therefore indorses them in its columns. The *Advocate*, then, has become a partner in the crime—if it be a crime—of slandering its neighbor.

"(1.)" Prof. M. in this statement of his preaching in John street church on "*The Life to Come*" says, it was "About *two* years ago." But in the "Private Correspondence," he says—"In the month of February, 1854, being at that time pastor of John street M. E. Church, in this city, I announced and preached three sermons upon the *immortality of the soul.*"

Here is a discrepancy of near *ten* months in time, and a discrepancy in the statement of the subjects of discourse; and yet it is evident the same time and the same subject is spoken of. But the statements are "about" as near accuracy as is common in that writer. This, however, is a small matter, comparatively. He says, his "remark," on the immortality question, "was reported to Mr. Storrs as made in reference to the single point, the denial of the immortality of the soul; and" the preacher "was published as having said that the immortality of the soul was never disputed till the days of Mr. Storrs!" We shall soon see if that "report" was not an accurate one.

"(2)" On this paragraph, we remark, "Mr. S." did *not* speak of the "old book" for the purpose here stated: it was simply to show Prof. M. that he was *mistaken* in his statement of the modern character of the denial of the doctrine of the immortality of the soul, and for that *only*. But the latter part of this 2d paragraph is that to which we shall call special attention.

Prof. M. made no such statement to us as he says, *viz:* "That the remark" on immortality by him in John street church, "was made not in reference to the single doctrine of the non-immortality of the soul, but with reference to his (our) parti-colored *system*,—that *such a combination* of error had never before been heard of since the world began."

Let the Prof. turn which way he will the "flaming sword" that "keeps the way of *the tree of life*" cuts him down.

In the first place, he made no such statement to us, at that interview, as he here affirms: *not one such word did he utter!* It has been clearly an *afterthought* to cover his own ignorance. But we shall soon see if he has not added *sin* to his *ignorance*. Our denial of "M.'s" statement, providentially, does not rest upon our word *alone*, as the following testimony will show.

This may *certify* that I was present at the interview spoken of by H. Mattison in his article in the *Christian Advocate* of April 26th—paragraph "2"—and heard all the conversation between him and Mr. Storrs at that time; and I know that H. Mattison made no such statement to Mr. Storrs as he alleges in the aforesaid paragraph: that he did not at all call in question but that the *report* of his remarks, as to the denial of the doctrine of the immortality of the soul, was true: and he seemed astonished to find an "old book" in which the natural immortality of the soul was questioned 200 years ago; he appeared to have no idea that the work shown him was the work of the reputed infidel Hobbes, as he alleges in paragraph "3"; and I was particularly struck with the fact that he manifested surprise and uneasiness at finding himself mistaken in his statement in John street church. A. W. MACDONALD.

New York, May 2d, '55.

On the 2d day of May 1855, A. W. Macdonald came before me and was duly affirmed that the facts stated in the above certificate are true.

H. BREWSTER,
Commissioner of Deeds.

The following testimony, also, is here introduced showing that Prof. M. made no such statement in his *sermons* as he pretends he told Mr. Storrs he did.

Having seen an article from H. Mattison, in the Christian Advocate and Journal, of April 26th, in which, speaking of his sermons on immortality, in John St. Church, New York, something more than a year since, he says, he "took occasion to describe the parti-colored deistical system of Mr. Storrs and his followers, and observed that such a theory—in which the immortality of the soul was denied, the resurrection of the dead asserted, and the annihilation of the wicked maintained—has never been heard of before:" and in this same article, H. Mattison further declares, that he afterwards "told" Mr. Storrs "that the remark," in John St. Church, "was made not in reference to the single doctrine of the non-immortality of the soul, but with reference to his parti-colored *system*;—that *such a combination* of error had never before been heard of since the world began:" Now, therefore, we, being present at John St. Church when H. Mattison spoke on that subject, do certify that he did, *unqualifiedly*, state that "the doctrine of the immortality of the soul of man had never been disputed from the days of our Saviour, until within the last ten years: it had not been called in question for the last eighteen hundred years:" and proceeded to say, that Mr. Storrs was the *first* who had assailed it in this country, and Mr. Dobney in England. H. Mattison did *not* speak of such a "*system*," as he states in the *Advocate*, and as he says he told Mr. Storrs was the subject of his remarks.

PHINEAS S. JACOBS,
195 South 1st st., Brooklyn.

RANDALL JACOBS,
195 South 1st st., Brooklyn.

State of New York, }
County of Kings. } s.s.

On the second day of May, 1855,—Before me came Randall Jacobs and Phineas S. Jacobs, of said county, and they severally affirmed to the truth of the foregoing statement signed by them.

E. JACOBS, *Justice of the Peace.*

The testimony of Mr. Davies, below, goes to confirm the fact that Prof. M. was truly "reported" on the expression he used relative to immortality; and we may here add, that B. G. St. John and wife, who were present and heard the statement of Prof. M. in John St. Church, left us their testimony in writing, agreeing exactly with that of Jacobs and Davies; but it was burned in our office, and they are now in Sacramento, California.

I was present in John St. M. E. Church, early in 1854, and heard Prof. H. Mattison preach on the immortality of the soul. I hereby certify that he stated "The doctrine of the immortality of the soul of man had *never been disputed* from the days of our Saviour, until within *the last ten years:* it had *not* been called in question for the last eighteen hundred years;" and he proceeded to say, Mr. Storrs was the first to assail it in this country, and Mr. Dobney afterwards in England.

THOMAS DAVIES.

New York, March, 1855.

The reader can now judge as to the credibility of statements from Prof. M.; and here we would leave him and the whole subject but from the fact that the *Christian Advocate* has become a *partner* with him.

For the sake of showing how utterly regardless of accuracy the Prof. is, suppose we were to admit that his statement in John St. Church was as he says—what then? He does not in the least escape from his dilemma. He convicts himself of *ignorance* or deliberate deceit. Mark well. He says, paragraph "10": "If Mr. Storrs is a *Christian*, he must be *just such a Christian* as Thomas Hobbes was:" and then, paragraph "11," he goes on to speak of the "writings of Hobbes," and adds —"This is *precisely* the case with Mr. Storrs' writings." The Prof.'s whole effort is an attempt to identify Mr. Storrs' views with Hobbes'. In other words, Hobbes held and published just such views as Mr. Storrs, and in "precisely" the same way. Now let us put *this* and *that* together:

1. *Hobbes' and Storrs' sentiments are the same, and promulgated in the same manner!*

2. *"Such" a "system" as that of Mr. Storrs' has "never before been heard of since the world began"!*

Thus the Prof. stands convicted out of his own mouth. Either Mr. Storrs' "system" and Hobbes' are not alike, &c., or the "John St. *pastor*," *alias* Prof. M., was *ignorant* of it at the time of his sermons "on the immortality of the soul," or else he knowingly made a *false statement*: for then—he *now* affirms—he said, such a "system" as that of Mr. Storrs' "had never before been heard of *since the world began!*" What follows? The Prof. was ignorant—when those sermons were preached—of Hobbes' sentiments, or else he practiced *deceit* in the statement he then made! Let him take which horn of the dilemma suits him best.

But this is not all. In paragraph "(1.)" the Prof. states in what he said the "parti-colored deistical system of Mr. Storrs" consisted, viz:—"The immortality of the soul denied, the resurrection of the dead asserted, and the annihilation of the wicked maintained"—"such a theory," he says, "had never been heard of before," or "since the world began."

Is this truth? So far as the Prof. *personally* is concerned, it may be true? We can allow almost anything to *his ignorance:* but it is not true *in fact.* Such a "*theory*" did the eminent JOHN LOCKE—author of the work on the "Human Understanding"—hold; as may be seen in his "Reasonableness of Christianity," and in his "Notes on the Epistles." Just "such a theory" did "REV. SAMUEL BOURN," of England, promulgate in the last century; and other writers—at different periods, years ago, maintained the same. Yet, to cover his folly and ignorance, in his statement in John St. Church, the Prof. comes forward with another statement which is just as untrue as the former. Thus one erroneous statement is sought to be covered by another equally incorrect; manifesting an utter recklessness of accuracy. Such a witness' testimony would never be admitted by an intelligent jury; and no reader of the Discussion and its *adjuncts* will hereafter place any dependence on statements from the Prof., unless he first gives evidence of repentance by "contrition, confession, and proper trial."

"(3.)" We said nothing of "authority." We showed the Prof. the book simply as *evidence* of *his mistake* in saying the doctrine of the immortality of the soul had not been called in question for the last eighteen hundred years, till within the last ten years. That was the purpose, and the *only purpose*, we had in view in showing him the old book; and then was his time to have denied that he made the statement attributed to him; but he did *not then deny* it; that fact we have proved by an unimpeachable witness. Besides, does any one suppose we are so lacking in sense as to come out, as the Prof. says we did, "a few days"

after, with an extract from that work, headed, "*Not so short lived,*" if our object had been anything else than simply to show his statement in John St. Church, was incorrect? Do they think we would have hazarded the imputation of falsehood if he had denied, at that time, that he made the statement reported of him? *Never.*

As "M." has said he "saw at once" in looking over that old book "that it was the worst production of Hobbes the infidel," we will say—Our impression is, that he was as profoundly ignorant of the fact as ourself. It seems likely he was, from the fact, that according to his own statement he did not tell us till "the *next* time" he "saw" us that he knew it such! *No:* nor did he tell us of it then. But more on that point by and bye.

He says "Mr. S. seemed quite *elated* that he had found such authority." Suppose we should say, the Prof. *looked deadly pale* when told we had such a book, and while reading the remarks on immortality; which he would not be likely to, if he had seen "*at once*" it was the work of a "noted infidel."

"(4.)" That "extract" was published for no such reason as the Prof. asserts; and the part he has quoted from its introduction shows his statement incorrect. It was published as further confirmation of what we had previously furnished, that the John St. *pastor* made a blundering statement, and manifested his ignorance of facts in history.

"(7.)" If the Prof. had said, Mr. S. "never before heard" of "LEVIATHAN," he would have spoken near the truth: for we confess, much as we had heard of *Hobbes*, we had not the recollection of ever hearing of a work of his under that name; and from the remarks and conduct of the Prof. at that time, we judge he was as profoundly ignorant on that point as ourself: but, we repeat it, whatever Hobbes was, the extract we gave from "LEVIATHAN," did prove Prof. Mattison's *ignorance* of the fact that the immortality of the soul had been questioned before the "days of Mr. Storrs," or that he did violence to the truth in his statement in John St. Church, which ever way the statement was made, whether as he now says, or as the witnesses affirm.

The fling of the Prof. at our ignorance "of men and books," may pass for its value; but it is no very great compliment to the *Methodist Episcopal Church.* In that church we were appointed, by its Bishops, to the most important *stations* in the Conference: and twice were a member of the *General Conference*, the highest body in that church; and appointed on the *Committee* to *examine* candidates for the ministry and admission into the *annual* conference; besides being offered the *Presiding Eldership*, in 1836, though we *refused* it because the Bishop wished us to pledge ourself not to preach against slavery. Moreover, since our withdrawal from that church, and since we embraced our present views, some of the ministers of the Methodist Episcopal Church have said —"What a pity Br. Storrs has left us! *He might now have been one of our Bishops.*"

Thus the Prof. has stabbed his own church in trying to stab us; and we cannot possibly help thinking of "*Haman*", when contemplating the Prof.'s course: let *him* "take warning from" that "melancholy example."

"(8.)" We did not learn from the Prof. that the author of LEVIATHAN was Hobbes the infidel. We learned it from another source, before the time spoken of by him; and we are quite sure we mentioned the fact to him before he had manifested any knowledge of it; and he was then exceedingly anxious to *borrow* the book. He was apparently quite anxious, at this interview, to get us to indorse the book as a whole: this we expressly refused to do; first, because we had read but a small portion of it: and second, we were sure from what we had read that on many points it was far from harmony with our views; and we said to the Prof. we thought Hobbes' nearer the "orthodox" on many points than to us, and we presumed the Prof. would find much in harmony with his own theory. We were *not* "surprised" by any information received from the Prof. at the interview named, for he communicated none, and left us as ignorant as when he came on the point spoken of.

"(10.)" When we can get time to examine "*Leviathan*"—which we have not yet found since we published the "extract" from it in May, 1854—we shall know how much truth there is in the Prof.'s assertion, that "It is his [Hobbes'] celebrated assault upon the Bible and the Christian religion." If it is, however, and the Prof. has spoken the truth when he says—"The 'short extract' of Mr. Storrs' is a *fair sample* of the *whole* book," we think it must be a very feeble "*assault;*" and we may well wonder why such mighty defenders of Christianity, as the Prof., should be so profoundly ignorant of Hobbes' real sentiments.—We venture the assertion, on the Prof.'s statement of the book by the "*fair sample,*" that there cannot be produced from that work a single sentence in which Hobbes "*assaults*" either the "*Bible*" or "*Christianity.*" "*Pious lies,*" we fear, are as cur-

rent now as at any period of the Romish church. Without saying one word, *positively*, as to the supposed infidelity of Hobbes—with our present knowledge—we think it quite possible, if not probable, that Hobbes has been stigmatized as an infidel, not because he ever assaulted the Bible or Christianity directly or indirectly, but because he dared to interpret the Scriptures on the Protestant principle of the right of private judgment as to what the Bible teaches. We speak now, of course, in relation to his "*Leviathan*." He might afterwards, through the persecution of a bigoted priesthood, have been pushed to a rejection of the Bible itself. Such a priesthood are justly charged with making infidels; though we maintain, that is no excuse for any man becoming an infidel. Let us take our views of Christianity not from a hireling and bigoted class, claiming they have a "*divine* commission" to teach us the true meaning of the Bible, but let us learn of the *Bible itself* the character of Christianity. We shall thus find *internal* evidence that Christianity is what it claims to be —"Peace on earth and good will to men:" a *proclamation* of LIFE ETERNAL to perishing men, through JESUS CHRIST, "the resurrection and the life," and this resulting from the *love* of God— "GOD *so loved* the world that he gave His only begotten Son that *whosoever* believeth in him should *not perish* but have *everlasting life*." John 3 : 16. This is a Gospel, and a Christianity, as widely different from the teaching of the mere theologian of the present age as *love* is different from the most *malicious hatred*.

On the appearance of the article in the *Advocate* of the 26th ult., we addressed the following note to the editor of that paper.

NEW YORK, April 30, '55.

To Dr. T. E. Bond,

Dear Sir,—After the appearance of an article in the *Ch. Ad. & Jour.*, of the 5th inst., from H. Mattison, I addressed you a note to which I have received no reply; but instead thereof—after the BIBLE EXAMINER for May 1st had gone to press—the *Ch. Ad. & Jour.*, for April 26th, has come to hand containing another article from H. Mattison, full of misstatements, the evident design of which is, to *identify* me with *Thomas Hobbes*, and thus, if possible, to blast my reputation, and do by *falsehood and misrepresentation* what he cannot accomplish by argument. You must be aware that his course in these attacks on me in your paper—if I am not permitted to reply in your columns—is one of great injustice and wrong.—His statements and representations of conversations with me I know to be false, and, providentially, I am able to prove them so. They are a manufacture of his own, and without truth.—Whether they originated in an *insane* mind or from *malice*, I cannot judge; but by your admission of them in your paper, you seem to indorse his sanity. After the previous note I addressed you, you may be assured my surprise at the appearance of such an article as that of the 26th inst. was great: not that H. Mattison could write it, but that *you* should give place to it in the columns of a professed "*Christian* Advocate." I do not again ask it as a *favor* to reply to those articles; it is my *right* to be heard in your columns on the subject; and to deny me that right now makes you responsible for the libelous character of those articles.

I deeply regret the apparent necessity I am under to be deprived, in any degree, of that favorble opinion I had formed of yourself, and which I freely and sincerely expressed in my previous note to you.

Notwithstanding the reiterated insinuations of my "*deism*," allow me to subscribe myself, Yours, in the full and unshaken belief of the *Bible*, and in *Jesus Christ* as our only hope of Life Eternal, through the *resurrection*, "at the last day."

GEO. STORRS, *Ed. Bible Examiner*.

To this note we have received no reply.

The following letter from ELD HENRY GREW, of Philadelphia, with a few remarks by *ourself* following it, will probably be the last notice we shall take of Prof. M. or any mis-statements he may hereafter make.

Dear Brother Storrs:—"Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." That we are "reproached *for the name of Christ*," by Mr. Mattison's charge of "*deism*" against the word of the Lord, "all the wicked will he (God) destroy," Ps. 145 : 20, is, beyond all controversy, most plainly manifest by our Saviour's testimony, teaching sinful men, whom Mr. M. denominates *immortal*, to fear a destruction (not of happiness merely, but) of *soul and body* in hell. Math. 10 : 28.

Moreover, a demonstration that we err on this point, would not justify Mr. M. in classing us with those who reject the divine authority of the holy

scriptures. If a correct understanding of all divine revelation is essential to save us from such classification, Mr. M. may well tremble for his own salvation.

In the spirit of Christian meekness we may, I humbly apprehend, require of Mr. Mattison, some concession, and some further specific engagements relative to discussion, previous to admitting any more of his communications into the BIBLE EXAMINER. Yours for the truth as it is in Jesus Christ. HENRY GREW.

April 26th, 1855.

This letter from BR. GREW is consoling to us. It harmonizes with our experience under the slander and misrepresentations that have recently attended our efforts to spread the truth. Never did we so emphatically realize the consoling words of Jesus our Lord, Math. 5 : 11, 12—"Blessed are ye when men shall *revile* you *** and shall say *all manner of evil* against you *falsely* (mar., *lying*) for my sake. Rejoice and be exceeding glad : for *great is your reward* in heaven : for so persecuted they the prophets which were before you."

These words of our *Life Giver*, Jesus the Messiah, have at times, during our present trials, filled our heart with unutterable joy. These trials have given us a deeper *experience* of the power of the religion of Jesus to sustain its possessor than almost any other trial of our life. We are conscious that we have published nothing against our opponent from mere *personal* considerations to ourself. It is because his assaults have been made on what we regard, and firmly believe to be the truth of God, that we have published what we have relative to his many misstatements. Our reputation has concerned us only so far as the truth might be affected by its injury. The necessity of exposing our opponent, as we have done, we have deeply regretted on his own account ; for we have tried to cultivate for him the spirit of good will ; and we are sure there is nothing in our heart towards him, after all the wrongs he has inflicted on us, but the earnest desire that he may "come to himself" and return to that meek and quiet spirit which shall prepare him for acceptance with Christ our Lord when he shall "return *from* heaven."

May the EDITOR of this paper, and all his readers, remember the words of Christ, when suffering the shame and death of the cross—"Father forgive them, they know not what they do ;" and may we, in the spirit of our Lord "go and do likewise" when suffering for Christ and his truth ; but let us not suffer the evil one to rob us of the *blessing* which belongs to the *patient* sufferer for Christ and his truth. Never were we more established in the fact of "*No immortality, nor endless life, except through Jesus Christ alone*" than now. When our opponents have to resort to slander and misrepresentation, instead of argument, we may rest assured argument has failed them, and that their cause is a bad one. May the *Lord* defend His own truth and cause. Yea, *He will*. To His name be glory, now and forever. *Amen*.

The Late Discussion.

CORRESPONDENCE GROWING OUT OF IT.

We sent the EXAMINER, for April 15th, to a number of Methodist Preachers, with most of whom we had acquaintance in former years. The following letter is from one of them. Following it is our reply.

Lawrence, Mass., April 19, 1855.

Mr. Storrs,—You sent me the BIBLE EXAMINER, which contains the altercation between you and Mr. Mattison. I have read it, and think you have made a mistake in not allowing Mr. Mattison to take his own course in the discussion. If he wrote irrelevantly, in your replies show it, and give the *probable* reason for it. A man will make the best reply he can. You remember, Br. Storrs, that I sent you two or three articles from Middletown, in opposition to your position, when you first assumed it. And I thought that you did not meet them like a seeker after truth, and so I abandoned the discussion.

Now I wish to see a thorough discussion of the whole subject, and in view of the circumstances I advize you to invite Mr. Mattison to buckle on the armor and oppose, in the EXAMINER, your theory. Give him *full liberty*, and then follow him as closely as possible. No matter if the discussion continue until the *last day*, unless one of you get convinced before that event.

I think that you have embraced a fearful error, Br. Storrs ; and I have so much regard for you, on account of your early efforts for freedom, that I want to see you on the right track again, battling successfully for the right.

My old grandfather used often to say to me,—"It is the easiest thing in the world, to be mistaken." May not my old friend Storrs be mistaken in this matter? Did he never make a mistake on a matter scarcely less momentous than this? I am inclined to think that about all the truth that the Evangelical churches possess, is what they hold in common.

Salvation by faith in a crucified Redeemer—this is solid rock—all else sand. But, adieu.

Yours, in haste,

RICHARD S. RUST.

NEW YORK, April 27th, '55.

Dear Br. Rust,—Yours of the 19th inst. is re-

ceived. I was glad to receive a line from an old friend, and am pleased with your frankness.

You mistake in supposing that I have *prevented* Prof. M. taking "his own course." He has taken it throughout our discussion, tho' in violation of an express agreement at the outset; but I could not submit to such a course without a *protest* if I had any regard to the discernment of the readers of the EXAMINER. The most undiscerning among them could see that the Prof. wandered continually from the question agreed upon. I was bound, as a consistent man, not to pass this without a protest. But, nevertheless, I published *every article, and word*, the Prof. furnished for the discussion; and when he had finally *retreated*, and I announced the fact as *probable*, he resorted to the *Christian Advocate & Journal*, without asking further place in, or furnishing any more matter for the EXAMINER: and then set up the claim that a "private correspondence" was a "part of the discussion" which I had "*suppressed!*" Now, Br. Rust, if a man professing to be a Christian, and a minister, will so far depart from the truth as to make such statements as Prof. M. has done, I esteem it no credit to be in a discussion with him. You may think otherwise; but I have no fear that there will be one dissenting voice among all who have read the whole discussion, which you have not.

You may think the Prof. wishes to go on with the discussion. Why then did he not send me an article, instead of taking the subject to *his pulpit* and attacking me in the *Advocate?* After such a course, am I to trust *his word?* Not unless I sacrifice all self-respect: his character is too doubtful for veracity and uprightness to entitle him to the claim of an honorable opponent. But I leave that topic.

You may have "thought" I "did not meet" your "articles," in 1844, "like a seeker after truth, and so abandoned the discussion." Br. Rust should recollect, "It is the easiest thing in the world to be mistaken," and so he may be "*mistaken*" as to the *manner* in which I met his "*articles.*" Let us see. The influence of *denominational association*, you will admit, is likely to be strong. Your judgment then might have been more influenced by that consideration than you could have any conception of; hence you may have misjudged as to the spirit in which I met your arguments. On the other hand, in coming to the conclusions I have, on the immortality question, all my *worldly interests*, and my prospects in the denomination with which I was connected—at the time my mind was undergoing the change—I well understood were in *jeopardy*. I was not actuated by any hostility to Methodists, and my dearest ties were with *Methodist Ministers*. Now, can you be made to believe that I could allow my mind to be drawn into a channel which I knew must separate me, ecclesiastically, from them and their sympathy, if I had *not* been "*a seeker after truth?*" Who has the best evidence of being such? one who has hazarded all on earth, and subjected himself to reproach, poverty, and suffering, for what he believed was truth? or one who never run such a hazard, whatever his convictions have been?

You think I "have embraced a fearful error." Wherein does it consist? You say, at the conclusion of your letter, "I am inclined to think that about all the truth that the Evangelical churches possess, is what they hold in common—*Salvation by faith in a crucified Redeemer.* This is solid rock—all else sand."

That, Br. Rust, is a noble confession. That confession is the "*rock*" on which I stand: "*No Immortality, nor Endless Life, except through Jesus Christ alone.*" Such is my *motto:* such my preaching: such is the foundation of my hope. If I, then, am in "a fearful error," is not Br. Rust so too? Any doctrine that does not harmonize with this great truth is "*sand.*" So saith my brother R., and so say I. The doctrine, therefore, of man's having "endless life," or immortality without union with Christ, and being *redeemed* by him from sin, corruption and death, is "sand:" it cannot stand the testimony of God's revealed truth. Br. Rust and myself, therefore, are in the same condemnation or justification.

Yours, in hope of *Eternal Life*, through JESUS CHRIST *alone*. GEO. STORRS.

From N. M. Catlin, Smith's Basin, N. Y.

Bro. Storrs:—I have read over your expose of Prof. Mattison, in the EXAMINER for April 15, and fully concur with your "declaration and resolution," and forward my name as you request. I thought it might be some satisfaction to you, to know that you was strongly "backed" with "fellow annihilationists," if nothing more; and so I volunteer into the company, and run the hazard of the judgment of Prof. M. as to being an "Orthodox Christian." Surely it is a "small thing to be judged" of such a man's judgment.

On reading over the Prof's. warping and dodges I thought of old Falstaff's saying to Prince Henry when he caught him in an untruth—"There is nothing in villainous man but roguery." But seriously, *real integrity*, I verily think, is scarce

among the class styled "Professors." Praying for you, and your success in the right and honest way of publishing the truth,—I remain as ever—in the faith—Yours.

April 18th, 1855.

From R. B. Hurd, Binghampton.

Bro. Storrs:—The last number of the EXAMINER, April 15, is at hand. I welcome it as one does an old friend among strangers. It is like a refreshing draught of cool water to the weary one. Truly I acknowledge that I am a stranger and pilgrim on the earth, and I wish to declare plainly that I seek a country, even an heavenly; which I am assured is a much better country than this present. In view of the sacrifices I have been called to, or yet may be called to make, I praise God for the light that has shone on me, and into my heart, on the unpopular truth of the non-immortality of the soul; and that I have been shown that we had the "sentence of death in ourselves, that we should not trust in ourselves, but in God which *raiseth the dead.*" When I first embraced the scriptural truth—no immortality, no eternal or endless life except through Jesus Christ alone—I felt no desire to shrink from following the path of duty and openly espousing the cause of truth; nor have I been since, (though the tempter has often told me if I pursued a different course and compromised with conscience I might live easier and get the honors of the world,) but I felt like a child who was unable to walk alone; the truth was unpopular, and I knew I could expect no support from the church; I went forward with fear and trembling, lest I should stumble and fall; but God was better to me than my fears: He strengthened me and gave me confidence in Him and led me in a way I knew not. I was enabled to rejoice in hope of the glory of God: being begotten again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance which is incorruptible, undefiled, and that fadeth not away. I am satisfied that there is a *real* and *tangible* prize to be gained by striving for *it* in the faith: and by the grace of God I do not mean to let this world entangle me with its cares so that I shall be crippled in the race. I find that self requires the greatest watchfulness; and if we would look into our own hearts more we would have less time to find fault with our neighbor.

I feel to sympathise with you in the trials and sufferings you are called to endure, for the cause of Christ, through the ignorance of foolish men; but I am confident that you have learned, ere this, that if ye are partakers of the sufferings of Christ ye are also of the consolation. I have been glad to see the moderation and forbearance which has been exhibited on your part in the EXAMINER throughout the discussion between you and the *Prof.* It is evident, he has been sadly wounded in the encounter. I hope it will humble him and bring him to his right *mind;* and he be made willing to acknowledge the deep wrong that he has done you.

But whether you receive justice from man or not, we know that God judgeth righteously. You have the privilege of using my name in the approval of the course you have taken, and also in the declaration made and resolution offered in the EXAMINER April 15.

I have made but few acquaintances since I have been here. I have found one Methodist brother who seems to take some interest in the investigation of our views; and I hope he is not the only one. If at any time you should know of a brother coming to this place you can direct him to me.

I pray God to strengthen and bless you in your labor of love: and may God put in the hearts of those brethren who are able, to assist you with substantial aid. I like the spirit of our "*sister in Christ,*" who said, if she had money she would not call it her own.

I remain yours in patient hope, waiting for the coming of our Lord, who shall change this vile body, and fashion it like unto his own glorious body; when we can take possession of our everlasting home and where the inhabitants can say we are never *sick.*

April 25th, 1855.

From Eld. M. Batchelor, Pownal, Vt.

I think the doctrine of life only through Christ, is gaining ground, and many are now rejoicing that they ever heard it. As to myself, I can say, I rejoice that I ever heard it: it makes God look so lovely, and Jesus is doubly precious; and it makes the end of redemption's plan look so consistent, when sinners and suffering will cease forever. Truly, I can pray, "Thy kingdom come, Thy will be done in earth as it is in heaven." I am as ever yours, longing for redemption.

From Oren Andrews, Attica, Ind.

Dear Br. in Christ:—It is with pleasure that the opportunity is now offered to congratulate you in the effort you are making for the spread of the truths of the Bible; and I can say, the work goes

bravely on. For my own part, I never knew what the Bible taught till I got hold of your Six Sermons in the spring of '54, and at that time a member of the Baptist Church, but since I have endeavored to live a *Bible* life; and that is in accordance with the doctrine that you advocate.

From Dr. J. H. McCulloh, Baltimore.

Mr. Geo. Storrs—*Dear Sir*—You must not be discouraged by the opposition you meet with in the propagation of our doctrine concerning the annihilation of the wicked. You must remember that we have to contend against the opposite doctrine which is believed by all sects and denominations to be an essential truth of Christianity. I was myself a believer in the doctrine once for many years, and it was only after much study and investigation of Scripture that I was able to see its falacy. We must, therefore, not expect that other persons can change their views until they have taken as much pains and labor as we have done to ascertain truth. And on the other hand, if men will not examine and investigate the subject from its foundation—but will only defend their present belief, and resist and fight against our doctrine, it will be manifestly impossible to induce them to hold any other opinion.

The progress of mankind either in the correction of error—or of acquiring wisdom, is extremely slow, and as far as I can look back into the history of the past, I apprehend truth advances only with every new generation of men. The large proportion of men never can *unlearn* what was first taught them, but if any controverted subject has a fair discussion, the ensuing generation are more open to conviction, and intelligent persons who will consider it, have little or no difficulty in then professing it. I am free to confess that when I hear of any intelligent person changing his opinions, I anticipate from the very fact, that he is not of a common order of mind. Therefore, be not discouraged, hold on to the end, for if we faint not we shall at last obtain our reward.

Yours, sincerely,
J. H. McCulloh.

Plain Words.

BY MONCRIEFF.

Men are generally willing to hear the Bible when it accords with their early instilled ideas; when it differs they often, and that unconsciously at times, set aside its teaching, as if they believed it to be destitute of authority.

If anything is to be gained by retaining dogmas and institutions, the clearest statements in scripture will, as a rule, be obscured and twisted by individuals and ecclesiastical corporations, sooner than they will yield to the voice of truth.

To speak of giving others the liberty of thinking for themselves, is to pretend to grant what we cannot withhold.

Quarrelling with one who differs from us on a question of philosophy, or scripture interpretation, is immense folly; for if our opponent is wrong, the step we take is only fitted to confirm him in *his* error; and if we are wrong it will bind us to *ours*.

When men rail in argument, it is strong proo that they lack reasons.

To conclude that men are bad because they differ in opinion from us, is to prepare ourselves for the blackest deeds of persecution, did not the civil arm restrain our passions. Hatred has wielded many a sword, and kindled many a flame.

If you blame a man who changes his views, you are virtually condemning him for not being God, who alone is incapable of growing wiser.

When a manufacturer adopts new plans, when a philosopher alters his conclusions to suit a fresh importation of facts, he is deemed worthy of approbation; when a student of the Bible renounces what he finds to be erroneous, and advances in the knowledge of scripture, he is pronounced a fool by the unspiritual, the priest-ridden, and the vain, who, as yet, constitute the majority of mankind.

He who conceals a truth, robs the world.

It is far easier to be furious for orthodoxy, than to be gentle and merciful for the honor of Jesus.

You are afraid of truth! If you were afraid of error, you would have none of that fear.

It was once, in the eye of the world, disreputable to belong to a christian congregation, it is now respectable to belong to one.

There are many friends of the poor slave abroad, who oppress their wives, children, and servants at home.

There is a way of smoothing over and down those who are beginning to search after truth for themselves, by assuring them that the points, however great they may be, attracting notice are of no moment.

Did he say "he would keep no more company with you as long as you held these views," then what was his company worth?

See how Jesus acted toward his apostles, who for a long time were most unteachable, and learn how to bear with the dull of apprehension and the prejudiced around you.

Many profess to be trusting God for their eternal salvation, who cannot depend on him with child-like confidence for the supplies of to-morrow.

The safest place to lay up money is heaven, where moth and rust do not corrupt, and thieves do not break through and steal.

Keep your promises: what would you think of God if he could break his?

Obedience produced by the fear of hell, is the homage of the slave, the convict, and the serf.

The Editor expects to "preach the *word*" in *Commissioner's Hall*, Third st., below Green, *Philadelphia*, morning and evening, on Sunday, the 20th inst.

A strong Response to the "Declaration and Resolution," in the Examiner of April 15th, has been received from Philadelphia: about *sixty* names.

The Examiner, for April 15.—Any person who can circulate a few copies of that number to advantage, can have them without charge—by paying the postage on them—if sent for soon.

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VOL. X.

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By Rev. J. Pantom Ha

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BIBLE EXAMINER.

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VOL. X. NEW YORK, JUNE 1, 1855. NO. 11.

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TERMS---One Dollar for the Year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

Life and Death.

THE SCIENCE OF SCRIPTURE WORDS.

By Rev. J. Pantom Ham, England.

Of all words none are so pregnant with solemnly interesting meaning as those little monosyllables *Life* and *Death*. Few words are of more common occurrence in the Bible, and certainly none sustain a more significant relation to the human race. They are the Scripture terms which express the respective future destinies of the righteous and the wicked—the term *Life* designating the reward awaiting the faithful in Christ; and its correlative *Death*, the desert of every sinful and unpardoned creature. Has it ever been suggested to the reader that the meaning which is put upon these words, as used in the Bible, is altogether *different* from the meaning which we attach to them in our common converse? He has only to reflect a few moments to be reminded that the Bible is supposed to employ these words in a singularly *technical* sense. *Life*, in the theology of the Churches, means *Eternal Happiness*, and *Death* means *Eternal Misery*. Such is not, however, their meaning in conventional usage. Without attempting any scientific definition, it will suffice to say, that the meaning of the term Life, is that condition of active existence which is proper to its subject; and the meaning of the term Death is the opposite, or the suspension or destruction of all that is peculiar and proper to the living being. This definition will be generally allowed in regard to the inferior animals, although an exception is claimed in behalf of man. But on what ground and authority is this exception claimed? It was the custom until very recently to claim a two-fold authority for the assertion that *death* in its relation to the human being is not what it is in relation to the rest of the animal creation; that while it *destroyed* the latter, it served to *perpetuate* the former by introducing him to a new and imperishable condition of existence. This two-fold authority was the independent reason and Scripture revelation. But the former is now discarded by the learned as insufficient to establish this assumption, by proving too much, and the latter therefore, being the only other authority in this question, the appeal is exclusively to it. Standard theological writers admit that there is no distinct declaration in the Bible that man's condition in death is different from that of the brute,—that although the brute perishes in death, the man lives still in a disembodied condition of being; but some among them maintain that it is inferable from certain passages of Scripture,—and others, who are not satisfied with accepting this important doctrine as a mere *inference*, and which is therefore disputable, content themselves with the summary method of boldly affirming that *it is taken for granted in the Bible*, and that the Bible should be studied with the clear recognition of man's constituted deathlessness or immortality, as a being capable of an existence apart from his present material organization or body.

Now it is this belief that man is an immortal being by natural constitution,—a being whose essential personality lies in an indestructible soul or spirit, that leads the mind so pre-occupied to *qualify and pervert the language* of the Bible. The Scripture terms, *perish*, *consume*, *destroy*, have a qualified or Biblical sense put upon them, and so have the terms Life and Death. It is easy to see how this qualification is brought about. If man is an essentially *deathless* being by natural constitution, then he cannot *literally perish*, be *consumed*, or *destroyed*,—neither can he *literally die*. And as the term *Life* is used to express the future *reward*, a *boon* to be *bestowed* upon the righteous, it must be understood not in a *literal* but in a *figurative* sense, because literally it can not be needed by man who, it is assumed, has an inextinguishable *life* within him.

It is one of our chief objects to expose the mischievous presumption that man *is* immortal; and to develop the Bible doctrine that he *may be* on certain well-defined conditions. We essay to prove, by explicit Scripture testimony, that man is constitutionally a *mortal* being, and that immortality is not possible to the present human constitution,—that he needs to be "born again,"—to be divested of the *natural*, and *created a spiritual being*, otherwise he has no life that can resist and triumph over death, much more that he will live by natural constitution forever. And as we have positive proof of this,—express verbal testimony,—we challenge the right of tampering with the terminology of the Bible on the bare authority of a presumption. We ask, very emphatically, for the *authority* for the extraordinary conversion of the most plain and familiar words from their common to a peculiar and non-natural sense. If there be authority, then let it be pro-

duced from the *Bible* itself. If the Biblical sense of the word *Life* is *Happiness*, and of Death the meaning is *Misery*, then we need to be so informed, because as the Bible is written in the language of men, it is necessary that it should employ words in the sense in which they are universally accepted. When its words have a metaphorical sense, they will be *natural* and *obvious* metaphors, otherwise the language of the Bible, which we should presume was designed to be the vehicle for communicating its truths, would be a vesture to conceal them. The extraordinary sense put on the simplest and most common place words of the Bible, by its professional expounders, obliges every earnest and intelligent man to demand their authority for this strange conversion of language. If the Bible be accompanied by a glossary of equal authority to itself, let it be produced. Nothing short of an inspired glossary ought to satisfy an intelligent Bible student that to *perish* means to *preserve*,—to *destroy*, means to *keep alive in misery*,—that *eternal life* means *eternal happiness*, and that *death* means a *perpetual existence in torment*. Custom has reconciled people to these obvious absurdities! When Christ said, "I am the Bread of Life," surely he could not mean that he was the Bread of *happiness*. Had he meant this, he could have expressed his meaning in suitable language. When he said, "as the Father hath *life* in himself, so hath he given to the Son to have *life* in himself," &c., are we to substitute *happiness* for the word "*life*" here? When he said, "I am come that ye might have *life*," &c., did he mean that he had come only that we might have *happiness*? "Paul says, Godliness is profitable unto all things, having promise of the *life* that now is, and of *that* (*life*) which is to come." Here he evidently compares the present with the future life. If therefore the future *life* is to be understood as if written "*eternal happiness*," then consistency demands that the present *life* shall have the same meaning; and thus we make the apostle to say, "Godliness" has the "promise of the *eternal happiness* that now is, and of that *eternal happiness* which is to come." Why not accept the term *life* in its *natural* and obvious signification? According to the popular mode of interpreting Scripture we ought to read the Apostle's words as if written thus:—"If ye *live* [*be eternally happy*] after the flesh, ye shall *die* [*be eternally miserable*], but if ye mortify the deeds of the body ye shall live," [*be eternally happy.*] If we must understand the word, "live" at the end of this verse in the strangely figurative sense expressed in the brackets, consistency of interpretation requires that it should have the same meaning at the beginning of the verse. The sheer nonsense which such a consistent interpretation makes is apparent enough. Again, "For to be carnally minded is *death* [*eternal misery*], but to be spiritually minded is *life* [*eternal happiness*], and peace." In this last quotation we have a tautology through substituting the word happiness for life—viz: "*happiness* and *peace.*" The word "peace" contains the idea of *happiness*, why then should the word "life" be deprived of its natural meaning for a meaning which does not properly belong to it, especially when that substituted meaning is conveyed by another word conjoined? We urge our readers to be very jealous for the integrity of the Word of God. They ought to be suspicious of that scheme of theology which is obliged to vindicate itself by tampering with the terms of revealed truth, and we trust they will be. Here is a plain and most important declaration, "He that hath the Son hath *Life*, and he that hath not the Son of God *hath not Life.*" Let our readers seriously propose to themselves why these words should not be *literally* accepted. We put it to them to show cause to themselves *why* they should not suppose that the Apostle John here meant that *only* the faithful disciples of Christ shall *live forever*, and that they who refuse to believe in, and follow Christ shall be *cut off from life*, or be *everlastingly obliterated from being?* By accepting these words in their *literal* sense, we are taught by the passage a doctrine in obvious harmony with the Christian revelation, which declares that "he that soweth to the flesh, shall of the flesh reap *corruption;* but he that soweth to the Spirit, shall of *the* Spirit reap *life everlasting.*" The portion of the wicked is to reap *corruption*,—to be *destroyed*,—to *perish*,—to *die!* this is their future punishment; the portion of the righteous is to have an *eternal life* in a glorified state, which is the gracious *gift of* God, through the Lord Jesus Christ, "THE RESURRECTION AND THE LIFE." "This is the record that God hath *given to* us *eternal life*, and this Life is *in his Son.* He that *hath* the Son HATH LIFE; and he that *hath not* the Son of God HATH NOT LIFE."—1 John v. 11, 12.

"Unquenchable Fire."

BY WM. GLEN MONCRIEFF.

"Your hand, my friend!
For thou and I are sharers in one doom—
We are immortals, and must bear such woe
That, could it light on God, in agony
He'd pay down all His stars to buy the death
He doth deny us." Smith's *Life-Drama.*

THE words "unquenchable fire," are awful words; but the popular ideas concerning hell, give them, it must be acknowledged, a meaning more awful still. We would not lessen their import: we are bound to ask, however, what do they express? Unquenchable fire and eternal torments have got such a coherence in the popular mind, that really, instead of being diverse, they have come the length now of being exchangeable phrases for the same intolerable conceptions. To cast a man into fire of this character,—what does it mean but that he is to be subjected to ceaseless misery? So say popular theologians. Let us examine what truth is in the affirmation. "Fire" is associated with pain, and to threaten a man with it is undeniably to threaten him with suffering of the severest kind. When sinners, then, are told that they are to be cast into fire at last, it would be a gross perversion of the language, were we so to explain it as to exclude the conception of agony. In scripture, language is used in its universally understood sense; were this not the case,

the terms would be virtually meaningless, and the book would become the toy of every fancy. Often, no doubt, it has been so treated during its lengthened existence, the vagaries of men, however, do not destroy the principle, which seems to be a self-evident one, that it was never designed to be subjected to such sportive and destructive uses.—Hence, when "fire" is spoken of as the element of final retribution, we feel bound by the laws of candor and common sense to understand the term in its every-day acceptation. Had such not been the mode in which it was to be apprehended, is it not a dictate of wisdom to aver that we would have been cautioned against so receiving it, and led to form some more correct notion of its import? Assuredly fire suggests to any human being the idea of pain; but does it not intimate more? If the hand is severely burned is it not more or less destroyed? To cast a man into fire is to suggest the terrible idea that he will be burned,—burned alive, as we say, or put to death by the consuming element. If it could not consume, it could not pain him. When the three children of Israel were thrown into the despot's furnace, they were not killed, because they were not pained, the fire was hindered by the Lord of the elements from doing what it would have necessarily accomplished had he not interposed. The wicked are to be cast into fire, and the flames will not be counteracted. Indeed were they to be prevented from acting in their usual course, there would, as far as the penalty of fire was concerned, be no punishment at all.

Ah, but some one cries, this fire awaiting them is to be an unquenchable one. Distinguish, friend, we would say, between an *unquenchable fire* and an *unquenchable man*. A child at an infant school may do it in a moment. The Bible speaks of an unquenchable fire, it says nothing about unquenchable sinners. It says the very reverse, and the evidence is at hand. "Whose fan is in his hand, and he will thoroughly purge his floor, he will burn up the chaff with unquenchable fire."—Matt. iii. 12. Mark the words "*burn up*," and the figure under which the ungodly are represented, "chaff," that which is highly burnable or destructible. We recommend the bewildered on this point to get a handful of chaff, to cast it into a great fire, and observe what becomes of it. Is it preserved or consumed? Such is the sinner's doom—he shall be cast into fire, and by it consumed, as you saw the chaff in the flames. The final fire is said to be an unquenchable one; but it will quench the life of those who are thrown into it, for this very design are they to be subjected to its incontrollable action. Take the widest supposition you can make, that there is to be kindled by and by, or, if you please, is already burning, an unquenchable fire for the reception of impenitent sinners. We care not where it is, our argument is not affected by localities and names. Now suppose that this furnace or lake shall absolutely never go out, it shall be constituted by the Judge of all literally inextinguishable. Shall it preserve or consume those cast into it? If it, with a limited existence like ordinary flames, would destroy those cast into it, shall its eternal duration give it immortalizing, preserving energies? To cast into fire is to destroy life—to cast into an "unquenchable fire" is surely to effect the same thing, and the adjective "unquenchable" is introduced into the sentence to intensify the thought, that escape is impossible, that the flames will inevitably destroy the victims. Thus to be cast into "unquenchable fire" is another mode of expressing the plainer threatening, "The wages of sin is *death*." In the prevailing teaching, men are declared to be immortal and unburnable; the Son of God affirms that sinners are to "perish," to be burned up like chaff in unquenchable fire. We accept the teaching of Jesus, and long for the time when immortal-soulism and its unscriptural perversions will vanish away.

The language "unquenchable fire" is familiar phraseology in the popular tongue, and we have likely used it ourselves, and on these occasions not being led astray by our creeds, we employed it rightly. It is expressive language, and every mind in ordinary circumstances acknowledges its force. A ship crosses the Atlantic and it takes fire, the fire is found to be unquenchable, and as such does it keep entire, or inevitably destroy the ship and all who remain on board? In such an hour poor sufferers perish indisputably by unquenchable flames. When an irrevocable and ruinous judgment is threatened in the Old Testament, we find the announcement in this form, and who does not easily compass its meaning? "Therefore thus saith the Lord God, behold mine anger and my fury shall be poured out upon this place, upon *man*, and upon *beast*, and upon the trees of the field, and upon the fruit of the ground, and it shall burn and shall not be quenched."—Jer. vii. 20. Is this fury "not to be quenched," to waste or maintain, to save and immortalize human and animal life, or hopelessly to cut it off? The whole matter, as we judge, is plain, "The wicked shall *perish*, and the enemies of the Lord shall be as the *fat of lambs; they shall consume, into smoke shall they consume away*."

THE HUMAN SOUL.

The author from whom we have extracted so largely, under the above head, occupies the next thirty pages of his work in an examination of the original Hebrew, Greek, and Latin terms for soul and spirit. We published so largely last year on this subject from Br. Moncrieff that we omit here that which, to most of our readers, would be a repetition of that able expose of the real meaning of the original terms. We go on with our author's argument from where he concludes the examination of those terms. Our readers must not suppose we indorse every expression or sentiment found in these extracts. We give them as we find them, and leave you to use the good and cast the bad away. A work written 150 years ago, like this, while it shows the struggle of a

great mind after truth must at the same time have its imperfections.

Our author goes on to say :—

Having thus premised the various significations of the words *Soul* and *Spirit* in those languages the Scripture was most usually written, viz., Hebrew, Greek, and Latin, I proceed to prove,

1. That human soul will *cease to be* when the body dies (*i. e.* Life and Soul are the same thing in Scripture,) and consequently the common notion of a spiritual immortal substance united to, or in man, is erroneous.

2. That by the common course of Providence, man's immortality begins not until after the resurrection.

As to the first proposition, thus I argue :

If it appear by the whole current of Scripture, that *life* is properly *the soul* of man, and no text gives us a sufficient ground to call it an immaterial substance, then the soul of man will cease to be when the body dies.

But it appears by the whole current of Scripture, &c. *Ergo*, the soul of man will cease to be when the body dies ; and consequently the notion of a spiritual immortal substance united to, or in man, is erroneous.

This syllogism, I question not, but will be granted true in every part, except the minor proposition, *viz.*, life is the soul of man, even by the Psychomuthists themselves. For, say they, life is but a consequent of the soul, and not the soul itself. To which I answer :

1. That such an assertion is not reasonable to be granted, because the Psychomuthist supposes, and not proves, the existence of such a spiritual substance.

2. Because even the very words signifying soul, do not, in the sense of three languages, denote any thing more than *life*, nor give the least umbrage to call it a spiritual substance.

3. Because if life were only a consequent, or necessary effect of the soul, then knowledge, as its inseparable attribute, would attend that soul to its place of existence ; and consequently even dead men would know, or have knowledge, but we never heard, or read, of any Lazarus raised from the dead, that ever pretended to give us the least account from the other world ; which, methinks, is very strange, such an intelligent being, as our soul is called, should not in some cases be able to do.

No, no, it is all a Popish fable ; and the return of the souls from the dead, or any Purgatory, naught but an advantageous fiction. "For the living know that they shall die, but the dead know not any thing," Eccl. 9 : 5. Man's "breath goeth forth, he returneth to the earth, and then all his thoughts perish," Psal. 146 : 4. Job describes the state of the dead very appositely. "Why died I not from the womb! For now should I have lien still, and been quiet, I should have slept. Then had I been at rest with kings and counsellors of the earth, who built desolate places for themselves, with princes that had gold, who filled their houses with silver. There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together ; they hear not the voice of the oppressor ; the small and great are there, and the servant is free from his master," Job 3 : 11. Or, as he expresses it in another place, to the same purpose ; "I should have been, as if I had not been : I should have been carried from the womb to the grave. Cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return" [though some say, we in our souls may return] "to a land of darkness, and a shadow of death," cap. 10 : 19. All which, I think, prove the state of the dead, not to be a state of knowledge ; which if we died only bodily, our souls notwithstanding might enjoy.

But besides knowledge, man, though dead, might also praise God ; "But who shall praise the most High in the grave, instead of them which give thanks? Thanksgiving perisheth from the dead ; the living and sound in heart shall praise the Lord," Ecclus, 17 : 7. "And the grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth. The living, the living he shall praise thee, as I do this day."—Isa. 38 : 18, 19. And David puts it by way of question, "Shall the dead arise and praise thee?"—Psa. 88 : 10. Which he fully answers, Psa. 115 : 17. "The dead praise not the Lord, nor any that go down into silence."

Thus, I think, I have sufficiently proved, that the soul of man must be interpreted *life*, which will undoubtedly cease to be when the body dies ; or else the whole sense and meaning of several places of Scripture will be rendered absurd, and contrary to common reason.

Now I use the words, *cease to be*, rather than *die*, *become mortal*, or *corrupt*, because such expressions properly relate to a perishing substance, which by its returning to corruption, returns to its primitive matter, and generates another, as all bodies do. But life, or soul, cannot be properly said so to be mortal or corruptible, but it truly returns to God that gave it, as it is expressed Eccl. xii. 7. That is, that power which God implanted in material man at his creation, centers again in God ; and as he was the fountain of life in this world, so will he after the resurrection, again reimplant that power, or life, in the scattered atoms of men, then re-united, to endure to all eternity.—Thus there is no difficulty to comprehend how the spirits of the just and of the unjust do return to God that gave them, after death, without any derogation to God, or the veracity of religion. I know some will object, that here I deny the immortality of the soul ; which I think I have very good reason so to do, if that soul be called a spiritual substance ; when as the whole Scripture seems evidently so to me, that nothing but *life* ought to be understood by it. But yet I do not deny immortality to man, because he will, after the resurrection, be as the angels in Heaven, which never die, Luke 20 : 36, and is therefore called a child of the resurrection, in the same verse. So that man's immortality is not questioned, although that of the soul, as a distinct substance, may justly be. Nay, in some sense even *life* itself [properly the soul of man] may be said to be immortal, although it cease to be, in respect of us for a time :

because I call it a power implanted by God, who only hath immortality, 1 Tim. 6 : 16, in matter, or material man ; which power at the point of death reverts, and centers in God the fountain of life. So that hereby is not the least derogation of human nature, or reflection brought on religion ; and consequently the very notion of life, so centered in God, must infer immortality. For our life is hid in God until the resurrection, when it shall again spring from him, as an emanant ray of omnipotence, and enliven dead matter to endure to all eternity. This, I say, may be a sufficient answer to those who are so tender in the point of denying an immortality to the soul of man, because it would be a solæcism to say, *life dies ;* therefore I can say even with them, that the soul, or life, is in some manner immortal too ; but then the nature of its immortality is quite different from that which is, and may properly and strictly be called so.

Now that I have called the mortality of the soul, or life of man, a ceasing to be, it is according to the tenor of the Scripture, as Jer. 31 : 36, "The seed of Israel shall cease from being a nation before me, saith the Lord." And our Saviour ceased to be, or vanished out of sight, Luke 24 : 3. So *life* ceases to be for a time, and will appear again when the subject of it, *viz.*, the body, shall be restored at the day of the resurrection, and will never then cease to be again. And to explain myself by way of simile, I think I can add no better than the parallel of light. For as light doth not properly die, or corrupt, (which the word mortal implies) by the interposition of an opacous body, but yet it ceases to illuminate that place, or body it before enlightened for the space of some time, until by another revolution of the course of the sun, *v. g.*, who is the fountain of light, and in whom it centers, and with whom it perpetually circulates, a new emanation of light breaks forth, or by the emotion of the opacous interposed body, the place or body becomes illuminated again, which before was darkened. This light is destroyed as to that subject in which it was, and ceases to be for a time. Thus life, which is the light of man, has some interval of non-existence between death and the resurrection. But again, to continue on the parallel. The light, or lustre of a body designed by its texture of parts to retain rays, or with more vigor than ordinary to re verberate the same, as they continually flow from the fountain of light, the sun, by which that body is denominated *luminous*, or *corpus illuminatum*, as the moon, crystal bodies, glow-worms, &c.— When the texture of the said luminous bodies are dissolved, then light ceases to be, though we can not say properly it dies or corrupts. But those bodies will never become luminous again, until the particles, so dissolved, return unto their first frame, and an identity of texture forms a new *individuum*. So fares it with the life of man, when the body dies and turns to corruption ; but life itself corrupts not, though it cease to be.

Thus, I presume, I have by this argument, besides what I urge in other places, sufficiently proved the first part of my proposition, *viz.*, that life and soul in Scripture are generally meant to be one and the same thing. And that no text in the holy Scriptures gives us a sufficient ground to interpret soul to signify an immaterial substance united to man, I will prove in the following chapter.

The second grand argument to prove this opinion of whole man's mortality, and consequently the notion of a spiritual immortal substance erroneous, may be drawn from the *fall of man*, supposing him really compounded of soul and body, in the manner the Psycomuthists imagine. As thus I prove :

What was to have been immortal in a state of innocence, became mortal by transgression.

But whole man was to have been immortal in a state of innocence. *Ergo.*

Whole man became mortal by transgression.

This is proved by the curse denounced on Adam for his transgression for eating the forbidden fruit of the tree of knowledge, says God Almighty to Adam, "Thou shalt not eat ; for in the day thou eatest thereof thou shalt surely die," Gen. 2 : 17. Or, dying thou shalt die, as the Hebrew text says, and vulgar Latin, *moriendo morieris ; i. e.*— Thou shalt wholly become mortal, or subject to mortality ; which was finished according to the decree of God, mentioned Gen. 3 : 19. "In the sweat of thy face shalt thou eat bread, until thou return unto the ground ; for out of it wast thou taken, and unto dust shalt thou return." Thus man is plainly disrobed of his immortality, and returns from his actual living being, wholly to dust, until the day of the resurrection, when that which was sown in corruption, shall be raised in incorruption, and that natural body shall be raised a spiritual body, 1 Cor. 15 : 44. Nor can we say the earthly man, i. e. the body, became mortal ; for doubtless the soul sinned as well as the body ; nay, properly speaking, the soul sinned, and not the body. For sin arises from the consent of the will, and is not the mere action of the body, and the will being an immediate effect of the soul, the soul must consequently be the principal, if not the only delinquent, and therefore condemned to die.

Again, if the body by the curse only became mortal, then the bodies only of the reprobate, not souls, can be liable to damnation, because that only is punishable which sinned ; as the Civilians say, *pœna sequitur culpam*—and that only sinned which suffered the punishment ; *i. e.* the body only, if the soul be immortal and was not doomed to bear its share of the punishment, death.

Again, if nothing died but man's body, the denunciation of the curse was but a mere bugbear, and indeed no curse at all ; for he that had an immaterial, self-existent, and immortal being, might, in respect of the nature of the thing, enjoy more perfection of pleasure when disunited, than when united to the body ; and consequently the curse denounced would have been a blessing, because it had bereft him of that clog which was an obstruction or hindrance to the full and entire enjoyment of pleasures, as the wise man observes, "The corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things," Wisdom 9 : 15. This Plato also asserts, *vid. Phædon.* But it may be

replied, that by his transgression once, he became afterwards subject to sin, and so to final condemnation, which otherwise he would not have been had he kept himself pure and undefiled from the first transgression. To which I answer. That before he sinned, he was subject to sin, and was not in such a state as to be out of the power of committing sin; otherwise it would have been granting him an immortality with an irresistible power to sin, and consequently *nolens, volens*, he must have been immortal, because he could not sin so as to deserve the wages of it, *death*, which is absurd.

Again, if the death of the soul be only eternal death in hell, why is the instrumental cause, *viz., the body* punished more for sinning than the soul, who escapes the first death and lives to the resurrection? I cannot see how suitable this is to divine justice. For although we suppose both to suffer eternally, and consequently equal, there being no degrees in eternity; yet give me leave to answer, that supposition is altogether groundless. For that eternity a man suffers in, is not strictly *eternity, but eviternity*, as the philosophers call it; *i. e.*, such a duration of time, as had a beginning, but never shall have end. If so, it is plain here are degrees and may be admitted, and he that begins to suffer 5000 or 6000 years before his fellow-sinners has a greater share than they can have, and consequently the balance of Almighty justice weighs not equal things to mankind, if one for the same fault suffers so many years before another; which far be it from any good Christian to question. Not that I think condemnation in hell to be primarily, but remotely the reward of Adam's fall; for properly, damnation is the wages of infidelity, as salvation is the wages of belief in Christ; and it is actual sin, and not original, that necessarily infers damnation. By all which, I think it very plain, that the curse denounced against man doth necessarily imply that the whole man was accursed, and consequently the whole man (soul and body) must die.

The third argument is drawn from the nature of the resurrection, which this doctrine of an immortal, immaterial, self-subsisting being after death, seems very much to perplex, if not fundamentally to subvert.

If the soul of man, as distinct from the body, be the only cause of life in material man, and distinct from it, then the body is only a pure passive lump and instrument of the soul, even while it is conceived to live; and consequently ought not to suffer for the sins man commits; seeing *quatenus matter* (by which the soul acts) it cannot prevent or hinder its acting. Upon what ground or reason then can the body be liable to punishment at the resurrection, seeing it is an undeniable maxim, *nemo obligatur ad impossible*, no man is obliged to an impossibility? Therefore if he offend in a point impossible for him to do, he certainly deserves no punishment: *Ergo*, Hence it is the Psychomuthists say, the soul hears, the soul sees, the soul feels, &c., implying that the body is but, as it were, a dead lump, even while it lives, and is actuated by the soul, like boys whipping a top into different and various figures.

Now as to the power actuating matter, (which I call life) and producing in it various operations, these difficulties relating to rewards and punishments in another world do not arise: because I do not distinguish it substantially from the matter it enlivens; so *living matter* will be equally punished or rewarded. For according to them, the soul only lives; and, according to my notion, man is living matter; which I humbly conceive differ very much. For if the soul only lives, the resurrection of the body would be no more a quickening of the body, or revivification of matter, than it now is. For if it be now but a dead lump to the soul, it cannot ever be said to be revived; nothing being ever said to revive which never had life in it; and consequently the resurrection of the body will be naught but a re-union of that passive matter it before was conjoined to, and no vivification or quickening of the body. Which I am sure is such a gross error in the fundamentals of Christianity, that all good Christians ought to abhor and detest. In the resurrection, the quickening of the body being one main article of our religion. Nor, according to them, is the body quickened by re-union.

1. Because if the soul only *sees, feels, hears*, &c., those indexes of life, the *soul only lives*, so re-union is no quickening the body.

2. Because re-union of one substance to another, as two distinct individuals, not only makes man to be an incomplete being, but also makes him consist of a dead and living being; one of which, *viz.*, the body shall be punished for acting according to the irresistible impulses of the other; which undoubtedly are great absurdities. This, I say, is the reason why the distinction of body and soul, conceived to be two substances, so much perplexes and renders difficult the nature of the resurrection; because the word body in Scripture the Psycomuthist conceives as a part only; whereas it is generally applied to the whole man, in relation to his death and resurrection. For which reason the apostle arguing the point of the resurrection, 1 Cor. 15: 25, says, "Some men will say how are the dead raised, and with what body do they come?" not in the least intimating by *how are the* [bodies of the] *dead raised up* as distinct from their souls; but he plainly means those *dead persons*, who were once living bodies; because he says just after, "with what body do they come?" And indeed it would have been a very odd question to have propounded, with what body do the bodies of men (abstractly considered) rise at the day of the resurrection, if the word body did not include the whole man, when once he was a living creature? As if he should say with what body does man rise at the resurrection? because the question seems to include difficulty, both relating to the shape or exterior figure, as well as proportion of age, vigor, and glory, &c. And indeed the answer of St. Paul seems to illustrate it the better by saying, "Thou fool, that which thou sowest is not quickened, unless it die." As if he should have said, that which thou buriest in the earth, even as seed is buried, will never be revived or quickened again unless it perish there; no more will man neither. And this our Saviour deline-

ates to us more fully, John 12 : 24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" which is just as to say, if whole man dies (not his body only) he will become the fruit (after Christ the first fruits) of the resurrection; and by losing his life in this world, as it follows in the very next verse, keep it unto life eternal. For if it were meant the resurrection of the body singly, that cannot be called the resurrection of man; for body singly is not man, and whatever will be revived at the resurrection, must die (quickening, as I said before, supposing a thing once dead, restored to life) and consequently the soul also must do so too before it be raised again, if St. Paul's doctrine be true. In this sense I take the word body in the Apostles Creed, meaning the resurrection of man dead, as it is in the Nicene Creed, the resurrection of the dead, and in the Athanasian more plainly, all *men* shall rise again; and so Job expresses it, "If a man die, shall he live again?" Job 14 : 14, &c., without all doubt, intimating the resurrection of man totally as a living creature, as he once was. 'Tis then that person, "that was sown a natural body, shall be raised a spiritual body; for there is a natural body and there is a spiritual body," 1 Cor. 15 : 44, where the word body does not infer a distinction from the soul, but a comprehension of the natural man, *viz.*, the first natural man, Adam, in contradistinction to the spiritual man, *our Saviour*, or second Adam, who shall make us *tas psuchas zosas, i. e. living souls* in the day of the resurrection, and bear the heavenly image, as we have borne the earthly, *ver.* 44. In the same sense we find the word *body* at our Saviour's crucifixion, when the graves were opened and many *bodies* of the saints which slept arose, and came out of their graves and went into the holy city and appeared unto many, Matt. 27 : 52, 53. Now no man of sense will interpret this to be the body *only* revived and not the whole man; or that they were only bodies without souls that appeared unto many, unless they will feign a place where the souls so revived, and then re-united, were kept during the corruption of the body, and then summoned by the power of our Saviour, who was God and man, to reassume their earthly tabernacles and ascend into heaven. Which fiction of a *repository of souls*, I think I have already proved as improbable as ridiculous. This body doth the apostle call, *v.* 50, "Flesh and blood;" denoting, undoubtedly, men as living, and composed of flesh and blood, not reduced by putrefaction, and a long corruption into dust, and mouldered into atoms. For they ceased to be flesh and blood, nor could properly be so called: for the apostle's discourse was to the Corinthians, as consisting of flesh and blood, and in them to all mankind, who tells them this mystery, that at the resurrection we shall not all sleep or be dead, but some will be alive at that very time, (*vid.* Thess. 4 : 13, 14,) who will be changed in a moment, in the twinkling of an eye, at the last trump. For this corruptible must put on incorruption, and this mortal put on immortality, before it can be pronounced that death is swallowed up in victory, 1 Cor. 15 : 51, &c. Where it is very observable that the apostle in all the whole course of his writing says *we*, not our bodies, who cannot be called *we*, as *we* shall not all sleep; *we* shall be raised incorruptible, and *we* shall be changed; which could not be true were the *soul* our better part, an incorruptible immortal being already, for that has no change at all, but retains its first immortal nature.

2. The end of the resurrection, which is the bringing men to account for the deeds done in the flesh, would seem vain and needless. John 5 : 28, 29. The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. For if the souls of good men, when they died, went immediately to heaven, and the souls of the wicked immediately to hell, what need of a general day of judgment to call men to account for their actions? If they are in heaven already, they have their ultimate end and reward; if in hell, their punishment; a revocation from either of which is granted to be neither probable nor possible. For it cannot upon any reasonable ground be supposed, that the re-union of the body to the soul, can in itself add any thing to man's happiness or misery. I say in itself, because the soul is by the Psychomuthist styled the all-sense, and whatever affections of pain or pleasure man sustains, it redounds on the soul only. I must confess, if there be a particular decree or ordination of God Almighty determining it so, I will never dispute it; but until that decree appears wherein it is said, that the body added to the soul after the resurrection augments man's happiness or misery, I look upon such doctrine to be precarious, and founded only on irrational conjecture. What the Scripture says, I readily consent to and believe; but the philosopher tells you that matter cannot effect an immaterial being with pleasure or pain, and where matter is purely passive, it is capable of neither. To confirm the first position, the Scripture itself gives us evidence; when the angel of God ascended in the flame of fire made by Manoah, without any sensibility of pain, undoubtedly, or injury, Judg. 13 : 20, and the latter is so plain and self-evident, that it needs no argument to prove it.

3. This judgment of the quick and dead, is said to be precisely after the resurrection, and not before: so that if the soul were in a state of happiness or misery as soon as separated from the body, it must be *pre*-judged before a resurrection; which is contrary to the whole tenor of Scripture. Judge nothing, says St. Paul, before the time, until the Lord come, who shall bring to light the hidden things of darkness, 1 Cor. 4 : 5, that is, at the coming of our Saviour shall all things be revealed, when we must all appear before the judgment-seat of Christ, that every one may give an account of himself to God, Rom. 14 : 10, 12. The business of which day St. Jude tells you more emphatically: "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and all their hard speeches which ungodly

sinners have spoken against God," Jude *v.* 14, 17. So that the business of that day appears plainly to be to call men to account for works done in the flesh, in order to receive their sentence of glorification or condemnation. I know some divines urge the necessity of a general judgment, notwithstanding men's being glorified or condemned beforehand; *viz.*, that sinners may in the face of the world be convict and brought to public shame for their offences, and that the righteous may in like manner be publicly commended and rewarded. This is a very pretty notion indeed to please vulgar heads, and couzen a rustic understanding into the obedience of religion and belief of a resurrection; and so far I like it well. But if we scan the depth of it, we shall find little or no weight in it. For what is it, or will it be to any hardened reprobate sinner who despairs of salvation, or any ease of his torments, as undoubtedly the damned do, to be told publicly, and in the face of the world, that for his sins he must be eternally damned? What will be shame to such an one? certainly none at all. For despair makes a man in this world, where it can hardly ever be supposed to be equivalent to that of the damned, break through all bounds and fences of modesty, (that virtue from whence shame arises) nay, even all religion too, and beyond our conceptions, hardens him into impudence. Thus we see by common observation in men condemned to die ignominiously at the gallows, with what impudence and strange effrontery they bear their sufferings; nay, even when they ought to have a check and remorse of conscience for fear of an immediate judgment or punishment for their sins by God Almighty, as soon as the breath is out of their bodies; which, one would think, should not only bring shame on them, but confusion of face too, yet we often see it does not; and therefore sure a despairing, reprobate, damned sinner can have but little shame on him in that day. Nor indeed would the solemn business of that day be of any great consequence if it were only publicly to pronounce sentence in confusion of the wicked, and manifestation of God's glory before all the world; for their sentence can never bring shame, and God's glory is manifested enough by the examination before Him, and the twelve tribes of Israel, and of all the world; nay, more than by a bare pronouncing the sentence of damnation or salvation. Besides, the texts before mentioned plainly intimate more than a bare pronouncing of sentence; for men will be called to account, that is, they must answer for their good and bad deeds, &c. All which manifestly declare an examination, scrutiny, and searching into men's ways and actions; and a trying whether they be able to justify themselves before God for what they have done in their life time: so the end of calling men to hear this public sentence cannot be the business of that solemn and great day. Therefore the end of the resurrection seems to be subverted by men's being in their souls prejudged either to damnation or salvation, before the general day of judgment.

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BIBLE EXAMINER.

NEW YORK, JUNE 1, 1855.

"Annihilation of the Wicked."

Continued from page 139.

The writer "B"—in the *Northern Christian Advocate*, in his "objections" to the utter destruction of the wicked, or their "annihilation," as he calls it, says: "1st. *It is unreasonable*,—2d. *It is unscriptural*. Those two points we considered in our previous article. He next says:—

"3. *It is repulsive to the Christian.* What comfort can there be to the dying Christian, in the idea that he is going to lie dormant until the resurrection: The very thought is repulsive. Paul said, "I desire to depart, and to be with Christ, which is far better." Can any one suppose that he believed that he should cease to exist? Would he have desired this? His desire was to be with Christ. And he evidently anticipated that he should be with him when he died. Can it be pretended that Stephen anticipated a fatal extinction of being, when he saw the heavens opened, and the son of man on the right hand of God, and prayed, "Lord Jesus, receive my spirit?" No. The dying Christian looks in faith, for an immediate union with Jesus."

This beats all the arguments ever urged by a "*Christian!*" The annihilation of the wicked "is *repulsive* to the Christian!" *therefore*, the wicked must be kept eternally alive in undescribable sufferings, cursing God and the Lamb! There is nothing *repulsive* in that, to *such* Christians as "B," it seems. Well, we do not envy him his sensibilities. Strange indeed that "B" should offer such an "objection" to "the annihilation of the wicked!" He must have forgotten what he was attempting to do, and so confounded the "state of the dead" with the subject of his discourse, or being barren of argument, threw in this "3d objection" to draw off attention, so that he might stir the "repulsive" feelings of "Christians;" who, it seems, he thinks, would much rather some unconverted wife, husband, father, brother, sister, mother, or child, would suffer the endless torment of fire and brimstone, and live to curse God and his Christ eternally, than that "*the Christian*" should sleep quietly from death to "the resurrection!"

But as "B" has left his *text*—"the annihilation of the wicked"—to preach a short sermon on the state of the dead, we will notice the *sermon*, though out of place. Will "B" tell us if it is "repulsive" to a "Christian" to *die?* That is, Is it generally so? Or, do they covet death? Do not tell us that *some* die triumphantly: that we know and admit. But is death that which

Christians *covet?* or do they show the same desire to *protract life* as others, and use the same means for that end? If so, then *death, itself*, is "repulsive to the Christian." Because it is so, is that an argument to prove they do not and will not die? Just as good, and as forcible as that of "B," that they will not "lie dormant," or sleep "till the resurrection." The fact is, our Lord made his followers no promise that they should be with him at death; but he did promise again and again, "I will raise him up at the last day:" see John 6: 39, 40, 44, 54. It was *the resurrection* at Christ's return "*from* heaven" that was the great theme of comfort to the New-Testament saints, and not an imaginary "going to heaven at death." No such expressions ever occur in the teaching of Christ or his apostles. On the contrary, Paul himself expressly declares—"If the dead rise not, then is not Christ raised;**** then they *also* which are fallen asleep in Christ *are perished;*" and "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, *if the dead rise* not?" see 1 Corth. 15., 16—18, 32; and Peter declares, on the day of Pentecost while speaking under the immediate influence of the Holy Spirit, "David is *not* ascended into the heavens;" though he had been dead several hundred years. Old and New Testament saints all deprecate death as something "repulsive" and undesirable; and not one of the New Testament saints express *the desire to die;* but speak of it as just the reverse, though they sustain themselves in view of it by the hope of Christ's *return* from heaven and the resurrection at that day. Paul thus speaks, 2 Corth. 1: 8—10, "*We despaired* even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which *raiseth the dead:* who delivered us from *so great a death*," &c. We see here in what light Paul viewed death, and that the only sustaining hope in view of it was that God would *raise* him *from the dead.*

In the Epistle from which "B" has quoted Paul's "desire," that apostle speaks of death on this wise—"Epaphroditus was sick *nigh unto death;* but God *had mercy* on him," &c., chap. 2: 25—27. Now, did Paul in one and the same Epistle tell the Philippians that he himself *desired* to *die*, and that it was a *mercy* in God not to let Epaphroditus *die?* Was Paul so selfish as to wish for himself death, and would esteem it "far better" *to die* than to live, and yet unwilling that his brother, Epaphoditus, should share with him in the bliss of being dead? and say, that "God had mercy on him" and would not let him die? Was Paul the Apostle such a man? Was he such a stupid being as to pronounce it "far better" to die in one breath, and in the next, to affirm it was God's mercy to Epaphroditus that he did *not die?*

Whatever Paul meant by the term "*depart*"—quoted by "B"—he did not mean by it, "*to die:*" for Paul, nor any other man, under the dictation of the Spirit of God, ever expressed the idea that it was a blessing to die. *Death is the great curse* resting on the race of Adam. Christ, the second Adam, came to *redeem* us from this curse; and in doing it he was "made a curse for us:" see Gal. 3: 13. Jesus died, came under the curse—"that he might redeem us from the curse of the law"—which was *death. This* redemption is not attained till the resurrection. If Paul had died, and been conscious after he was dead, he would not have "been with Christ" in that state, for Christ our High Priest has gone "into the holy place, the holiest of all"—"into heaven itself, now to appear in the presence of God for us;" see Heb. 9: 8, 12, 24. In that place the "high priest went *alone*," and "*no man*" was permitted to be present or enter there while the "High Priest" continued to occupy that position. Compare Lev. 16: 17, with Heb. 9: 7 to the end of the chapter, and we shall see that the idea of dead saints entering "into heaven itself"—to "be with Christ" there—is anti-scriptural, and the height of presumption: Paul had no such idea, nor did he express such an one. Whatever his "*desire*" might be, he had no such *expectation* of such an occurrence; and therefore had no such *hope:* for desire and expectation must be combined to make hope. "The dying Christian" therefore, does *not* "look in faith" for such an event. The "*traditions* of men" may have led the dying Christian to expect an immediate entrance "into heaven itself" at death; and so many have been led by like traditions to expect they should take Purgatory on their way; and one has just as much foundation in truth as the other. The Bible teaches no such doctrine as either. Not one solitary promise is there found from Gen. to Rev. that any man shall enter into heaven at death. That the Christian may look for "an immediate union with Jesus," when dying, we can admit, though not in the sense of "B." The period from death to the resurrection, to the dead, is no more than the tick of a watch: *time* to them is *annihilated.* To them the moment of of their death is the instant of their resurrection.

In this there is nothing "repulsive" to the well instructed Christian: far otherwise. The notion of a fancied something, called *the soul*, floating somewhere in undefined regions, without any substantial form, and living thousands of years, doing they know not what, or waiting to be again "*reunited*" to the body it cast off, and which the living are taught to believe is an incumbrance, is no "comfort" to an intelligent "Christian," but is the very thing, of all others, that might fitly be accounted "*repulsive*." Such a halfway house, or residence, where all the sorrows and sufferings of friends and fellow Christians left behind would be witnessed for years or centuries, has no charms in it, to say nothing of its unscriptural character.

But "*blindness* in part has happened to Israel till the fullness of the Gentiles be come in;" and nothing has contributed to the blindness of professed Christians so much as the notion of a distinct, immortal entity in man, called "the soul." This has turned off their eyes from the glory and importance of the resurrection; and just in that proportion, made them lose sight of Christ as a *Life-Giver;* thus suppressing both the desire and "*love*" of "his appearing;" which love of his appearing Paul makes an important characteristic of those who are to receive "a crown" from "the Lord, the righteous judge, *at that day*." See 2 Timo. 4:1, 8. Thus by the theory of *natural immortality* Christ is both robbed and dishonored; while man is filled with the serpent pride—"Ye *shall be as Gods;*" only the serpent lie is improved on by affirming "*Ye cannot die, ye are* Gods—as *immortal* as God Himself." Such is the blasphemous result of "B's" theory.

"Hobbes the so-called Infidel."

The name of HOBBES, from our earliest recollection, was odious to us, because we were taught he was an "Infidel." It has been the practice of the *Romish* church to stigmatise with a curse, or some cursed epithet, those who dared in the least to depart from what it had stamped "*orthodox:*" so that, in the estimate of Rome, LUTHER was an Infidel, and one of the worst class. Thus in all ages of the world the dominant religionists of the times endeavored to make hateful, those who presumed to differ from them, in theory, by some odious epithet. Our LORD JESUS himself was pronounced in league with the devil, by the religionists of his time—Scribes, Pharisees, and Doctors of the Law. They said he "casteth out devils by Beelzebub the Prince of the devils." His followers were stigmatised as "*Nazarenes;*" and their teaching called "*Heresy:*" still they persevered, "worshiping the God of" their "fathers after" this *heretical* way. Such epithets always show the religionists resorting to them destitute of solid arguments, or incorrigible bigots. They resort to such course, because they are ignorant of the power of *principle* or truth, and fear the loss of their own reputation and the *material* support of the people. Thus they endeavor to accomplish by reproach and falsehood, that which they cannot by argument.

The name of HOBBES was always abhorred by us; not because we had ever seen or read a page of his writings to judge for ourself: that we were prevented doing by the hatefulness of his name. One year ago, or a little more, "HOBBES' *Leviathan*" was put into our hands, without being informed that it was the work of "HOBBES the so-called Infidel." Glancing over the work we saw it breathed a spirit of reverence for Scripture and the name of Jesus. By this means we were, for the time, lost to all suspicion it was the work of that hated man—"the *Infidel*." Under this illusion we took an extract from the work, simply to show that a certain "Prof." was in error, in saying "the doctrine of the immortality of the soul had not been called in question since the days of our Saviour till in the last ten years." Soon after we published that extract, which was in May 1854, we found we were publishing from "HOBBES *the Infidel*." We confess, we felt mortified that we were under such a deception, and ceased almost entirely looking into the work, thinking it unworthy further attention. Such is the power of early prejudice, and the effect of bigotry which has long been established in the mind. In this position we might have remained if it had not been for the outrageous, unmanly, and unchristian course of our opposer, who endeavored to identify us with the name and principles of one which we had been led to hold in abhorrence. This shameless course on the part of our opposer roused us into the determination to know more of HOBBES' real sentiments. "*Leviathan*" had gone out of our hands some months since, and could not be recovered; we however made diligent search and found a copy in a book store of old and rare works. This work, our opponent said, "Is HOBBES' great work against revealed religion—his celebrated assault upon the Bible and the Christian religion." If so, we concluded, we should be able to find what were the strong reasons for *assaulting* the Bible, &c. As yet, we have searched in vain for *any* "*assault*" of the

character spoken of. This has led us to inquire further; and Dr. S. B. Barlow, an educated, and highly intelligent gentleman, of some 13 or 14 years standing as a medical man, in this city, and who is a diligent student of old and rare works—many of which he has in his library—has sent us the following communication relating to Hobbes, which all our subscribers, we doubt not, will read with interest: and we have no question of its accuracy; and it is another palpable evidence of the profound *ignorance* of his *reviler* in the *Christian Advocate* of April 26.

We had the suspicion, before receiving this communication from Dr. Barlow, that Hobbes might have been wrongfully stigmatised as an "Infidel," and that it might be due to his memory to show that the imputation was the work of just such *ignorant* men as we, ourself, have had to contend with—men unable to answer argument, and so made up in abuse for their failure. Such men still live, and are a reproach to human nature.

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To the Editor of the Bible Examiner—Sir, Seeing in one of your recent issues some straws launched by a not nameless hand against the character of Thos. Hobbes, who had been mentioned and quoted in a certain discussion not long since had in hand between yourself and a certain Prof., who I will not name, for I am not writing to or for him, and do not design, in any, way to "pitch into him" in any "uncivilized friend-ly" or other manner: I have thought good to give you some little hints of Mr. Hobbes' real character, for your own knowledge and use; the which I am the more inclined to do, for that the most of the men of the present time, even learned Prof's., are, or try to show themselves quite ignorant of his true character, and disposed rather to speak disparagingly of the man.

Thos. Hobbes was emphatically a great man, and good as he was great. He was born 1588: entered Magdalen College 1603, graduated A. B. 1607. In 1608 became Tutor to Sir Wm. Lord Cavendish: with whom he made the tour of France and Italy in 1610. In 16-travelled with the son of Sir Gervase Clifton. In 1631 became Tutor to the young Earl of Devonshire. He died in 1679, aged 92 years. In his last days was unable to speak, therefore did not say he was "about to take a fearful leap in the dark." Neither was he—as some have written—afraid to be alone; for in the last years of his life he chose to be alone and was indulged in that by his great friend and patron, the Earl of Devonshire, with whom he lived and died. His Biographer says: "His last years and days were characterized by cheerfulness, activity, and soundness of mind." "He embraced early the Christian Religion, and was equally ready to defend its tenets when attacked by Papists or Sectaries." "He had great aversion to Theological Controversies, but was much inclined to whatever tended to promote piety or sound morals." He attacked no man's religious views. He remained attached to the National Church during his life, and received burial under its forms. Whenever he visited papal countries he always adhered to Protestant principles and maintained them in his worship. Mr. Hobbes had no point so much at heart in his writings as the promotion of the Peace and Prosperity of his country, and the best interests of his countrymen. Hobbes was the first to write in defense of the King, and received substantial marks of favor therefor. Among the thousands of intimate friends who were attached to this great man, were, Lord Bacon, Lord Herbert of Cherbury, Sir Robert Ayton, Secretary to Queen Anne; Benj. Johnson; William, Earl of Devonshire his patron; Sir Gervase Clifton; Father Marin Mersenne; Galileo Galilæi, the Cardinal Richelieu; Des Cartes, the great Philosopher; Gassendi; and Sir Charles Cavendish. Hobbes was Instructor to Charles, Prince of Wales—afterwards King; Samuel Puffendorff, who passed a high eulogium upon his Political Writings; Dr. Wm. Harvey, the Discoverer of the Circulation of the Blood; John Selden, Esq., Antiquarian; Sir John Vaughan; Cowley, the Poet; Sir Charles Scarburgh; Cosmo de Medicis, Duke of Tuscany; and a host of others, equally illustrious and good men.

His Life was written by himself; by two or three others, and finally by the pious and good Prof. Richard Blackbourn, in an unsurpassed style of excellence; whose excellent character is a sufficient guarantee that the work was done in no common degree of good faith, and with every attention to a strict accuracy.

He was highly lauded by Radulphus Bathurst, A.M.; the Poet Cowley, and Joseph Aubrey, Esq., of the Royal Society, who wrote of him as follows:

"While in dark ignorance we lay afraid
Of Fancies, Ghosts, and every empty shade:
Great Hobbes appeared, and by plain Reason's Light,
Put such fantastic Forms to shameful Flight.

Bacon himself, whose universal Wit

Does Admiration through the World beget,
Scarce more his Age's Ornament is thought,
Or greater Credit to his Country brought."

So much was his wisdom, knowledge, and candor esteemed by the great men of his time, that it was common for the nobility, and others, when any great treatise came from the pens of Divines, Philosophers, or Statesmen, whose tenets were of doubtful tendency, to employ HOBBES to criticise and answer, commend or refute it, according to the truth or error of its premises, arguments, or conclusions.

HOBBES was—whatever fanatics, whether orthodox or heterodox, may have said or written to the contrary—if we can judge from his writings which have come down to us—and they are both numerous and voluminous, and on a variety of subjects, theological, moral, political, and governmental—an orthodox Trinitarian; a believer in God the *Father*, *Son*, and *Holy Ghost*; in the Eternity, Sovereignty and Immutability of the Deity; in Revelation; in the conditional Immortality of the soul; in the Immutable Justice and certainty of the Rewards and Punishments promised and threatened in the Scriptures; a meek and child-like believer in the truth of God's word, ever accepting it without doubt or cavil.

As a citizen he was patriotic and loyal, devotedly attached to the cause of truth, justice, law and order, and one of the most humble yet diligent and patiently laborious enquirers after truth of the age in which he lived; carrying with him through a long life the esteem, friendship, and honor of a multitude of great and good men—an age crowned with a galaxy of the greatest Philosophers, Poets, Divines, Statesmen, Critics, Scholars, Heroes, and Wits, that England has ever known.

That he was not an *Infidel*, is clear; for he held no opinions derogatory to the honor of God, or injurious to his fellow-men; he was a most implicit and docile believer in the word of God, as made known by Revelation; as also he did most guilelessly adore and admire the Almighty Character as made known by his Works and Governing Providence: He believed that our Saviour came into the world to supply the defects, not of Religion, but of Nature, for he could add nothing to a law that has no defects, and the defects of Nature could only be supplied by obliging people to live up to the natural law of unchangeable purity and perfection. So also thought and wrote the Bishop of Bangor, the pious and good Dr. Sherlock; who, even the most rabid modern Drs. and Divines will be slow to impugn. I wish as much could be truly said of modern reformed orthodox Protestant church people, but alas! they are joined to their idols, not one in a hundred believe the word of God, how be it they may think they do—but what they do believe, and suppose it to be belief of God's truth, is this,—they believe the glosses and traditions of their Divines, Commentators, and Elders, who are often farther from the "belief of the truth as it is in Jesus" than the greatest, so called, Infidels. For one example; Daniel Whitby, the inventor of the modern theory of a temporal Millennium, and of a Post-Millennial Advent, did not even believe the Divinity of the Saviour! And yet ninety-nine of a hundred follow Whitby in his false and soul-destroying scheme of interpretation, which has done more to produce infidel and untrue belief, and that in the Churches too, than all the writings of all the professed Infidels the world ever saw.

HOBBES' great work on Government, (not his "great work against Christianity," for he never wrote any such) entitled "LEVIATHAN; or the Matter, Form, and Power of a Commonwealth, Ecclesiastical and Civil," was never answered, though many times attacked, as by Rosse, Bishop Barlow, Bishop Bramhall, and many others.

"THOMAS HOBBES the Infidel!"—of irreproachable morals, as he had lived in the practice of every virtue which ennobles a man; so he died full of the hope of a portion with the just in the resurrection: leaving a name as incapable of suffering from the arrows of *straw*, which some of our present day theologians are aiming at his character and memory, as his tenets were of being overthrown by the *chaff* which the critics and carpers of his own day were in the habit of throwing, in their jealous and spiteful malice, at his "LEVIATHAN," which heeded them not.

The great points of difference and dispute between HOBBES and the Divines of his day were these two; *to wit:* 1st. They held man to be naturally and essentially, a social animal; and he, on the contrary, maintained—with a subtility and force his opponents could in no wise disprove—that man by nature was selfish and unsocial; and that the natural state of mankind was the state of War. Nor have his arguments in that regard ever been answered, though many times replied to.

2d. He held that no people had the right to kill their sovereign, even though a bad ruler: whereas, thousands of his cotemporaries, civilians and divines, held the contrary. The cases of Charles 1st, and Louis XVIth, have pretty well satisfied

the people of England and France, that the right does not exist to exercise summary disposition of even bad rulers, by extreme means.

Now, Sir, there is much more which I ought to say in behalf of this great and good man, who was truly a benefactor to his race, but I have already exceeded the limits of a common letter, and must close. In the hope you will no more be attacked by men "uncircumcised in heart and mind,"—I remain your much obliged friend,

SAMUEL B. BARLOW.

New York, May 12, 1855.

P. S. As MR. HOBBES' name and character have become identified with the great controversy you are engaged in with the "Powers of Darkness," and he evidently and undeniably being on the side of truth as regards the questions in debate, his principles being evident deductions from the teachings of the Bible regarding man's original character and destiny: I thought it well that somewhat touching his life and true character should be laid before you, to be used as you might find occasion in case his name should be hereafter again called in question as one of the evidences in support of the truths advocated in your paper.

Note.—Dr. Whitby's lack of faith in the divinity of Christ having been spoken of in the foregoing, I have thought best to fortify that remark by a short quotation, which I do the rather as most christians of the present day would be slow to believe such an assertion relating to one of the names idolized in the modern church, without some proof. "In his latter days, a little before his death, he seemed to raise the character of the human nature of Christ as high as the Arians do, but supposed it still below divinity." See "*Orthodoxy and Charity United*," by J. Watts, D.D., p. 172, 8vo. London, 1745.

Ecce Homo.

AN ADDENDA.—ARCHBISHOP TILLOTSON, quoted by Tindal in his Religion of Nature; says, "The right that God hath in his creatures is founded in the benefits he hath conferred on them, and the obligation they have to him on that account. Now there is none, who, because he has done a benefit, can have, by virtue of that, a right to do a greater evil than the good he has done amounts to; and I think it next to madness to doubt, whether extreme and eternal misery be not a greater evil than simple being is a good."

The Verdict of the Jury.

In the late controversy our opponent censured us for expressing an opinion as to the force and relevancy of much he wrote; and as often claimed that our *readers* were the "*jury*," and not the Editor. The *jury* to which our opposer appealed are speaking in a tone not to be misunderstood, of which we have before given a few brief samples. The first of the following communications may be considered the *verdict of the South*, as the writer is a man of years, experience, and education: he is a practicing physician, and a Preacher of the Gospel; formerly connected with the Baptist Church. He has scattered hundreds of the "*Six Sermons*" in the South, preached much personally, and is now seeing the fruits of his labors.

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WHITE'S STORE, ANSON COUNTY, N. C.

My dear Brother—As a reader of the EXAMINER, I am willing that my name should be signed to the *declaration* and *resolution* on the last page of the BIBLE EXAMINER, April 15, 1855.

It is, I presume, universally agreed among all Christians, that an honest heart is a precious quality in a Professor and Teacher of Religion, and that, if he is deficient in the score of integrity, uprightness of heart, we have just cause to discard all confidence in his discourse, and all benevolence to his person. A pure and spotless reputation for integrity is *important*. Let truth, and honor, and virtue, ever issue from a noble and generous heart. A good name is a jewel of inestimable price to any man. If a clergyman by his example give the lie to his own instructions, he commits a sort of moral and professional suicide; destroys all possibility that he should be credited. He is an apostate from the truth to which he had pledged himself—a worthless man—an impostor to mankind—a traitor to God. The reputation of integrity is of momentous consequence. Honesty and truth are inseparable. An honest man will never substitute falsehood for fact, nor sophistry for argument, nor fancy for revelation. In addition to integrity of heart as well as a knowledge of the truth, a benevolent disposition is quite important. Kindness, or tender-heartedness, possesses a charm over the hearts of men. Modesty, that asks no praise, is sure to obtain favor. It lulls all the irritable passions to sleep, disarms opposition, and scarcely ever provokes hostility. We should endeavor by grace to cultivate these kind feelings which neutralize malice; baffle envy; relax the brow of hatred, and soften the features of scorn into a smile. But benevolence should never degenerate into weakness, nor modesty into bashfulness. A decent confidence and proper self-respect are indispensable qualifications. A mild and determined

intrepidity unabashed by fear, unintimidated by noise or turbulence—unawed by rank, or dignity, or opposition—becomes the preacher of righteousness or the publisher of truth. He that ruleth his spirit is greater than he that taketh a city. Such self-dominion is a great victory. When a speaker or writer suffers anger or vanity, the overflowings of an inflated or irritated mind, to intermingle with the tide of his words; when the ebullitions of passion burst in peevish crimination, armed with insult, outrage and falsehood,—he may rest assured, that he is not qualified to instruct, enlighten, or benefit mankind, and that his folly will be manifest even to all the Orthodox. It is a lamentable truth, that there are such as are wise in their own conceits, whose superlative vanity and consummate arrogancy are egregiously exasperated, at the bare suspicion, that they need instruction.

The course of Prof. H. Mattison, from the commencement of his attack on you to the last insulting communication for the EXAMINER, is quite disreputable and degrading. His ability to discuss the *mystical question* proposed appears evident from the fact, that his *arguments* are pregnant with *obscure* darkness, while the *venom* of his frenzy bursts forth at times into a *lurid glare*. He seems to be much enraged, that any man should have the audacity to correct his erroneous statements, and appears to forget, that there are some characters who need sharp reproof. It is certainly very *cutting* to find one's strength giving way in time of need, and discover that his ability was exaggerated beyond the bounds of truth. I pray that he may obtain the love of truth. I am not at all surprised at his failure—but I am astonished at the tone of his feelings and the temper of his language. It is to be hoped he may yet learn a little modesty and a small share of humility, *just to tally* with the smallness of his qualifications for controversy. His command of language is only calculated to injure him, and expose his littleness. I sincerely wish he may acquire a little common sense. Perhaps he may—and if he should do so, he will not be apt to prate maliciously about those who tell him the truth. I do pity him. He undertook to prove an *impossibility*. He erred at the beginning. He might as well try to prove that the *man* in the *moon* is no *other personage than Adam, who never died*, but *was translated to the moon*, as a punishment for his lunacy, in eating the forbidden fruit. The Professor, if he were a giant in intellect, can hardly prove that truth and falsehood are not antagonistic. His imaginary dignity and stupendous vanity, obscure his mind and memory. And his want of integrity makes him fancy that it is not the love of truth that prompted brother Hastings to *pitch* into him. But the Professor can manage easily *three* at *a time!* How exceedingly modest! There can be no question but he might, by the power of prating maliciously, silence every subscriber to the EXAMINER, and make every one of them as well as the *Editor* himself treat him with silent contempt. H. Mattison, Professor of the Mystical! prating about the Obscure! has immortalized himself as a profound theologaster. I would not bear all the unwieldy burden of what honor he may have gained in the EXAMINER, in controversy, for all the honors ever conferred on man by mortals.

But if he should confess his faults—see his errors and illusions—and become a *Christian, acquainted with the truth*, I should esteem him highly, even if he were but a pigmy in intellect. It is lamentable to think, that a Prof. should be found shooting arrows dipped in venom at those who adhere to Bible language, and attributing to them immodesty and injustice,—designating their language as *insipid jargon*. What is this, if it is not mountainous mendacity? And the Prof. notwithstanding says, that self-respect forbade any notice of their attacks! Is this transparent lunacy? or prodigious tom-foolery? Could the Pope of Rome soar higher in the regions of *Hallucination?* And yet he prates about good faith, *justice*, honor, all violated and without provocation or excuse, as though any thing could induce a christian to violate either, or excuse him for so gross a crime. It is astonishing that he attributes to others the very turpitude of which he himself stands guilty. He talks of a gag thrust into his mouth! Pity truly but he had been gagged at the beginning for his own credit—then we should not have heard so much gaggling *a la mode de Mattison!* And malgre all this the poor creature yet claims to entertain self-respect! Self-reproach should have been the feeling of his heart—self-abasement. The higher he attempts to soar, the lower he sinks in the judgment of every honest man. I am confident the man is blind—and I fear that his blindness is the least deplorable part of his malady—he is not conscious of it—he thinks he sees. I would not like to paint him as he appears to me in his arguments? Never, in all my life, have I seen any thing half so ridiculous and deplorable as the Professor appears. I am sure, he feels something like self-degradation, and lost in the respect of others—and this has inspired him with a species of insanity, as is evident from the specimen of in-

sane wisdom communicated to the public in the EXAMINER for April 15. Alas! he is now divested of the livery he wore a few months before he commenced his attack on George Storrs. He has fallen low surely as a man, who pretended to be learned in Hebrew, History, Hermeneutics. The imposture is exposed. It is quite natural for him to be angry and full of hatred. Reprove some characters, and they will hate you. I would exhort him to repent—to humble himself—to know himself—and learn to be of a meek and lowly mind—to be teachable. In truth I should rejoice to hear of his conversion, and to know that he manifests some evidence, that he believes the Bible.

If it would be of any service whatever to this Professor of Misrepresentation and self-sufficiency, to hear the truth of the matter, he might be informed that the EXAMINER has been read by a very numerous class of christians, belonging to different denominations, who, though they have not withdrawn from the churches, believe the doctrine advocated by Storrs—and that, many of them are better educated, more intelligent, &c., than the Professor himself. Yes, the truth is spreading—and it has spread to far greater extent than I had any idea of a few months ago. About 12 months ago I had but a single copy of one pamphlet on the subject, having circulated many hundreds gratuitously years ago—that one I loaned out first to one—then to another, &c. And what was the result? It converted several persons—every one who read it—and among the number a lawyer, a doctor, theologians, preachers, professors of religion,—I then sent it by mail as a missionary to some amiable and well educated ladies in Charleston, S. C., who have read it, and keep it busily engaged all the time in spreading the truth. It would take ten thousand times ten thousand such men as Mattison to command any thing like the millionth part of the said pamphlet's influence. A man may be a christian and labor under some false notions—but—the Lord knows his people. He alone knows who will be saved. He does not take pleasure in the death of the wicked. Wicked as Mattison has made himself, I wish he may turn to the Lord, that he may obtain mercy—that he may hereafter "hate and abhor lying."

To-morrow week, God willing, I shall preach at the Baptist Church, Fork Creek, S. C. I have had several invitations lately to preach at three different churches. One of the preachers whom I mentioned in my last letter is quite uneasy—warning some privately to beware of those who do not believe in the immortality of the soul. Little does he know, that nearly all the congregation pay but little attention to his warning, for they have imbibed to a great extent the true doctrine of immortality through Christ alone.

I can cordially subscribe to the *Declaration and Resolution*, in the EXAMINER of April 15th. In hope of eternal life through Christ alone, I am, &c., J. F. LEE.

From Dr. A. G. Case, Zenas, Indiana.

Bro. Storrs:—You are hereby authorized to place my name to the Plain Statement in your last EXAMINER.

It is truly painful to see such recklessness to all moral honor (to say nothing of Christian princi les,) as is clearly manifested by Prof. M—in the difficulty between you and him. I feel strongly disposed to enlarge upon the subject, but I know long letters would burthen you at present.

I will therefore close with the following

Query.—If the doctrine of the Immortality of the Soul has never been called in question until within the last ten years—how can Prof. M. prove that it has been regarded as "Heresy" in all ages of the Church? Most respectfully,

April 27, '55. A. G. CASE.

The following is from another of our opponent's "*Jury.*"—ED. EX.

FROM DR. H. CASS, VERSAILLES, INDIANA.

Versaillis, Ripley Co., Ind., April 20, '55.

Bro. Storrs:—I have received the EXAMINER 15th inst., containing the finale of the "Superadded Entity" discussion.

On reading Prof. Mattison's second article, I remarked to a Brother, our Bro. Storrs has engaged with a Second Wainright, vide Potts and Wainwright; the latter could discuss anything, and everything but the question. I am exceedingly anxious to see a full discussion of the question proposed, and hope it will be if an opponent to you can be found who is both a gentleman and a Christian. But a continuance of this evasive and abusive controversy involves too much sacrifice of self-respect and condescension to be contemplated for a moment.

When Prof. M. publishes his book, of course, he will insert the correspondence, ("as much designed for publication as anything he has written," your reply and exposure of his prevarications and dissembling follows, as a matter of course, as a part of the discussion. I hope he will not "*suppress*" or "*assort*" any of your part of the

discussion. I hope you will insist on his issuing the work complete.

Well now, Br. S., am I a "deist!" If so I was made one in the school of *Methodism*, to which communion I was attached for 15 years, and ending less than one year since, and, in fact, I have a letter from that church endorsing me as a worthy member. Do they endorse "*Deists!*" Yea, more: one of their preachers, less than two weeks since, urged me to come back to the church, and said my Faith in "Life and immortality through Christ alone" would be no objection. A *Christian* cannot talk as abusive as Prof. M., and a *gentleman will not.*

I conclude by saying: this is Prof. M's. dying struggle. Let him sink to merited oblivion. *Experience* teaches him you are an "*annihilationist.*" I don't blame him, he feels it; and it may be hard but fair. The cause gains ground here. People are inquiring.

Yours, trusting in Christ alone,
C. H. Cass, M.D.

Dr. A. B. Pope, of Columbia, Mo., and Dr. John Fondey, of Philadelphia., Pa., have given a hearty response to the "*Declaration* and Resolution:" these added to Dr. J. H. McCulloh, of Baltimore, Md., and Dr. H. W. Buxton, of Worcester, Mass., and Dr. S. B. Barlow, of this city, who have previously spoken, and others we might name, gives a pretty fair portion of Medical men on the "*Jury*," who are unanimous in their "*verdict*," and there is no mistaking what it is.—Ed. Ex.

We give the following without knowing who is its author. It is however one of the "Jury" of the Prof.'s election. Its post office mark shows it is from Western N. Y.—Ed. Exr.

A notice of a controversy between Prof. Mattison and Geo. Storrs, came under my observation some months since, on an interesting theological question. I concluded it was in able hands, and would be conducted in a spirit of candor and fairness on both sides. The preliminaries were properly agreed upon, that it should be limited to a *Bible* argument. But much to my surprise, and no doubt much to the surprise of all who have read the controversy, and evidently much to the mortification of the Prof. himself, he totally failed to sustain his positions. He then left the preliminaries agreed upon, and gave a loose rein to "a heedless, rambling impulse," and sought out other and doubtful authorities; and even although he sadly garbled these, he has made out an exceedingly limping, hobbling argument, such as evidently does by no means satisfy himself. His twisting, unfairness, tergiversation, and wrath, are utterly amusing. He feels himself "used up," but has not enough of a christian spirit candidly to confess it. To what an extent will the pride of opinion carry a man! He will probably writhe, and rail, and call hard names for some time to come; but it is evident that that is all he can or will do, till his heart is touched with a live coal from the altar of truth.

Amicus.

Truth and Divine Love Rejected by the World.

O Love, of pure and heavenly birth,
O simple Truth, scarce known on earth;
Whom men resist with stubborn will,
And, more perverse and daring still:
Smother and quench with reasonings vain,
While error and deception reign.

Whence comes it, that your power the same
As his on high, from whom you came,
Ye seldom find a listening ear,
Or heart, that makes you welcome here?
Because ye bring reproach and pain,
Where'er ye visit, in your train.

The world is proud, and cannot bear
The scorn and calumny ye share;
The praise of men, the mark *they* mean,
They fly the place where ye are seen.
Pure Love with scandal in the rear,
Suits not the vain; it costs too dear.

Then let the price be what it may,
Though poor, I am prepared to pay;
Come shame, come sorrow; spite of tears,
Weakness, and heart-oppressing fears;
One soul, at least, will not repine
To give *you* room: come, reign in mine!

Madame Guyon.

The Irish Evangelist, edited by John Hurly, is published monthly, for the *Irish Evangelist Mission*, in this city, at 133 Chrystie St.

It has lately been changed from a small folio to a neat octavo of 16 pages. Terms $1 per annum. The first number of the "Second Series" has been received. It contains the first of three "*Lectures on Romanism*" by the *Editor*, recently delivered in the Broadway Tabernacle. The topic of this Lecture is—"*What Romanism Practically is.*" It is a *practical* expose of the *Satanic* character of Romanism, as a system. This Lecture ought to be put into every house in the United States, that people may have their eyes opened—not by a ranting discourse—but by a calm, sober, honest exhibition of facts, by a true hearted *Irishman*, who was trained a Romanist, and designed for a Priest. He is a thorough master of his subject, and handles it in the spirit of "good will to men."

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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TERMS---One Dollar for the Year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

THE HUMAN SOUL:

THE HUMAN SOUL WILL CEASE TO BE WHEN THE BODY DIES.

This doctrine or belief is consonant to the dictates of right reason, and consequently it cannot be a substantial immortal spirit united to the body.

(*Continued from page* 168.)

We gave a note at the conclusion of the extract, on the foregoing topic, page 150, which we will here repeat before continuing the author's remarks. The term "*Psychomuthist*" often occurs, as the reader has observed. It was probably coined by the author himself to indicate one who believes in heathen fables about *souls:* from *Psyche, soul;* and *muthos*, a myth, or *fable.*

In maintaining the proposition at the head, our author goes on to say:—

A fourth argument is drawn from the nature of our redemption; as thus,

That which fell by transgression, required by Christ's blood redemption. But Adam, or the whole man, fell by transgression, *Ergo*, the whole man by Christ's blood required redemption.

The syllogism, I think, perfect in every part, and the minor proposition proved already: for if the body only were subject to mortality, then not *Adam*, but *a part* only of Adam, became subject; and consequently, that part only fell by the transgression. Now, what only fell, required or needed redemption; redemption being only necessary for transgression. But this the whole tenure of the Scripture loudly declares against: "For Christ is He who hath delivered us from the power of darkness, and hath translated us to the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins," Col. 1: 13, 14, where the particles *us* and *we* cannot denote the redemption of our bodies only, but the whole man, the whole transgression by him, that, ver. 18, was the first born from the dead, who, ver. 21, reconciled us his enemies, to present ye holy, and unblamable, and unreprovable in his sight. These texts, without troubling myself to cite infinite more, evidently show, that Christ by his death had redeemed *us*, viz., the whole man, who sinned and required redemption. This, I think, I need not urge with any more confirmatory texts, the Scripture affording so many and so numerous arguments to prove this point, viz., that the sacrifice of Christ's blood once shed, shall be an atonement for the sins of the whole, and not a part of man.

The last argument, or rather complex of arguments, being the several texts of Scripture, comes next to be considered; whereby I will endeavor to prove the second part of my general proposition, that the soul of man, or life, (as I call it) will not be renewed until the day of the resurrection.

First, Job 10: 18, when Job expostulates with God Almighty, under his afflictions, he wishes he had died from the womb, for then, says he, ver. 19, "Should I have been as if I had never been, and been carried from the womb to the grave." Now, if Job had had any notion or idea of his soul's existing immediately after death, he certainly could not have said, he should have been as if he had never been; for he would have been in a state of existence, and not annihilation, which all hold to be better, than not to be at all.

Secondly, Eccl. iii. 19, "That which befalleth the sons of men befalleth beasts, as one dieth so doth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast." Now the breath of life was that which gave being to both alike; and when that breath is taken away, they both die and perish alike, Psal. 104: 29, "Thou hidest thy face, they are troubled; thou takest away their breath, and they die, and return to their dust," only with this difference, the Gospel had assured us, man shall rise again, and beasts wholly perish.

Thirdly, when Hezekiah was in danger of his life by sickness, Isa. 38, the prophet says, whilst he lived, he might praise the Lord, but ver. 18, "The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth;" yea, "the dead know not any thing," Eccl. 9: 5, but "the living shall praise thee." Thus if human souls were living in a separate state, they might praise the Lord; but of this I have had occasion to speak before.

Fourthly, Job 3: 12, "Why did the knees prevent me," &c., "for now I should have been still and been quiet, as an hidden untimely birth I had not been, as an infant that never saw light;" where Job plainly demonstrates to us, that if he had died the day of his nativity, he had perished as an untimely birth, that is *wholly*, until God

should raise him again; for I suppose the Psychomuthist can hardly unriddle what becomes of the soul of an untimely birth, or infant that never saw the sun, or whither it goes. When man is compared to a flower, grass, or shadow, &c., it testifies his whole corruptibility, that neither matter or form of him shall be left in the day of death, no more than of them. But because comparative arguments are seldom cogent enough to enforce belief, yet where the Scripture makes a positive declaration of man's corruptibility, like as a flower, grass, &c., there I hope it may not only pass for, but the stronger enforce, an argument: as,

Fifthly, a tree or plant decays, yet by water will sprout again; "but man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth, so man lieth down and riseth not till the heavens be no more, they shall not wake out of their sleep;" Job 14: 7, &c. Here the comparison is plain, as also a positive declaration upon it, denoting not only the corruption of whole man, but also limited the time, how long men shall lie in the grave; and that they shall not arise from thence till the heavens be no more; or as it is in St. Peter, till the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; 2 Pet. 3: 12; when the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken, Mat. 24: 29; this is the time prefixed according to the ordinary course Providence has ordained for mankind. But if by an extraordinary power or grace, God Almighty is pleased to raise some righteous persons, (for sure I am the wicked never rise before a general resurrection, as some passages in Scripture seem to intimate,) its no more an objection in general against my doctrine, than a miracle against the common course of nature. Hereupon is *death* in Scripture generally termed *sleep*, by way of analogy, or likeness; thus, the kings of Israel, when they died, are said to *sleep* with their fathers; and Esdras expresses it in a copious style, "The earth shall restore these that are asleep in her, and so shall the dust those that dwell in silence; and the secret places shall deliver those souls committed to them;" 2 Esdras, 7: 32. Now, secret places (as if the metaphor were still carried on) he calls, *the graves and chambers of the soul*, chap. 4: 41. And not only the Old but the New Testament also terms death, sleep, and the dead are said to sleep, and be fallen asleep in Christ, 1 Cor. 15, and in several other places too numerous here to name. Thus a church-yard in Greek is called *koimeterion*, or *cæmiterium*, and in the Latin tongue, *dormitorium*, that is, a *sleeping-place*, because there all men rest from their labors. For as man lying down to sleep, has all his senses locked up, seems a solid mass and insensible lump of clay, void of all activity and voluntary motion, yet rises the next day refreshed, brisk, and active, and enlivened as much as ever; so is the comparison of death, when man shall rise again at the general resurrection. I know comparisons never bear an adequate and full proof, but are rather an illustration; but I mention this, because some of our divines hereby take an occasion to prove the existence of our souls, because dreams show there is something in us awake, even while we sleep: what I have said concerning dreams, *Vid.* Chap. VI, only I shall add here, that dreams are only a demonstration that we do not sleep sound, but imperfectly; and therefore the comparison here intended is good and rational; for if a man (suppose dead drunk, as we say,) sleeps sound, he appears as certainly dead, as to all manner of action, except breathing, which is his *life*, in effect, as if he were really and actually dead indeed. And imperfect sleep is no more an argument to prove the comparison insignificant, or make the parallel not argumentative, than dimness of sight, or purblindness would be to demonstrate a man stark blind. Thus a man who is said to have something in him awake even while he sleeps, can be said to be no more than imperfectly asleep, which I wonder how it can be brought as a proof for the existence of a soul.

The time when man shall live again, and his immortality begin, the old testament in the forementioned texts seem to make appear very plain, and "that the day of doom shall be the end of this time:"—and "the beginning of immortality to come when corruption is past," 2 Esdr. 7: 43. "And that in the end is shown the treasure of immortality," chap. 8: 54. "And then will it appear who are they that put off their mortal clothing and put on their immortal," chap. 2: 4. Who are they that "cannot die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection;" Luke 20: 36.

Sixthly, in several places of Scripture dying or death is called simply, a *not-being*. Thus "Joseph *is not;*" Gen. 42: 36. "Now shall I sleep in the dust, and thou shalt seek me in the morning, and I shall *not be;*" Job 7: 21. "O spare me a little before I go hence and be *no more*," Psal. 39: 13. "Rachel weeping for her children, because they *were not;*" Matt. 2: 18. All which places must imply by *not being* a total dissolution, for otherwise the expressions would be very improper. For if that which gives the being, *viz.*, the spiritual substance or soul, as it is usually called, *should be*, exist, and remain immortal after a man dies, I cannot see how man can be said *not to be*, seeing such an attribute or propriety can never be applied to an immortal being.

Seventhly, the word *soul* in Scripture, as I have before remarked, denotes *whole man*, or person, living creature, which must in very many texts be interpreted wholly to die, or else we cannot say properly, the person dies; as, "The *soul* that sinneth *it* shall die," Ezek. 18: 20. "What man is he that shall not see death, and shall he deliver his *soul* from the grave;" Psal. 89: 48. These and the like expressions, very numerous, and frequent in Scripture, as they plainly infer, the person of man to die (for the Psychomuthists cannot allow the soul simply to be meant in these texts) which unquestionably, by all the philosophy in the world, must and ought to be called *whole* man; so do they confirm my opinion, or assertion, that life and soul are the same thing generally in

Scripture. Therefore, if life cease to be, as of all hands must be granted, whole living man will die also, and at the resurrection, the "dead men shall live, together with my dead body shall they arise," [though some say their souls live already] "awake then, and sing ye that dwell in the dust," Isa. 26 : 19. I know I shall be answered, that the person of man dies if his soul be separated from his body, and the body corrupt. To which I answer :

1. That the separation of the soul from the body, meaning a spiritual substance before united to it, begs the whole question in controversy. And I think it has been evidently proved both from philosophy, reason, and Scripture, that man is not composed of such a spiritual substance.

2. The dying of the body of man *only*, is not sufficient to denominate man a dead person, for body is not the person, but only a part (even according to the doctrine of the Psychomuthists) of man, therefore if the person dies, whole man must die. I will add but one remark more from the Old Testament, taken from 2 Kings 13 : 21, when they cast the dead man into the sepulchre of Elisha, and the man was let down, and touched the bones of Elisha, he revived and stood upon his feet.—Now, it is conceivable how *life* might be restored to this man, by the touch of the prophet's bones in a miraculous manner, because it was only adding or restoring *motion with sensation* to dead matter ; but if we say, the soul of this man could by the touch of the bones be revoked from heaven, hell, or purgatory, or God knows whence, by explaining ourselves we generally struggle in the toil and entangle ourselves the more by endeavoring to get loose. And all we can say upon the point, is only to resolve the case into an omnipotent power, who did raise the dead man by the touch of the prophet's bones ; that that power could as easily re-unite the soul, as revive motion with sensation in the dead. And indeed this I readily grant to be true ; but yet if the *modus* of the miracle may be more easily conceived, and seems most consonant to a rational nature to believe, as not containing in it needless perplexities and difficulties, I think my exposition to be more eligible than the precarious one of a *re-inion* of soul and body, never yet proved by reason or Scripture.

As for the New Testament, whereby the doctrine of the resurrection was perfectly known, very many texts thereof confirm this doctrine, or belief, *viz.*, that man shall die, and be called to an account at, and not before the resurrection, when he shall live again, or life shall be renewed in him again. And I think I need not urge any more proof to demonstrate, that when the Scripture says, *man dies*, it means, *whole man*, as he is a living creature. But my next task here will be to prove that it is a doctrine most consonant to the whole tenor of the Gospel, or New Testament, that no man, according to the course of Providence, will be received into heaven, or condemned to hell, before the day of the general judgment, which they must otherwise of necessity be, whose souls are immediately after death conveyed either to heaven or hell.

Our Saviour in his parable of the tares, tells us the time when mankind shall be called to judgment, Matt. 13 : 30, "Let both the good corn and tares grow *until* the harvest : and in *the time* of the harvest I will say unto the reapers, gather ye first the tares, and bind them in bundles to burn, but gather the wheat into my barn." Which parable when he comes to explain, *v.* 39, the harvest, says he, is the *end* of the world : the reapers are the angels, &c. And then shall the righteous shine forth as the sun in the kingdom of their father, *v.* 43. Now here is to me a plain demonstration, that God Almighty will not begin his judgment, or in the ordinary course of his Providence confer immortality on man, before the resurrection, but permits the just and the unjust to lie in the grave together until the resurrection ; at which time, and not before, shall be the glorification of the righteous ; and they shall shine as the sun in the firmament. For "the Son of man shall come *in* the glory of his Father ; and *then* shall he reward every man according to his works ;" Matt. 16 : 27. "And then shall appear the sign of the son of man in heaven ; and *then* shall all the tribes of the earth mourn : and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of the heaven to the other ;" Matt. 24 : 30, 31. Here is the pomp and solemnity of the great day of judgment fixed to judge the world in ; and before that day man will not be prejudged, or pre-rewarded, *vid.* Mark 13 : 24, &c., and Luke 21. That is the time in which our redemption draweth nigh. Again, Matt. 25 : 31, 34, 37, 41, the particle *then* used, denotes the time appointed by God Almighty, as much as it doth in any other place of Scripture.

2. He hath reserved the angels that kept not their first estate in everlasting chains, unto the judgment of the great day, says St. Jude, v. 6. Now if God thought fit to defer the judgment of the fallen angels, who are spirits already, as I may say, convict, and reserved for punishment, yet will not suffer until the general judgment of the world, what grounds have we to believe man will be rewarded or punished immediately after death.

3. "Blessed are the dead which die in the Lord —that they may rest from their labors, and their works do follow them ;" Rev. 14 : 13. Now if they rest from their labors, we must own them to be free from pain and trouble of any purgatory : and if their works follow them, they will be examined into at the day of a general judgment, as appears by the foregoing texts. Therefore I must conclude, as I said before, that whole man dies, and that he cannot be condemned in his soul before conviction at that great day ; because "the judge of all the earth will do right," Gen. 18 : 25, and consequently man will lie in the grave until he be summoned by the last trump ; the time and manner of his judgment fixed at the resurrection. Unless our divines can demonstratively find out some other place of residence for that whole man.

Lastly, seeing *eternal life* is promised as a reward to the righteous, and the gospel every where promises no other, I can see no reason why man's

immortality can be asserted to begin before the general resurrection, when this our life shall be re-implanted, or restored to the dead carcass, and we shall live with Christ in glory eternal.

OBJECTIONS EXTORTED FROM PHILOSOPHY, REASON, OR SCRIPTURE, ANSWERED.

The subject matter of the three preceding chapters I have here thought fit to comprise in one, lest this designed little treatise should grow too voluminous; besides, to urge *all* those arguments philosophers commonly bring to prove the immateriality and immortality of the soul of man, considered as a distinct substance in the body, will be as frivolous as it will be needless to answer; therefore I will consider only those that seem most strongly to argue for that opinion, and recite them; as,

Obj. 1. "That which is immaterial is immortal, but the soul of man is immaterial, *Ergo*, immortal."

Answ. Both of these propositions, if taken in the general, and without limitation, cannot be true; for a thing is said to be immaterial two ways, according to the principles of those very men who object it. 1. As it does not consist of matter and form, or *quoad principia constituentia*, as the philosophers speak; it being a very great solæcisim, to say, an immaterial form, consisting of matter and form. In this sense the forms or souls of brutes are said to be immaterial, yet corruptible, and not immortal. 2. That is said to be immaterial that doth not depend on matter, *in esse fieri & operari:* now, whether the soul of man as well as brute, doth not, I refer my reader to the arguments mentioned, Chap. VI.

Obj. 2. "Foreknowledge by dreams cannot be performed without the assistance of an immaterial being or soul, but man has oft foreknowledge by dreams, *Ergo*,

"Now, that there is oft foreknowledge by dreams evidently appears in Scripture, and many persons have been forewarned of dangers by a dream (although not supposable now-a-days, as Joseph's was, Matt. 2,) therefore man must have an immaterial being in him."

Answ. What I say, or is my opinion relating to dreams, mentioned Chap. VI., Arg. 5, and Chap. VII, are sufficient to answer this objection; though to confirm this their opinion, they urge

Obj. 3. "The strong impressions on the brain, fancy, or imagination, called by the graver sort, the *souls of dying persons*, who, at the moment of their death seem to have hopes or fears, of present reward or punishment, as soon as they expire; and as it were to foresee their state of future happiness or misery."

Answ. That the foreknowledge by dreams in Scripture, cannot resonably be urged as a philosophical argument, because those are supposed to come by divine inspiration: and that men now-a-days may, and have oft foreknown, and by that means prevented falling into imminent dangers by dreams, may indeed be possible, I grant; yet it is so far from being an argument for the proof of an immaterial soul in man, that it seems to be a good ground for the truth of the opinion I here assert; for that Providence has a peculiar care, in some cases, I no ways doubt; and that it may create notions of apprehension of danger, by making strong impressions on the brain and spirits, especially when the suspicious thoughts and fears of danger, from some particular person, or by some particular way, have oft oppressed and seized the spirits; as we know several have an opinion they shall be killed by an horse, others by drowning, &c. I say, in such cases, it is a position I no ways question; but that it presently passes for a demonstration of an immaterial being in man, I must beg leave to dissent. For, as I said, the divine *Afflatus* gave life or soul to matter; much more, I aver, that by the Providential care of heaven, under whose protection we live, move, and have our being, impressions may be made on the same matter, so as to raise in it conceptions or apprehensions of future danger; for in all cases we see how strong and lasting the impressions of fear are on mankind? Nay, indeed, in some cases, impressions on the brain and spirits seem to be indelible; and an original fright very frequently infatuates the man, if it be too powerful at first. How strange are those impressions made by longing women on their children; even to that degree sometimes, that the very similitude of mind, as well as body, seems to be traduced from parents to their children; so that such impressions are but very slender arguments to prove a rational, substantial soul in man.

As to the foresights dying men have of their future happiness or misery, (which has caused numerous harangues, in the pulpit often, and from the press) of "the poor soul, how she flutters, how she trembles at approaching misery; how she rejoices and hugs our Saviour in happiness," with ten thousand such like expressions, &c., I do not in the least question, but may happen to living men, endowed and actuated with that quickening *Afflatus* I spake of, without the supposition of an immaterial substantial soul, to make up the composition of man; for what difference is there between the two following questions?

What can a wicked man, without repentance, hope for or expect, but eternal damnation?

And, what can the souls of wicked men hope for, or expect, without repentance, but eternal damnation?

Sure I am to mention man includes their souls, if they were two distinct beings, as the Psychomuthists imagine; therefore why should not the threat of eternal damnation be as great a terror on the dying wicked man, and the hopes of eternal bliss be as great a comfort to the whole man, as to the souls of either? 'Tis a mystery, I must confess, and a riddle beyond explanation, if it be not equally so in both cases.

[TO BE CONTINUED.]

Is there Certainty of Future Punishment?

If the death threatened against Adam was "temporal, spiritual, and eternal," there is no certainty of any future punishment whatever.

The truth of the above proposition will be apparent by a few moments' careful consideration—

God said, "In the day thou eatest thereof, thou shalt surely die;" or, "dying thou shalt die."

Let us now suppose the meaning of this declaration of the Almighty was in accordance with the notions of those called "Orthodox," and it contains three distinct threatenings.—You shall die temporally—you shall die spiritually, and after all this, you shall suffer eternal conscious misery in hell.

Passing over the two first items of the threatened penalty, in the third we have the case plainly before us. On the one side, the God that cannot lie declared that so surely as man broke the law he should endure eternal conscious misery; on the other, man, a rational being, understood the penalty as his Creator had explained it. If man partook of the forbidden fruit eternal misery was the consequence, or the threatened penalty would not be executed, and God would fail to fulfill his word. There was no escape—no evasion—the word of the infinite God had been pledged subject to only one condition—that man should sin, and if that "*word is truth*," eternal misery must ensue upon the breaking of the law.

But man did transgress the law, and how can he escape the penalty? I can discover no means unless the word of God is broken. It is in vain to urge that Christ suffered what was due to man. Common sense and the word say, that *Adam* must die, ("be eternally tormented," saith *Orthodoxy*.)

If then Adam partook of the forbidden fruit the word of God was that *he* should be "eternally tormented in hell;" and though Christ should die—though the whole world should be destroyed—though all the host of heaven should be blotted out of existence—the whole universe annihilated, and God alone exist, surrounded by primeval nothingness, and that, too, to save man, yet if God threatened *Adam* with eternal misery, in the event of his transgression, *Adam* must suffer that misery or the word of God is not fulfilled, and Satan becomes the author of the first great truth ever uttered in Paradise—*viz:* "Ye shall *not* surely die."

But if theologians will have it, that by the death of Christ God was able to allow Adam to escape the chief part of the threatened punishment, and yet make true His word, let it be allowed for a moment and we will look for the legitimate consequence.

According to our teachers, Adam believed that in case he transgressed he should suffer in unending torment, and the evidence of this belief was the word of God. But Adam did transgress, yet means were found by which to prevent the execution of the threatened penalty.

Now if infinite wisdom can in one instance devise a plan by which he can maintain his character for truth, and yet not fulfill his word, most certainly he can in another. If Adam did not suffer the threatened punishment I cannot perceive that there is any certainty of any punishment in the future; for the penalty threatened in Adam's case was as certain as the word of Jehovah could make it; and no more certain than that is the future punishment of the wicked.

My Orthodox brother—just once look at the case. What was it that made Adam believe he should be subject to eternal misery if he ate the fruit? "The word of God," you answer. Very well. What is it makes you believe that impenitent sinners will be tormented in the future? "The word of God," you repeat.

Now, upon your own admission, the eternal misery of Adam did not necessarily follow his transgression! But the eternal misery of Adam and the eternal misery of the present wicked are predicated upon the same word of the same God; if that "word is truth," and yet Adam did not suffer the penalty, how can you evade the conclusion, that the word may be truth and yet wicked men not suffer the penalty?

Indeed, if the orthodox are correct in this matter, the probability would be that for the incorrigibly wicked, God would provide yet another sacrifice! True, it is affirmed and reaffirmed, that the wages of sin is death—which, say they, "means eternal torments." But God made the same affirmation to Adam; and yet when Adam sinned the punishment was not inflicted!

And the probability is rendered still stronger by the consideration that man is now less able to resist temptation than Adam was at his creation—therefore if a sacrifice could save Adam from the penalty of a broken law much more should we suppose that a future sacrifice would save those who die without hope in Christ.

If after the plain declaration, "Thou shalt *surely* die," I could find reason to believe that the declaration, or any part of the declaration, was left unfulfilled, I could not escape the conclusion that there was at least *some* hope for a Judas, or a Nero, though an angel from heaven should declare the contrary. It is futile to urge that no new sacrifice can be provided for those who die in sin, for that is to limit the wisdom and power of God; and if the penalty included in these words—"thou shalt surely die"—was not inflicted, in its fullest sense—in all its compass—is it not most reasonable to suppose—notwithstanding the positive language that abounds throughout the whole Bible touching the doom of the wicked—that there will yet, in the future, be another sacrifice and probation for those who die without hope?

Therefore, I conclude that if the death threatened against Adam was "temporal, spiritual, and eternal," there not only is no certainty of any future punishment but a strong probability that by means now unknown God will finally save all men.

M ——.

On Evil Speaking.

BY THE EDITOR.

Some time since an article appeared in a Religious Paper on this topic. The writer commenced by saying, "Whatever wrong we find in our brethren, we ought to correct or punish as the word of God directs." To this sentiment we yield a hearty assent. The writer having made this statement quotes Matth. 18: 15, 17. He then adds:—"But if, instead of following our Saviour's

direction, in case of a real, supposed, or reported offence; we speak of that offence in a brother's absence, we sin against our brother. This evil may be committed, also, by writing, by showing a letter written by another, by a smile, or nod of assent to the words of another, by neglecting to defend a brother when another reproaches him, by pointing to a paragraph in the newspapers containing such articles, and by circulating among the people, newspapers containing reproaches against our brethren."

We would ask if the author of the article under consideration, does really mean to be understood, that all offences, whether against us *personally* or not, come under the Saviour's rule, Matt. 18: 15, 17? Are we, whatever the offence may be, to consider that rule and that *alone* as applicable? If so, were not several of the apostles guilty of "sinning against their" brethren of the human family? Take a few examples: "Demas hath *forsaken* me, having loved this present world." A high offence according to the general understanding of this text. Again, "Alexander the coppersmith did me much evil; the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words." "All they which are in Asia be turned away from me; of whom are *Phygellus* and *Hermogenes*." What! an apostle call two persons by *name*, and speak, aye, and "write" too, of their faults when they were *absent!* Again, "Holding faith and a good conscience; which *some having put away*, concerning faith have made shipwreck: of whom is *Hymeneus* and *Alexander;* whom I have delivered unto *Satan* that they may learn not to *blaspheme*." Here, though the apostle might have dealt with them for aught we know, according to Matt. 18, yet, it is certain, he said and wrote *hard* things about them. Paul also accuses Peter of "dissimulation," and says, so great was his departure from right, that "other Jews dissembled likewise with him: insomuch that Barnabas also was carried away with their dissimulation." Did Paul follow the course pointed out in the 18th Matt.? Clearly, he did not. What did he do? He tells us, he "withstood him to his face:" and he adds, "I said unto Peter *before them all*," &c. He rebuked him as publicly as was his offence; and not only so, but he *wrote* and published Peter's offence through all the world, to the end of time: and thus did he give a publicity to it of the greatest possible extent, and spread the fire farther, and cause it to be of longer duration, than though he had only spoken of it.

Paul called one man "a child of the devil and an enemy of all righteousness," to his face; and, then, the character of that man was published to all the world. Was that evil speaking? It may be said this last was not a "brother:" but the rule is equally clear, "speak evil of no man," and as binding as that which prohibits speaking evil of a brother. Let that pass.

Several of the apostles have *written* and published to the world the offence of Peter in denying his Lord; and even gone so far as to tell us he "began to *curse and swear:*" why could they not have kept that last fact, at least, to themselves? was it not sufficient to tell us that he denied his Lord, without telling us that he cursed and swore? Is that evil speaking?

The same apostles, also, have told us in writing and made it as public as possible, that Judas *betrayed* his Lord; and there is no evidence that one of them ever took the steps recorded in Matt. 18th. Did *they* "sin against their brother?"

If there was no "evil speaking" in any of these cases, and, we presume, none will pretend there was; then, it follows that speaking of another's offence, and even writing about it, though our Saviour's rule in the 18th Matt. has not been applied in the case, is not, *necessarily*, evil speaking.

It may be objected that the apostles, in this respect, are not our example, because they were inspired and we are not. Did the Holy Spirit inspire them to do wrong? If not, then it is right, in some cases, to speak of, and write about the offences of others: the only question is, when is it right?

We think, we ought to have a clear definition of evil speaking. Allow us to suggest the following for consideration. Speaking or writing of another with *design* to injure *him*, is, without controversy, evil speaking. Speaking or publishing that which, in itself, is true of another, *needlessly*, to his injury is, also, evil speaking; whether you have previously taken the steps pointed out in the 18th of Matt. or not. It is evil speaking, because, it is contrary to the law of love. Hence we might define evil speaking to be any language or signs made use of, that are not in accordance with that law. With regard to *public* offences, we have, at least, the example of Paul in the case of Peter, that they are to be publicly rebuked "that others may fear." Public rebuke is not evil speaking of itself; but it may become so, by being unnecessarily severe, or by being administered in a spirit of hatred. In speaking of, or publishing the offences of individuals, two things are to be taken

into the account, the individual and the public. If the offence is of such a character that the public will be injured by not knowing it, it is duty to make it known, and not to do so is to be a partaker in other men's sins, and no consideration of injury to the individual is to prevent the disclosure. This indeed should not prevent a private labor with the individual if the circumstances are such as not to require an immediate disclosure. Suppose we learn, for instance, that certain persons are plotting to set fire to a city—we have only time to communicate the information to prevent their design. Can any doubt what should be our course in such a case? Would the law of God or man condemn us as guilty of evil speaking, though the disclosure might ruin the "reputation of a fellow-being?" So in case we saw a "brother" commit the act of murder; are we bound, by the command "speak not evil one of another," to cover his sin and not make it public? Such a doctrine might do for a Papist, possibly, but it would not be received by a true Protestant. So if a person undertakes publicly to defend men in sin, or to represent the greatest outrages as no sin, or undertakes doctrinally to promulgate and defend a system that deifies man, to the dishonor of God and His truth, we are bound, if able, to show the fallacy of such defence, though it may injure the "reputation of" that "fellow being" who is engaged in such defence; and not to do so is to be a partaker in an other man's offence, and brings us under the condemnation of the word of God, which saith, "to him that knoweth to do good and doeth it not to him it is sin."

Extract from Hobbes' Remarks in Reply to Bishop Bramhall.

"Now as to the harmony of the two Testaments, it is said in the Old, Gen. ii: 17, *In the day that thou eatest of the tree of knowledge, dying thou shalt die. Moriendo morieris*, that is, when thou art dead thou shalt not revive; for so hath *Athanasius* expounded it. Therefore Adam and Eve were not immortal by their creation. Then Gen. iii. 22, *Behold the man is become as one of us. Now lest he put forth his hand and take also of the tree of life, and eat, and live forever, &c.* Here they had had an immortality by the gift of God, if they had not sinned. It was therefore sin that lost them eternal life. He therefore that redeemed them from sin was the author of their immortality, and consequently began in the day of judgment, when *Adam* and *Eve* were again made alive by admission to the new tree of life, which was Christ. Now let us compare this with the New Testament; where we find these words, 1 Cor. xv. 21. *Since by man came death, by man also came the resurrection of the dead.* Therefore all the immortality of the soul, that shall be after the resurrection, is by *Christ*, and not by the nature of the soul. *Verse* 22. *As by Adam all die, even so in Christ shall all be made alive.* Therefore since we died by *Adam's* sin, so we shall live by *Christ's* redemption. Again, *v.* 23. *But every man in his order; Christ the first fruits, afterwards they that are Christ's, at his coming:* therefore none shall be made alive till the coming of *Christ*. Lastly, as when God had said, *That day that thou eatest of the tree of knowledge of good and evil, thou shalt die*, though he condemned him then, yet he suffered him to live a long time after; so when *Christ* had said to the thief on the cross, *This day thou shalt be with me in Paradise*, yet he suffered him to lie dead till the general resurrection; for no man rose again from the dead before our Saviour's coming, and conquering death. If God bestowed immortality on every man then when he made him, and he made many to whom he never purposed to give his saving grace, what did his Lordship think that God gave any man immortality, with purpose only to make him capable of immortal torments? 'Tis a hard saying, and I think cannot piously be believed. I am sure it can never be proved by the canonical Scriptures."—*See Thos. Hobbes' Answer to Bishop Bramhall.* Folio, London, 1650, pp. 447, 448.

Communicated by Dr. S. B. Barlow.

A Right Reverend and excellent author observes, "Whatever you do, be Orthodox: Orthodoxy will cover a multitude of sins, but a cloud of virtues cannot cover the want of the minutest particle of Orthodoxy. It may, I doubt not, be demonstrated with the greatest evidence, that all Christian churches have suffered more by their zeal for Orthodoxy, and by the violent methods taken to promote it, than from the utmost efforts of their greatest enemies. But for all that, the world will think the same methods necessary."

Query, whether it would not be well for some modern theologians, and professors, and system-builders, to ponder somewhat this plain statement of one of the master spirits of the church?

"Thus it is among ourselves," says Archbishop Tillotson, "when we apprehend God is displeased with us, we are content to do any thing, but to learn righteousness."

BIBLE EXAMINER.

NEW YORK, JUNE 15, 1855.

"The Annihilation of the Wicked."

We resume our remarks on the "objections" of "B." in the *Northern Christian Advocate*, to the annihilation of the wicked. He says—

"4. *It is satisfactory to the wicked.* One young man, dissipated and profligate, said, 'That doctrine just suits me.' And so it is. If the impenitent could really believe it, their impenitence would become a fixed fact. Could they but persuade themselves that they could continue in a life of dissipation and pleasure here, and then be blotted out of existence they would scoff at the Bible and religion, and give themselves up to lives of unbridled wickedness. Those who promulgate this doctrine, lay a flattering unction to the souls of the wicked, and encourage them to continue in lives of impenitence and rebellion against God."

This objection is made up of two parts: 1st, The effect of the doctrine on the wicked; and 2d, a censure of those who preach it. We will look at each part by itself. "B" says, "It is satisfactory to the wicked." What proof has he given of this *assumption?* "*One* young man said, 'That doctrine just suits me.'" But "B" forgets that it is by the mouth of at least "*two* or *three* witnesses" every word is to be proved: yet he is satisfied with *one*. And that *one* may never have learned anything of the doctrine spoken of except what he had heard by the misrepresentations of its enemies. Quite probable "B" had "garbled" the doctrine in giving the "*one* young man" an idea of it which drew out the expression spoken of. But suppose this young man had a correct idea of the doctrine, and expressed himself as "B" says—what then? Does that prove the doctrine false, and not calculated to lead men to repentance? By no means. We have known intelligent persons, who had rejected christianity altogether, from the representations of God, His character, and designs, by such men as "B," who have been brought to acknowledge its truths, and been led to renounce sin and consecrate themselves to the service of God, and are now ministers of the Gospel, by means of the very doctrine which "B" says, "If" they "could believe, their impenitence would become a fixed fact." Thus "B" is convicted of a false assumption.

Some of the dissipated may continue impenitent under the preaching of this doctrine; and what doctrine will not be abused, or perverted by such characters? Does the doctrine of the natural immortality of the soul, and endless torments lead all such to repentance? And does not "B." and his school teach that the punishment of the wicked is postponed to a future life—and in another world? Has such a doctrine no tendency to encourage men in sin? If "B" saith *no*, a greater than he has said—"Because sentence against an evil work is not *executed speedily*, therefore the heart of the sons of men is fully set in them to do evil:" Eccl. 8: 11. Does that prove the doctrine of judgment and punishment future is calculated to lead men "to continue in a life of dissipation and pleasure here"? The fact is, men of corrupt minds may *abuse* any truth; and some hold the truth in unrighteousness. "B." then, should show, not by *assumptions* and mere *declamation*, that the doctrine, "all the wicked will God *destroy*"—Psa. 145: 20—is a doctrine "satisfactory to the wicked," and calculated to lead them to continue in sin and "scoff at the Bible and religion." We rather think the doctrine of inherent immortality and endless sin and suffering is that which hardens men in sin and leads them to "scoff at the Bible and religion." Many cases might be adduced where such is the result of his theory, to "one" of his showing led to such a course by the doctrine of "the annihilation of the wicked." The question however is not settled in this way. It is a question of, *what does the Bible teach?* Whether sinners are pleased or displeased with the doctrine presented settles nothing of its truth or falsehood; but, *what saith the* LORD? That point determined, if sinners abuse His mercy and take liberty to continue in sin on that account, the teachers of that truth are not responsible for their stupidity and love of sensual gratification rather than Life Eternal and Immortality. We know the truth will be a "savor of life unto *life*" to some, while it is a "savor of death unto *death*" to others. The fault, in the latter case is not chargable to the truth, but to men's perverting that truth, and refusing obedience to its claims.

Multitudes who profess to believe the theory "B" advocates "give themselves up to lives of unbridled wickedness." His views, therefore, are not a sovereign remedy for sin and wickedness. So far from it, the probability is, that the very "young man," of whom he speaks, had become confirmed in his "dissipated and profligate" course under the preaching of "endless misery." It is not to be wondered at, then, that a "young man," lost in evil habits, and feeling that his case was *hopeless*, should say, "that doctrine just suits me." Unhappy youth! He had doubtless been driven to despair of the mercy of God by the *savage* repre-

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sentations of his MAKER'S character that "B" and his school had given him; and one ray of light thrown upon his mind that God did not design eternally to torment him, did, doubtless, remove a burden from his heart; and in that sense did "just suit" him; and if anything on earth could melt his heart such a discovery of the character of God, contrasted with the hardning effects of the endless misery theory, must have moved him to an effort to overcome his evil propensities, and "lay hold on eternal life." Possibly it had that effect; for "B" seems not to have stopped to inquire in what sense the "*young man*" used the phrase—"just suits me"—whether to encourage himself in sin, or as inspiring him with *hope* in God's mercy, which he never could have had under the horrible doctrine of endless sin and suffering. In the absence of evidence to the contrary, we may fairly conclude he had a hope inspired in his heart—by this milder view of the character of his Creator—that even he, wicked as he felt himself to be, might find mercy: while the savage theory of "B" had driven him to a despair that had made him reckless of his character and doom.

The doctrine that "B" traduces has no tendency to lead men to give "themselves up to lives of unbridled wickedness": it is a libel on truth to affirm it. It is only by a misrepresentation of the doctrine, such as "B." and others of his faith, is guilty of, that the doctrine will lead to such a result, except in cases where no doctrine would affect the heart to lead the sinner to repentance. "The *goodness* of God leadeth thee to repentance," saith an apostle, Rom. 2: 4. If that will not do it, men will go on, under any theory, to "treasure up wrath against the day of wrath."

We repel, then, the charge, that "those who promulgate this doctrine, lay a flattering unction to the souls of the wicked," &c. It is not so. "The Lord *preserveth* all them that *love* Him; but all the wicked will He *destroy*," is the testimony of inspiration: and, "the wicked shall *perish*: the enemies of the LORD shall be as the *fat of lambs*: they shall *consume; into smoke* shall they *consume away*," see Psalms 145: 20, and 37: 20. Such Bible testimony is not to be set aside by the mere declamation of such men as "B." The encouragement to continue in sin belongs to his theory, by representing God as a most merciless tyrant, who having brought men into being without their knowledge or consent, is determined for the sins of this short life, to perpetuate that being, or existence, without interruption and without end, in the most unutterable and unmitigated anguish, and without hope! Such a representation of God is more fitting the *savagism* of heathenism than of the character of the most merciful and compassionate God of the Bible, who saith—"Say unto them, As *I live*, saith the LORD GOD, I have no pleasure in the *death* of the wicked; but that the wicked turn from his way and *live*: turn ye, turn ye from your evil ways; for *why will ye* DIE?" Ezk. 33: 11. "God *so loved* the world, that He gave His only begotten Son,—that whosoever believeth in him should not *perish*, but have EVERLASTING LIFE." John 3: 16.

Thus the appeal to men is based on their *love of life*, and God's *love* to them; and not on the *savagism* of endless torture and woe; which latter idea is well calculated to beget hatred to God and dislike for His service now; hence is almost universally, where it is proclaimed and believed, followed with a present neglect or contempt for His service, and a *procrastination* in relation to the things of religion till just as they are "going to die;" and then a profession of submission often takes place merely to escape the *savagism* of the God they are taught claims their homage, without which they are to be the eternal subjects of His "fiery indignation" and "incensed fury."

A Short Hell.

We copy the following from the *Daily Times* of this city, of June 2d. It is from a letter dated "ALABAMA, May 26th, 1855." We give it the above heading that the reader may feel the contrast with an extract following it, taken from a Sermon of "Orthodoxy."

"The papers will also convey to you a tale of horror which will make the ears of those who hear it tingle. It is in this wise: Some months ago, a negro man violated a young woman in the County of Sumpter, Ala., and to conceal his crime, murdered the victim of his lust and horribly mutilated her. He was imprisoned at the time, and though removed for a short time out of the county for trial at another court, has not been out of the hands of the officers of justice until last Thursday night. A party of men went to the prison, and under pretence of desiring to imprison another culprit, whom they brought in irons with them, they gained admission to his cell. This was at 10 o'clock at night, and from that time until 10 the following morning, they exercised their ingenuity in torturing him! They finished this refined amusement by burning him alive at the stake! The crime was great; but good heaven, what shall we say of the punishment, or by what name call it! Torture a human creature twelve hours in all the hellish ways that devils incarnate know so well how to invent, in this Nineteenth Century, and in a Christian country! The Feejees are no longer savages. Sumpter County, Ala., has achieved

the *proud* position, the *high* honor of a deed without a parallel in the annals of brutality in any land. Lynch law may sometimes find a justification in the insecurity of the prisons of a new country, or the venality of the officers of justice, as in California in former times; but *this* ought never to be dignified even by the doubtful title of a case of lynch law. It was demoniac revenge, gloating for hours upon the agonies of its helpless victim. The perpetrators of this deed were not Christians of course, but Christian men do not denounce it in such language as it deserves."

Now read the following, which is an extract from a Sermon "*On the Future misery of the Wicked,*" by MR. BENSON, an eminent minister of the Methodist Connection in England. He was also a Commentator. We head the article

The Long Hell.

Benson says:—"Infinite justice arrests their guilty souls, and confines them in the dark prison of hell, till they have satisfied all its demands by their personal sufferings, which, alas! they can never do." * * * "God is present in hell, in his infinite justice and almighty wrath, as an unquenchable sea of liquid fire, where the wicked must drink in everlasting torture—the presence of God in his vengeance scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his *love*, so hell would be no hell, if God did not there display his *wrath*. It is the *presence* and *agency* of God that gives every thing virtue and efficiency, without which there can be no life, no sensibility, no power. God is, therefore, himself present in hell, to see to the punishment of these rebels against his government, that it may be adequate to the infinity of their guilt: his fiery indignation kindles, and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintain their being, and renders all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it *cut most intolerably deep*. He will exert *all* his divine attributes to make them as wretched as the capacity of their nature will admit." * * * "Number the stars in the firmament, the drops of rain, sand on the sea shore; and when thou hast finished the calculation, sit down and number up the ages of woe. Let every star, every drop, every grain of sand, represent *one million of tormenting ages*. And know that as many more millions still remain behind, and yet as many more behind these, and so on without end."

Such is *the "Long Hell;"* and reader, will you believe it, multitudes of people claiming to be *christians*, can look at this picture complacently and be as cool as if it were only fiction; while the *short hell*, of the poor negro culprit, fills them with unutterable horror. "*Twelve hours* in all the hellish ways that devils incarnate know so well how to invent"! Horrible, *O horrible!* But endless torments, such as infinite wisdom and "*almighty wrath*" can "invent," inflicted on many sinners, with not the thousandth part of the guilt of the poor negro, these "Christians" of the "*nineteenth century*" can advocate and attribute to their God with the utmost coolness, and call those "*infidels*" who dare to call in question their representations of the dealings of God with "the souls He has made." Let those persons contrast the *two* "hells" of the foregoing extracts, and ask themselves whether the torturers of the poor negro were not *saints* compared with *their* God. Shame on the "nineteenth century" that can allow the character of the God of the Bible to be reviled by such blasphemous representations as those of BENSON, and the self-styled "orthodoxy" of the day. Let "christian men denounce it in such language as it deserves."

Queries, by H. Grew.

Dear Bro. Storrs,—I have read with interest your remarks in No. 9, on man's dependence on God "for aid to accomplish what is demanded of him."

For a clearer understanding of this important subject, permit me to enquire how far you recognize the "dependence on his Creator," of a sinner at present indisposed to love God, which is demanded of him? Is he, or is he not, dependent on God for *a disposition to accept* "this needed aid—clearly proffered to him"? If you say that he is, does it not follow, either, that God gives a disposition to *all* men to accept this aid, or that he gives it to whom he pleases, and that this is the cause why they accept the aid while others continue to refuse it? If you say that he is not, do you not sever his "dependence on his Creator," in a most important point, which you affirm must "*not*" be done? Moreover, if you say that he is not dependent on God for an inclination or disposition to accept this aid, must you not admit that while a man has NO disposition to love God, he may have a disposition to accept of offered aid to love him? Does not this involve the absurdity of a man's being willing to use means to obtain an end, for which he has not only no true desire, but "against" which his whole "mind" is at "enmity"?

Affectionately yours,

HENRY GREW.

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RESPONSE BY THE EDITOR.—We should be very happy if we could relieve Br. Grew's mind of a difficulty in which he is involved by an attempt to find out *why* one man has a "*disposition* to accept" the proffered aid of God, while another has no such disposition, as he supposes. Can Br. Grew tell us *why* one man is "disposed" to "*come to the light*" while an other is not? The Saviour saith, in this latter case, it is "*because* his deeds are evil." Every man has so much aid from God

as to understand, to some extent, when his deeds are evil, otherwise there would be no condemnation. Under this light by which *all men*, at times, are convicted of the evil of their ways, let them "*cease to do evil*," and ask God's aid; thus shall they receive power over sin.

We will now place Br. Grew's questions in the light before us, by their application to the reception of light: thus—

"How far do you recognise the dependence on his Creator of a sinner at present indisposed to [*come to the light?*] Is he, or is he not dependent on God for a disposition [to *come to the light*] clearly proffered him? If you say he is, does it not follow, either, that God gives a disposition to *all* men [*to come to the light*] or that he gives it to whom he pleases, and that this is the cause why they [*come to the light*] while others continue to refuse it? If you say that he is not, do you not sever his dependence on his Creator in a most important point? Moreover, if you say that he is not dependent on God for an inclination or disposition [*to come to the light*] must you not admit that while a man has NO disposition to [*come to the light*] he may have a disposition to accept offered aid to [*come to the light*]? Does not this involve the absurdity of a man's being willing to use the means to obtain an end [*viz:* to obtain *light*] for which he has not only no true desire but against which his whole mind is at enmity?"

Now does not such a course of argument show that we are not satisfied with the true reason Jesus gives why this man will not come to the light—*viz:* "*because his deeds are evil.*" He does not say, ye will not come to the light because you have "no *disposition*"; he does not raise the inquiry *why* one man has the *disposition* to come to the light and the other has not. One cometh to the light "that his *deeds*"—*not* his *disposition*—"may be made manifest that they are wrought in God." The other "loves darkness rather than light, *because* his deeds are evil." John 3: 19–21. Here is no fruitless speculation how one came by the "disposition" and not the other, but the reasons of their different courses are clearly stated to be in their "deeds." Men need not inquire about their want of "disposition." Let them "cease to do evil," and they will soon find their need of God's proffered aid; and not only their need of it, but its power in their emancipation both from the love and practice of sin.

The question about a "disposition" we regard as a most fruitless and unprofitable one; in no wise calculated ever to lead a sinner to repentance. To show the uselessness of the question, and the difficulty in which a man may involve himself by pressing it, let him ask, Why did Adam and Eve show themselves destitute of a "*disposition*" to obey God? Were they *so* dependent upon God for a *disposition* to abstain from the forbidden fruit, that the fault of their disobedience is to be traced to God, because He did *not* "*please*" to "*give*" them the "*disposition*" to "accept" His offer of life?

The sinner is criminal for not being *disposed* to the service of God: and the root of his criminal indisposition is in his neglect of *consideration*. "Now *consider* this ye that forget God, lest I tear you in pieces, and there be none to deliver." Psa. 50; 22. The sinner *is* dependent on God for light to see the sinfulness of his course: that light God has given, or does give to "*all* men," to a greater or less extent; otherwise man has "*no law*" and consequently "there is no transgression." Let them act up to the light given and they will soon have more—*more aid*. If they shut their eyes against the light, and live in a settled want of "disposition" or inclination to the service of God, sin lieth at their own door: we have no further inquiry to make *why* sinners are without a settled purpose to serve God, except they "hate light" "*because* their deeds are evil." Here we leave the matter.

Immortality—Latest Arguments.

FROM DR. S. B. BARLOW, NEW YORK.

Mr. Editor,—The following article, cut from the *Buffalo Christian Advocate* of May 3, 1855, is one of those awfully grand, and terribly powerful, and wonderfully conclusive *arguments* so often met with in these bright and sunny days of light and progress, and human perfectibility, and expansive science, and half-reasoning orthodoxy, and infallible-church dogmatizing, and bigoted know-nothingism in which we are privileged to "live, move, and have our being." It seems to be the fashion with our modern-improved, orthodox theologues to rely upon any and every thing, "and things that are not," to prove *man's immortality*, rather than on "the sure word of prophecy," contained in the Bible. "The Bible"—forsooth! is an old-fashioned and almost obsolete book in the estimation of our "*latter day*" *immortalists!* Why is it? I hope you have not scared them off from "*the good old ways*." I fear you have shown them that they cannot support their new fangled dogma of *man's immortality* by any thing contained in the "Word." Surely this unanswerable *argument*, below, must be the work of some tremendous "*bellows*"-*blower!* Perhaps some renowned Professor or dogmatical D.D. Look at it, study the *argument*, digest and realize its

force, con it over, weigh it well and wisely, and believe its "intimations,"—all ye who can.

Here it comes! make way!!

"INTIMATIONS OF IMMORTALITY.—We know nothing or next to nothing, of the substance or structure of our souls, so cannot account for these seeming caprices in them that one should be particularly pleased with this thing, or struck with that, which, on minds of a different caste, make no extraordinary impression. I have some favorite flowers in Spring, among which are the mountain daisy, hare-bell, fox-glove, wild briar rose, the budding-birch, and the hoary hawthorn, that I view and hang over with particular delight. I never hear the loud, solitary whistle of the curlew in a Summer morn, or the wild mixing cadence of a troop of gray plovers in an Autumnal morning without feeling an elevation of soul, like the enthusiasm of devotion or poetry. Tell me, my dear friend, to what can this be owing? Are we a piece of machinery, which, like the Æolian harp, passive, takes the impression of the passing accident? Or do these workings argue something within us above the trodden clod?"

From Rufus Wendel, Canajoharie, N. Y.

Br. Storrs,—I cordially approve the course you have taken, and think you correctly characterize that of Prof. Mattison as "shameless and dishonorable." Of the Prof. it may be said, (as a writer in Blackwood's Magazine, in reviewing the autobiography of the great showman of your city, says of its author)—"he has left nothing for his worst enemy to do; for he has fairly gibbetted himself." The late pastor of the M. E. Church in this place (a man, by the way, whose hostility to our views on the subject of Immortality was of the fiercest character) had read the discussion from the first, and had almost uniformly expressed himself pleased with your opponent's arguments; but when he perused the EXAMINER for April 15th, he was free to acknowledge that he could see no way in which the Prof. could escape from the undesirable positions in which your *expose* involved him. Let us hope that he may yet confess his wrong, (*see* if he unquestionably does,) and repair, so far as he is able, the injury he has done you in the columns of a widely circulated print from which *you* are excluded.

The abusive epithets Prof. M. has heaped upon me (in connection with Br. Hastings) for my temerity in calling attention to his inconsistency in regard to the appearance of Moses at the Transfiguration, do not in the least "annoy" me. I can account for his reproachful imputations without supposing that he "looked upon" what I did "as an outrage." Men who love victory more than truth, and who find it difficult to sustain positions they have assumed, are always likely to call hard names. The Prof. professes to believe that you sought to drive him out of your columns by admitting what you did from Br. H. and myself. *I know* that no such motive influenced you in the matter, and in proof of this, one little circumstance, which I happen to recollect, may be mentioned.—When I handed you my piece headed "Prof. Mattison *vs.* Prof. Mattison," you glanced over it, and then suggested that I should let you strike out the last sentence, and with my consent you did it. That sentence was the oft-quoted phrase—"*Consistency, thou art a jewel!*" The only reason you assigned for preferring its omission was, that you did not wish to give offense to the Prof. Well, Bro. Storrs, I think we have abundant confirmation of the correctness of the suspicion I entertained that the Prof.'s change of sentiment in regard to Moses was not *real*, but very necessary in order to give the countenance of Scripture to his "superadded entity" theory. Quite recently he has issued another and an *enlarged* edition of his "Spirit Rapping Unveiled;" that is, he has added an "Appendix" to the original work. Consistency would require that he should have stated somewhere in his "Appendix" that he had ascertained, since first writing the work, that there was no good ground for the opinion advanced on page 36, *viz.*, that "Moses appeared on the Mount of Transfiguration precisely as Elias appeared," or, in other words, that he was raised from the dead. But he has not done it. Not a word appears in his enlarged work to show that he now believes what he affirmed in the EXAMINER of Oct. 1, '54, *to wit:* that "the *spirit* of Moses met Elijah and Christ on the top of Tabor near fifteen centuries after his body died, and while it yet slumbered in the valley of Moab!" With your permission, Br. Storrs, I will now say—"CONSISTENCY! thou *art* a jewel!"

From Eld. J. B. Cook, Rochester.

Dear Br. Storrs,—I regret my exhaustion of energy which prevents my frequent writing for your neat, well-conducted and efficient periodical. Oft have I so purposed at my earliest leisure; but the leisure has not yet come. The great truth you specially advocate, is comprehensive in its vast relations, of the essence—the spirit—of the whole saving system of the grace of God. My feeble hand should be stretched out in earnest aid—to spread this con-central element of that Gos-

pel which is God's "power to salvation,"—God's power to *give life!*

Though I do not always present this alone; or this the most prominent; yet there is in all my ministry an *infusion* of it. Jesus stands forth as the centre of God's life-giving Gospel—Jesus I mean in all his offices—prophet, priest and king. But his transcendant glory lies in his having "*life*" to give to the dead and the dying. "He hath abolished death and brought life"—an immortal life—"to light."

There never has yet appeared among men any other great teacher with this idea of "*life from* the dead"—life *for* "*the dead.*" Take all the great masters of mankind,—they imagine a future life—having borrowed the thought from God's people—but their imagination lies across and in contradiction to universal observation and invariable experience. They dream that death is not *quite*, or not *real* death, as the serpent said in Eden; and therefore they think that man *may* live on somehow, notwithstanding *he* seems actually to die. But not one of them has ever brought "*life*"—"to light,"—not one has exemplified it. They all combined—with satan to sustain them against God—have not had power to quicken one dead insect even. They see death—they suffer death—death reigns a dreadful reality, and has reigned for six thousand years; yet aside from God's revelation they and all men are in utter ignorance of a future—an immortal life.

But Jesus has shed a world of glory over human destiny. He taught, he exemplified; nay, he opened clear up the doctrine of Immortality, and shed light *on* to a "life" to come. Yes, He is himself, an illustration of his divine doctrine. He was obedient in resisting evil, even unto death. But again HE lives! He has "the keys of hades and death." Through his word and in honor of his triumph, others have *risen* from the dead. Thus "life" is "brought to *light*"—made plain by these examples. "Jesus *died* and ROSE again, according to the Scriptures." He raised others. Thus he stands forth as the *Life-Giver*. He gives to man here the promise and the comforting assurance of a future life; but its actuality lies in the resurrection of the just. The members of his body, (corporate) are to be glorified at the resurrection after his example.

Hence those who have not this "*light*" that shines on the resurrection from the dead, cannot understand much less preach the Gospel—"If the dead rise not, then they that are fallen asleep in Christ are *perished.*" All faith in that case would be presumption; all hope, delusion, and death, damnation.

Prof. Mattison has lost himself in the dark, and you may well afford to leave him to his chosen obscurity. The best that he can do in his present position is to get angry—leave the argument, and say *hard* things against you. So did satan towards God. He made out Job to be an hypocrite, and Almighty God false,—but he himself claimed to know the whole affair, and was alone able to set it forth in its true light! [Job 1.]

He knows not, however, that Protestants got their leading dogmas of the soul's immortality and death, as they hold them, from Papists! The Papists got them from the *heathen*—from Plato, Socrates, Pythagoras, &c. But the heathen got them from the *Devil!* That is *the source!* The serpent said—"Ye shall *not* surely *die*," "but be as *gods*"—the eloheim or angels. Sin and satan assumed to shove them straight along in spite of God—then, without the tree of life, and since then without "Jesus and the resurrection"—into the society of the immortals.

That *primal* falsehood—that father "lie," of "the father of lies" (John 8: 44–48) has a history. It is nearly as distinct as the history of Divine Promise. But of this, I presume, Prof. M. is utterly ignorant or unable, in his darkness, to see.

My object in this statement is to meet his reference to HOBBES. He quotes heathen ignorance and satanic falsehood, as if it were the pure Gospel of the Blessed God! It is no disparagement to any one not to know the character of every writer of the modern millions. But the poor Prof. is bound to know the distinction between God's everlasting truth, and Satan's contradiction of that truth! *This* opened "the *broadway*" to "destruction;" but God's truth reveals the only "straight gate—to *life.*" Yours, in hope of Immortality by Jesus and the Resurrection.

May 15th, 1855.

From the "Sister in Christ."

Bro. Storrs,—Of the books you sent, I have sold one copy only. I do not regret that they are still at my disposal. When I gained my pastor's permission to circulate them in the society, he told me he did not fear the result, for the doctrines were so repulsive, that the mind would naturally recoil from them; but the result proves otherwise; those who have read them have no opposition to make; but I am sorry no one is fully persuaded that these things are so, or can perceive the excellency of the truth. As for me, I feel no hesitation in saying, "I believe;" and as little,

that "I am sure," I believe I have learned from searching the Scriptures, that these things are so: and I think much evidence can be gained from those who disbelieve that man is mortal.

My belief has made me happy; and reconciled to every thing in practical life—harmonised many discordant—and simplified many complex things in theory. The Bible! what a casket of pearls! As a *friend*, give me *the Bible*, and I can forego all human sympathy. I have recently needed, and felt, the consolation which the gospel, in its simplicity, affords to those who mourn without hope. I have lost a brother: one amiable, kind, beloved; and if I believed as I used to believe, I feel that I could not be happy now. But I can trust all things in the hands of our Heavenly Father; feeling that he doeth all things well. I speak freely to you, for through Christ I feel indebted to you. Yours. A lover of truth as it is in Jesus.

From Isaac Dimmick, Vermillionville, Ill.

Bro. Storrs,—Our brethren at Lowell, opposite of this place, have met with opposition. Last season, Elder Lathrop was enabled to retain his pastoral relation to the Baptist Church of that place, and proclaim our distinguishing doctrine without molestation—but since then, it has been far otherwise. The opposition would no longer tolerate such preaching—hence resolved, to suppress it;—not, it is true, by the infliction of stripes and imprisonment, yet, to the extent of their power, have they enforced the excision. The Elder is now deposed from office, and, in his individual capacity, excluded, with five of his adherents, from the fellowship of the church—with the well understood injunction that he must desist from preaching. And for the purpose of compelling obedience to this edict they did, in connection with the Presbyterians and Methodists, make extra arrangements for occupying the whole of the houses, and regular times for public worship; so that there was no opportunity left for the Elder to make an appointment.

Thus did they think they had silenced him—for they said, he cannot preach. But the gospel is not bound, nor this little band of church exiles dismayed. Though a host should encamp against them, yet will they not be afraid—because, they feel, they are persecuted, for righteousness sake: and Christ has said, blessed are such. Therefore these brethren have strong confidence in the Lord, that he will sustain them against principalities and powers, in the promotion of those doctrines of the Bible, which they profess; and which they believe highly essential to the maintainence of the honor and glory of God. Already, have they realized, through divine providence, an opening for their relief; for they have only to cross the Vermillion river, to this place, where they are offered a sanctuary of refuge—a house commodious and adjacent to the brethren of the same faith, residing on this side of the river—and one, which is in no way under the control of "orthodoxy"—but held by such a tenure, that secures to us, altogether, an indisputable and permanent possession, where we can unitedly meet under the ministrations of our beloved brother Lathrop for the worship of God, according to the dictates of His word, and our consciences, without let or fear of hindrance.

Here, then, will we set up our Ebenezer and say, "hitherto the Lord hath helped us"—for he hath over-ruled the machinations of our enemies, to our good, and for the furtherance of the gospel; therefore we will rejoice and be glad. We now number some twenty believers, with perhaps as many more who are convinced of the truth of our doctrines, but are deterred from a public avowal of their faith either through fear of the excision, the binding influence of popular belief, or the more effective restraint of individuals, who advise them to be silent. It is to be hoped, however, that the love of Christ, which constraineth, and the power of his truth, will yet prevail, and become the ruling motive in our every heart, to the exclusion of the fear of man, and that we shall go on to increase in numbers, as well as grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, to the praise and glory of his great name.

In relation to Prof. M., I must say, such double shuffling as he has practiced, is truly inconsistent with Bible examination, and a sure sign of his inability to maintain an honest discussion—therefore I concur in your resolution. Yours truly in the Gospel.

From J. R. Walker, Ottawa, Ill.

Bro. Storrs,—There are a few here who are looking with patience for the realization of that blessed hope, even the glorious appearing of Our Lord and Saviour Jesus Christ, who shall change our vile bodies and fashion them like unto his glorious body. Glorious hope indeed. But while there are a few who are waiting and looking for the redemption of the body, there are many who are fulfilling the scripture by saying, "Where is the promise of his coming? for since the fathers fell asleep all things remain as they were." Little indeed do they realize the awful position in which they stand. Oh! that they might see their imminent danger and turn from the error of their ways and live.

We need more laborers in the field, for truly the harvest is plenty but the laborers are few. There is a field open here for some brother to sow the seed of life, and unfold the beauties of the gospel of Christ in all its purity and splendor. The churches seem to be entirely dead to the reality of Gospel truth, willingly ignorant of the glorious prospects not far in the future, which are prepared, and in waiting, for the true followers of the meek and humble Jesus, but so it was to be, their cry is "peace and safety," but lo! "sudden destruction soon cometh upon them." But, blessed are they that are found waiting, whose cry shall be, "Lo! this is our God, we have waited for him, and he will save us." I would like to write more, but time forbids. Let us persevere unto the end, that we may at last receive the crown of glory laid up for the saints.

Yours in hope.

From A. G. Merwin, Manorville.

Br. Storrs,—Touching the "controversy," if my approval or disapproval could have any way affected you, I would have spoken before. But for the present it is enough to say, that I concur in the strong expression already made in your justification. Not indeed but that I would rather your paper were filled with other matter than exposing the trickery of a theological Prof.; but the *truth* demanded his expose and your acquital. Could your character have been successfully assailed the effort upon the cause you advocate must have been disastrous indeed.

Occupying as you do a most conspicuous position among those who hold views similar to your own, what must have been the effect could it be shown, that you—a leader and great champion for what I believe to be truth—were a man who dare not meet an opponent, but would sneak away and hide under the cover of falsehood? How many minds now vascillating between the power of truth on the one hand, and prejudice and bigotry on the other, must have been decided in favor of error. And how severely too must such a stroke have been felt by us who have determined to seek only for the truth. How should we have met the declaration, that GEORGE STORRS was a *dishonest man?* I may be an "Adventist"—"Storrite"—or "Deist," but whatever I am, could it be shown that you were any thing but a plain man, who speak and act with honesty and sincerity, I would disclaim all connexion with you, though I would not deny the truth—and I believe that the majority of your subscribers would do the same thing—that truth is always too dear that is bought at the price of prevarication or deceit.

Therefore, dear as your character may be to yourself, it is equally so to us who claim you as our brother, and look upon you as one qualified to give us instructions. Whatever injures you, must, through you, be felt by our common cause, and therefore it must be most important to use every means consistent with the spirit of Christ to defend yourself against such attacks as have been recently made upon your character. Yours, in hope of Eternal Life.

May 27th, 1855.

REMARKS BY THE EDITOR.—So far as we only are personally affected we care but little what any man may say against us. The love of peace, or ease, or something else, makes us feel indisposed to spend any labor in self-vindication: our *character* belongs to God, and we hope, in His mercy, He will preserve us from ever acting in any way that shall bring dishonor upon His name or His truth. If it is most for His glory that our name shall be reviled we will rejoice to have it so. We are content, *personally*, to wait till the day of our Lord's return from heaven for justification from false accusations that mistaken good men or malicious bad ones have heaped upon us, and pray, *now*, "Father forgive them, they know not what they do." Thus did our forgiving Saviour, when suffering immensely greater wrongs than any of his followers can ever do; for *he* had "done nothing amiss," while we all have, more or less, "gone out of the way." Our personal vindication, then, is none of our concern further than a neglect to do it may prejudice or injure the cause of truth. The foregoing letter, from Br. Merwin, has made us feel the importance of the latter cause of vindication as binding on us to a degree which otherwise would not be agreeable to our feelings. May the Lord enable us to act with a single eye to His honor and truth.

THE "PROPHETIC EXPOSITOR AND BIBLE ADVOCATE" comes to us for June 1st, changed from its orignal form—which was a large quarto of eight pages—to an octavo of 28 pages, besides the cover: and it is also changed from a *weekly* to a *semi-monthly* issue. *Terms* $2 per year, "*invariably in advance.*" The general appearance of the *Expositor* is good. Exclusive of the cover, it contains about *one-twelfth* more matter than the BIBLE EXAMINER, as near as we can judge from the length and width of its columns. Edited and published by ELD. J. MARSH, *Rochester*, N. Y.

"THE PROPHETIC MESSENGER."—This is the name of a new paper, octavo of 16 pages, issued at "*Rock Island City*, Ill.," by "P. B. MORGAN." Its *name* indicates its character. The Editor says it is to be

A Religious Family Journal, devoted to a practical exposition of the Scriptures; specially those prophecies that relate to the signs of the times, and the establishment of the Kingdom of God on the earth. And as a teacher of primitive and practical christianity. Also to articles from correspondents, miscellaneous matter, and general home and foreign intelligence.

Terms $1; paper to be published "every week, or every alternate week, according to means," &c. We wish Br. Morgan success; but we fear he will find it an up-hill work. The publishing unpopular truths is not a matter to be coveted.

DIED.—In Fort Plain, N. Y., March 23d, in his 55th year, Dr. ELIAS P. PHELPS, in the joyful hope of Immortality at the Resurrection. He had been for several years past an unwavering believer and intelligent advocate of the truths—"*No* ENDLESS LIFE *out of Christ*, and *no future life till the Resurrection.*" His last days were peaceful, his trust being the Saviour, who had loved him and died for him. While listening to his triumphant exclamations, "*Glorious Resurrection! Precious Life-Giver!*" two evenings before his dissolution, I was reminded of the assertion frequently made that a *happy death* is incompatible with the ex-

pectation that the *entire man* will *sleep* in the grave until awakened by "the last trump." Living and dying, DR. PHELPS expected to wait for his "crown of glory" till "that day" to which Paul looked forward as the time when the saints of all ages are "to be present with the Lord." Discarding the notion of "disembodied" felicity, as subversive of the teachings of the Bible, he was enabled to behold a glory in the doctrine of the resurrection which it can never have in the minds of men holding the popular theory. R. W.

FELL ASLEEP, April 30, at Lewiston, Maine, in hope of a better resurrection and immortality through Christ, HARRIET A., wife of A. C. LOCKE, aged 33 years.

Dear Br. Storrs,—This is indeed a dark and gloomy time for me when I look upon this life—with two motherless children, one of four years and the other of as many months, old. But kind relatives are assisting me in the care of them—and with respect to my dear, first and only, earthly love, now "asleep," I am able, through faith, to draw great consolation from the "Gospel hope" of a glorious resurrection. I praise the Lord that I have, by his grace, been enabled to see and entain this "*hope*," Pray for us. A. C. L.

THE BIBLE EXAMINER.—While various changes are going on with other papers—all for the best, of course, in the minds of those who make them—we have held to the *name* of our paper, and feel no disposition to alter. It was commenced in '43 or '44 as an occasional issue, in a quarto form, and was published at irregular intervals till '47, when it was issued regularly each month. With '48 it commenced in its present octavo form, and so was continued till '54, when it was issued *semi-monthly*. The *receipts* from the subscription price have not sustained the EXAMINER since its semi-monthly issue. The entire receipts *this year* have not amounted to enough to pay for paper, the printer, and office rent: hence has not given the EDITOR a dollar for his labor. This deficiency has, in part, been made up to him by the *donations* which so many of his friends have made. The EDITOR's time has nearly all to be occupied about the EXAMINER, in one way or another; while the actual number of subscribers does not exceed 750. He has no wish to occupy his present position another day if his services are not needed. The present confinement prevents his traveling abroad, and he has almost come to the conclusion that he must either do *more, editorially*, or do *less*: that is—make the EXAMINER a *weekly* paper or a *monthly* one. But if a weekly, how is it to be sustained? and how is its EDITOR to live? Say some, "We want a *weekly* paper, and more miscellaneous matter." That is desirable, we know, and have long felt: but these things cannot be accomplished on "*immateriality*:" we are no believer in *nothings*. If the friends of the EXAMINER wish a weekly paper published by its EDITOR, let them give us *fifteen hundred paying* subscribers, at $2 per year, and it shall be done, by divine aid. Several friends have said, they will pay $5 per year, for their own copy, if we will publish *weekly*. Let 200 say the same, to begin with, and we will issue weekly immediately: then if one thousand more can be induced to pay $2 each, for a copy, the work is provided for.

If made a weekly, we propose to have it a *folio* of four pages; on a sheet containing considerable more matter than at present; having various departments, to make it truly a family paper, and containing a summary of passing events. In this way we expect to interest all—old and young.

We have thrown out these hints for consideration, and shall wait for our friends to determine in the matter. None need suppose the EXAMINER will not continue, to the end of *this year*, semi-monthly, as usual, unless it is issued weekly. If it is to be so issued, "the sooner the better," in our judgment. Here we leave the matter, hoping the blessed Lord may guide us all in that way that shall be approved of Him.

"THE DISCUSSION *between* PROF. H. MATTISON, *of the Methodist E. Church*, and GEO. STORRS, *Editor of the Bible Examiner*," with the "*Conclusion*," is being printed in a pamphlet, 12mo, and will be ready for those who wish to circulate it in a few days. Price 25 cents per copy, sent free of expense to the purchaser, by mail or otherwise.

The final reason which decided the issue of the Pamphlet was, the use made by readers of the *Christian Advocate* of the "*Misrepresentations*" in that paper of April 5th and 26th. The *Discussion* and its *Conclusion* were wanted to counteract the evil of those misrepresentations, and to show the true character of the controversy.

"RESULTS OF PROHIBITION IN CONNECTICUT, *being Special Returns received from every County as to the effects of The Maine Liquor Law.*"

We have received this Pamphlet, of 150 pages, from MESSRS. FOWLERS & WELLS of this city, issued in their usually neat style. The Law seems to work to a charm in good old Connecticut, and is doing wonders for sound morals and sober industry. Let this Pamphlet be widely circulated. Price, in paper cover, 25 cents.

BIBL

NO IMMORTALITY,

VOL. X.

PUBLISHED

At No. 141

TERMS—One D

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GEO. STORRS, EDIT

The State and Hop

BY B. S. BATCHEL

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. X. NEW YORK, JULY 1, 1855. NO. 13.

PUBLISHED SEMI-MONTHLY

At No. 141 Fulton-street.

TERMS---One Dollar for the Year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

The State and Hope of Man in Death.

BY B. S. BATCHELOR, PLYMOUTH, MASS.

"If a man die shall he live again?" Job 14 : 14.

This question was proposed by Job, the perfect man of Uz, at a time when he was so overwhelmed with affliction, that life seemed a burden. "My soul," he exclaims, "is weary of my life." ch. 10 : 1. Wearied with this life, his thoughts were directed to a contemplation of man's future state.—He desired to attain a clear idea of the state and hope of man in death. Job's afflictions, in God's providence, became the occasion of drawing out, by the pen of inspiration, some plain truths concerning this important and interesting subject.

In pursuing the subject, let us first consider the state of man in death, as taught in our text and its context: and, secondly, show that the resurrection alone, is the hope for those who are dead.

I. CONSIDER THE STATE OF MAN IN DEATH.

There are two prominent views entertained by professing Christians, concerning this matter. The one is, that death is not a reality, but only a change from one mode of life to another; and, therefore, that the dead are conscious, intensely so. The other is, that death is a reality, an utter end of conscious existence, so long as it continues.

The latter we suppose to be the truth, and the truth of our text, and its context: which position we attempt to sustain by presenting the following considerations.

1. *The question proposed, is not, "If a man die, does he* STILL LIVE?" *but "If a man die* SHALL HE LIVE AGAIN?"

Now, had Job believed death to be a state of consciousness, would he not have been likely to have mentioned it here? This is now usually held up by believers in it, with greater prominence even than the resurrection. If, on a funeral occasion, comfort is presented to the mourners, death is commonly mentioned before the resurrection; and too often, the latter is overlooked.

From the fact then, that Job enquires, not concerning a state of consciousness in death, but rather whether the dead should *live again*, we conclude that he believed death to be a reality, a cessation of conscious life.

2. *The illustrations used in the preceding context strongly sustain this view.*

"For there is hope for a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease, though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant." The tree may be cut down, and be burned in the fire; yet, in the tender branches which grow up from its roots it may be continued. But man's destruction in death, is more complete than this. "But man dieth, and wasteth away," (see Pick's Concordance) "Yea, man wasteth away and where is he?" Is there hope that, in some way, his life will be still continued? Nay; more completely than the tree that is cut down, he perishes.

"As the waters fail from the sea, and the flood decayeth and drieth up; *so* man lieth down, and riseth not till the heavens be no more: they shall not awake, nor be raised out of their sleep." Imagine, if possible, the water evaporated, till the bed of the ocean is left dry: the sea no more exists. True the waters that once rolled unceasingly in its rocky bed exists, in the form of vapor, but the ocean is no more. Is the figure strong? Yet it is drawn by the pen of inspiration, as a fit emblem of man in death. The elements of which the man was composed, are not annihilated, but man, *as man*, exists no longer. "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." The component parts, which, in their composite state, formed the man; by dissolution, return to the state in which they existed, before they were combined to form a man. Neither dust, nor spirit was a conscious being before united, nor are they either of them, after being separated at death. The living power, the vitality, or breath of life being withdrawn, man returns to dust.

3. *Death is here termed a sleep:* "Till the heavens be no more, they shall not awake, nor be raised out of their *sleep*."

There is a very strange construction sometimes put upon this and similar passages, as that the sleep referred to the body, and not to the "immortal soul," which man is supposed to possess. The absurdity of this idea is manifest, when we consider, for a moment, that sleep does not so much affect the body as the mind. During natural sleep the blood circulates, the digestive process goes on, and the lungs respire, but the mental action is suspended; and sound sleep is a state of unconsciousness. By one in a deep sleep, time,

and passing events are not heeded: in a troubled sleep, approaching wakefulness, men dream, and such sleep does not refresh the wearied system. To admit then, that death is properly termed a sleep, (which all must admit who regard the Bible as God's word,) and yet affirm that the dead are intensely conscious, is a plain contradiction. If the dead sleep, they are not conscious, or if the dead are conscious, they do not sleep. God says they sleep; therefore whoever affirms that they are conscious, contradicts God. Let them do this, who dare!

Viewing death as a state of unconscious repose from the sorrows of life, the weary sufferer, worn out by the afflictions laid upon him, desired to be hidden "in the grave, to be kept secret till God's wrath was past," when affliction shall be no more the portion of the people of God.

Job says not one word, he gives not an intimation of an expectation of going to enjoy the bliss of heaven when he died: his entire thought is fixed on that *sheol*, "where the wicked cease from troubling, and the weary are at rest. There the prisoners rest together, they hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master."

It may be regarded as not a very inviting prospect to think of lying down in the grave, to make one's bed in darkness, "to say to corruption, Thou art my father, to the worm, Thou art my mother and sister." And truly, death is not lovely; nor is it in the nature of man to love death, in itself considered. But, if we consider the circumstances of Job, at the time that he thus longed for repose in the dust, we shall not be surprised at his choice; nor will it seem strange that he chose "strangling rather than life." His children, his servants, and his cattle had been destroyed: "from the sole of his foot unto his crown," he was covered with sore boils: his wife had turned against him, advising him to "curse God and die," and his three friends had become his tormentors. Is it then a strange affair, that a man, in such a case, having no hope of obtaining relief, should be willing to sleep in the grave, that he might "be at rest?"

Yet, with all his sorrows, Job was not willing to die unless he might have a hope beyond the grave. To lie eternally unconscious, he could not endure. He was willing to *sleep*, but not an *eternal* sleep.

Is there then hope for man in death? Shall the deep sleep be ever broken? If a man die, shall he live again? There is hope: death is not an eternal sleep: the dead shall live again.

II. The Resurrection is Man's Hope in Death.

1. *Death being a reality, a state of unconsciousness, a sleep; there can be no hope for those who are dead, but that of a resurrection from death.* The question then, is not, "If a man die, does he still live?" but "If a man die shall he live *again?*" And as if the blessed assurance was that instant impressed upon his mind, Job responds "All the days of my appointed time will I wait till my change comes. Thou shalt call, and I will answer thee, thou wilt have a desire to the work of thine hands."

The resurrection of that which has lost its identity, may seem to man to be impossible, but with God all things are possible. Should the waters fail from the sea, and the flood become dry, yet God could again condense the vapor, and cause old ocean once more to roar in its pride. So, if man is decomposed in death, God, who made Adam from dust at first, can cause the several parts to unite again and become a living person, conscious of its own identity with that person that died and mouldered back to dust. If any doubt, we can only reply, "Ye therefore do greatly err, not knowing the Scriptures, nor the power of God."

In ch. 19th, Job more fully declares his hope. As if, in vision, he saw eternal realities pass before him, he exclaims: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen, and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me."

2. *The time of the Resurrection is fixed.* Men may not know, but God, in the counsels of his own will, has appointed the time, when the long night of death shall end in eternal day; when the saints shall wake from their long sleep to perfect and blessed consciousness. "All the days of my appointed time," saith Job, "will I wait, till my change come."

Does it seem gloomy to think of so long time elapsing, and the saints still asleep, not having received the promise? Remember that they are not conscious of their unconsciousness. To them the passing of time is nothing, and when they awake, the moments of death, and resurrection, will be to them as two successive moments; of the intermediate time they have no remembrance.

To the living it seems more satisfactory to know that their pious friends are safely lodged in the tomb till the morn of resurrection, then to awake to immortality, than to entertain a necessarily vague and undefined idea of their dead friends, in some strange mode of existence, with ghostly forms, in some far-off region of the universe, or, perhaps, wandering around them, beholding the sin and misery existing in this world, among those still living in the flesh. And most intolerable is the thought, of those who have died impenitent, suffering unremitting and undescribable wo, and living in shivering anticipation of a worse fate, to be endured after the judgment day!

How superstition vanishes, like the early dew before the rising sun, when once this truth is recognized, that the dead sleep, until the time appointed by God, when they will arise again!

3. *The resurrection is to occur at the advent of the Lord.* "Thou shalt call and I will answer thee." "The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first." Thus, perfectly, does the teaching of Job, who lived contemporary with Moses, or nearly so, harmonize with that of the

enlightened apostle of the Gentiles, after Christ had brought life and immortality actually to light through the gospel.

The coming of our Lord, then, to raise the dead, is the only hope for man beyond this life. To that time Job looked; to that great event, Christ and his apostles directed the eye of the church. Till he comes, death will reign over the sleeping saints, and mortality will be the condition of God's waiting ones: till the time appointed comes, when the long sleep of the pious dead shall be broken, this mortal put on immortality, and death be swallowed up in victory.

What wonder, then, that the church of Christ, in every age, has longed for the advent of her Lord!

How strange that any who profess his name, should fail to long for his appearing!

How wrong is any theory which turns the mind away from that blessed hope!

Oh, Saviour, quickly come. Amen.

THE HUMAN SOUL:

THE HUMAN SOUL WILL CEASE TO BE WHEN THE BODY DIES.

This doctrine or belief is consonant to the dictates of right reason, and consequently it cannot be a substantial immortal spirit united to the body.

(*Objections—Continued from page* 180.)

Obj. 4. "That which is immaterial cannot be comprehended but by an immaterial being; but universals and abstracted notions are immaterial, *Ergo*, The soul must be the immaterial being."

Answ. I hope I have already proved, chap. 6, that brutes are capable of universal notions; and that if the conceptions of universals are the true criterion of an immaterial soul, or form, then brutes would have such a soul also, which all deny. Therefore the forming universal ideas, or abstract notions, is not an argument of immateriality; but in man I allow it to be an argument of greater perfection of nature, than in brutes, because he so supereminently transcends brutes in performing all the operations of reason: for that power which gave life to man, by which man is preserved in his being, is as sufficient to make matter form universal ideas, as it was at first to bring life into a dead lump of earth, *vid.* chap. 6. Indeed I would very willingly ask any one that denies it, where the greatest difficulty lies in giving life to that which was a stock or stone, or making of living creature so formed, out of insensible earth, to distinguish and comprehend universal abstracted notions? Certainly, the greatest difficulty is the former; and if the divine *afflatus* did do that, unquestionably it did the other, without imploring the assistance of a substantial spirit; as is proved, chap. 6, aforementioned.

Obj. 5. "It is impossible for matter, though enlivened, to perform cogitation, or any reflex action, as man doth, *Ergo*, He must have a rational soul."

Answ. I think I have demonstratively shown, what is the ground of reflex actions, and as for cogitation or thought, I never conceived it to be a ground or foundation of immateriality, but only a demonstration of existence, *cogito ergo sum*, "I think, and therefore I know I have a being," was the learned Cartes' demonstration; which is farther pressed by others, even against those that deny they do *cogitate* or think; for that very denial is a proof of their cogitation or thought; but I never knew that he brought it as an argument to prove a soul or spiritual substance in man.

* * * * *

Obj. 7. "If the soul be material, then it must be co-extended to all parts of the body; so that no part can be void of a rational soul; and consequently, upon the loss of any member, there must be a loss of part of the rational soul, *Ergo*."

Answ. The notion of *coextension* implies the soul to have such dimensions as are *quantitative*, viz. *longum, latum and profundum*, extension being the essence of quantity: but if the learned Dr. Henry Moore, and after him Mr. Glanvil be consulted, they will tell you there is a spiritual extension, which peculiarly relates to spirits or angelical beings, of which they allow the soul of man to partake; so if we recur to this spiritual extension, it is not necessary upon the amputation of a member, part of the rational soul should be lost or perish; "because spirituality cannot be divided; by which (they say) we do not understand its quantity or extension, whereby it occupies the whole body, but its perfection of essence and virtue, which is no more, than that it is virtually present in all parts." But how ridiculous an answer this is, I have proved, chap. 5, especially when it relates to a substance being essentially in every part. Therefore I answer that by the soul of man, I mean, that power or life implanted originally in Adam, and from him derived down to posterity, which is co-extended to every part, and does its office in every part; and if that part be destroyed, life cannot there do its office, or exert itself in any action of motion or ratiocination; for, as I told you before, the soul, as to its operation, depends wholly on matter; and as to that of ratiocination, it depends upon principally the brain, or spirits therein contained, which spirits are thither conveyed by the blood; upon which account the Scripture calls the blood, the life of man and beast, because it is that immediate matter which by the original *afflatus*, was put into motion, and so continued, thereby giving both man and beast life; and the brain is the principal seat where those spirits of life are elaborated, and from whom they are derived into the whole body, and serve for motion and ratiocination; the reason of this I have given already.

These are the principal objections drawn from philosophy, and if any stronger can be urged, I am ready to answer them: but there may be others also drawn from reason, I mean such gross absurdities as this opinion may be made to infer, from the inconvenience or ill effects it may bring on mankind, from the influence it may have over their lives and actions; for I do not exclude arguments drawn from philosophy, to be grounded on and derived from reason too; as for example,

Obj. 1 "Suppose the soul of man were not an immaterial substance, or immortal, yet considering

mankind has been all along taught that doctrine, it does not seem reasonable to start another contrary to it, lest it leads people into atheism and irreligion: for the generality of mankind cannot search into the depth of an argument, but conclude, if they have not an immaterial and immortal soul, as they have been taught, then let us eat and drink, for to-morrow we die: thus the terror of a future judgment will be taken away, vice encouraged, and no man for fear of God's punishment, would have any regard to his life and actions."

Answ. If a man has been bred all his life-time in an error, I cannot call it irrational, by arguments to endeavor to reform that error; so that it can be no reasonable objection to say, You must not endeavor to alter an opinion in which people have been bred. If so, this would have condemned the whole design of the Reformation, and thrown dirt upon the Reformers, who endeavored to convince the papists of their erroneous doctrines, and corruptness of their church. And as to its leading men to atheism, irreligion, or encouraging vice, I cannot see how it will do either; for whatever is grounded on Scripture I know cannot lead to atheism, or be irreligious; and I think I have sufficiently proved (chap. 7,) this doctrine to be so. Besides, this doctrine does not conclude, that man wholly perishes, and shall never revive again, but only asserts his whole corruption till the resurrection, when by the almighty power of God, this corruption shall put on incorruption, and this mortal shall put on immortality; and consequently, he that goes on in his sins, and enjoys himself voluptuously, has no assurance from this opinion, that he shall totally perish, and never give account for his actions, but rather directly the contrary, *viz.* that is, that there shall be a day of judgment wherein God shall judge him or his whole person, and all the world, and call him to an account, not his soul only, in the presence of men and angels, before whom the wicked will appear with shame and confusion, and publicly receive for his ill deeds, the sentence of condemnation, which our Saviour will then pronounce, and not before then, go ye cursed into everlasting fire. The terror of which dreadful sentence will certainly make any wise and thinking man to have regard to the actions of his life; and to consider, that although the evil day be put far from him for a time, (as it happens between the day of his death, and the general resurrection,) yet it will certainly come, in which God will convince all ungodly sinners, of all their ungodly works they have committed: so that this opinion cannot be termed atheistical or irreligious, seeing the whole man must, and will certainly be called to an account. And to make a parallel case of things upon the earth; suppose a man were to lie down, and sleep a week, a month, or a year, nay, several years; and as soon as he waked, were sure to be hanged, I do believe it would afford him but little comfort to think that he should have so long a time to sleep before his sentence were executed; I fancy he would believe, when he awakes, that he had slept but little time, and earnestly desire to sleep on, if he might, time being, as I said, no measure for the dead, but the living only.

Obj. 2. "This opinion contradicts the opinion of the Fathers; and is such a one, that no ancient author has asserted: besides, the Church of England has always taught us the doctrine of the Immortality of the Soul. And the Athanasian creed mentions man of a reasonable soul, and human flesh subsisting: and in the service of the communion, in the church liturgy, it is, preserve thy soul and body unto everlasting life; therefore it is unreasonable to broach such novelties, as neither the ancient ever delivered unto us, or the Church of England approved."

Answ. What the opinions of the Fathers are in this matter, generally, I do not pretend to know, because I have read very few of them; but if I had, I should not think it amiss to dissent, if I found a doctrine established by them, contrary to the principles of philosophy, reason and religion. In the primitive times, St. Paul tells you, There were many things that God winked at; and I do not in the least doubt but that, as they had a great deal of piety, so their ignorance was equivalent and pardonable in nice points of religion. St. Augustine and Athanasius, indeed, say according to the very expressions Plato taught them, That the soul of man is a substance created, a spirit intelligent, invisible, immortal, incorporeal, like angels. However, this does not bias me, nor do I think as the Fathers think; for I verily believe this opinion to be originally transferred down to them from the heathen philosophers, in manner as in my tenth chapter I have derived it. The pious good Fathers seeming greedily to embrace any opinion which tended to the honor of religion, without any exact scrutiny into the true grounds and foundation of the supposed truth, upon which this opinion was built. Thus we find several of them embraced error, especially where the case in question seemed very dubious; and the papists quote them for the abetting their corruptions and innovations in their church; therefore the authority of the Fathers, without the testimony of Scripture, I think not sufficient grounds to rely on.

As for this opinion being a novelty, I think it may plead ancient days, that pleads the Scripture to abet it. But besides, to bring the testimony of one for all, we find Pliny in his Hist. Nat. *lib.* 7, *c.* 55, thus speaking (which I'll here take the pains to transcribe).

"After men are buried, great diversities there arose in opinion what became of their souls, and ghosts wandering some this way, and others that. But this is generally held, that in what estate they were before men were born, in the same they remain when they are dead; for neither body nor soul hath any more sense after our dying-day, than they had before the day of their nativity; but such is the folly and vanity of men, that it extendeth still even to the future time. Yea, and in the very time of death, flattereth itself with fond imaginations, and dreaming of I know not what life after this. For some attribute immortality to the soul, others devise a certain transfiguration thereof.—And there be again who suppose that the ghosts, sequestered from the body, have sense; whereupon *they do them honor and worship*, making a God of him that is not so much as a man, as if the manner of men's breathing differed from that in any

other living creatures, or as if there were not to be found other things in the world, that live much longer than men, and yet no man judgeth in them the like immortality. But show me what is the substance or body, as it were, of the soul by itself? What kind of matter is it apart from the body? Where lieth her cogitation that she hath? How is her seeing? How is her hearing performed? And what toucheth she? Nay, what is she at all, and how is she employed? Or if there be none of all this, what goodness can there be without the same? But I would know where she hath her setling or abiding-place after her departure from the body? And what an infinite multitude of souls, like shadows, would there be, in so many ages, as well past as to come? Now surely these be fantastical toys, devised by men that would live always, and never make an end."

Thus you see it is no new broached doctrine, but as ancient as Pliny, an heathen writer, who lived about A. D. 79, who denies any immortality to the soul; and no wonder indeed, seeing Revelation only is the means by which we Christians learn, that (not human soul) but rather that man with all his faculties will be immortal, and when that immortality begins, (*i. e.*) when that *afflatus* will be renewed in material man risen from corruption, or the grave. As to the authority of the church of England, I revere it, and in all things lawful will obey it; and I do say and believe, that the composers of our Liturgy were very good pious men, and, as the primitive Christians did, made it their business to worship God in sincerity and truth, not imagining the belief of a substantial soul in man, might be erroneous (seeing men by that belief did their duty to God our Saviour, for fear their souls should be in danger of damnation) and therefore, as it were *extraduce*, they embraced that doctrine and believed it. For if men had an opinion that their souls might be damned for their wickedness, it was the same thing as for them to believe, that they themselves or the whole man should be damned, and it worked the same effect, as to the inciting them to do their duty. Now this was a very plausible, and apparent good reason why the primitive Christians did not concern themselves to pry into the error of this doctrine, because they obtained their end, which was to deter men from vice, for fear of their souls being damned, without a nice scrutiny into the nature of the soul of man, and what it was. But if these primitive Christians, and composers of our liturgy, and reformers of our religion, could be convinced that the notion of a substantial soul in man, distinct from his body, living in a separate state after death, &c., was nothing but a figment devised by heathens, propagated from them by a politic church, down to posterity, in order to enrich herself with the spoils of the dead, *by praying for their immortal living souls out of purgatory or some limbo or other*, &c., I doubt not but that all would quickly have recanted their opinion, and upon mature consideration, have reformed their Liturgy.

As to the creeds denoting soul and body, I have said something of it already, in the argument drawn from the nature of the resurrection. For although the apostles did not plainly call it a resurrection of the body and soul (that expression being improper for a being that never dies or is immortal) yet it is as plain that by body, they meant *material man*, with all his faculties, who, as Job says, with his very eyes shall see God, Job 19: 27, and not that lump only of matter, that shall corrupt and be reduced to its primitive dust. For as whole man sinned, so whole man must receive the wages of sin, viz. *Death*, and consequently whole man be raised again; but of this see more in the foregoing chapters.

Now as to the Athanasian Creed, I have already answered that point, in shewing how the error of a substantial, immaterial soul came to be received and believed by the Fathers of the church and therefore I forbear repetition.

Obj. 3. "It seems but a wild notion to conceive a man to beget a soul, and it is highly improbable that a being of that perfection as man is, can be propagated like other species. Its conceptions of religion, of an infinite being, of a mysterious trinity, being too lofty and noble operations to be performed by any other thing than an immaterial spirit."

Answ. This I have partly answered elsewhere: and if the soul were a distinct substantial immaterial being, I do own that would be a very wild notion, to assert the begetting of it; but if it be only a power inherent in material man, and extraduce derived with matter in generation—as I presume, I have demonstratively so proved it—I cannot see why it should be a wild notion for one man to beget another, more than for one brute to beget another. For as to man's perfection, that can be no argument against it; perfection in all things, except God the Creator of all, being but relative, or comparative, as there are different degrees of glory. Now I think it not irrational to conceive, that God should make man more perfect in his operations than a brute, nor do I perceive that it any ways infers an absurdity, or contradiction, to say, that God has given man power, as well as brutes, to generate his own whole-likeness. For indeed this is truly the image of God, in which he made man, *viz.* Those perfections of nature by which we are able to form true and right ideas of the Godhead, of religion, &c., which are improved by learning, education, and conversation. For we see the countryman or clown cannot arrive to that height of cogitation, that principal act of the soul, or living man, as rightly and perfectly to comprehend several truths in religion, as some others can; and therefore as God has given him little, so of him little will be required. Therefore I think it no argument to ground the being of an immaterial immortal substance in man on perfections, because even in brutes we see vast differences among them also. The cunning of the serpent, and craft of the fox, the docility of the ape, and contrivance of the ant, seem abundantly to surpass the sluggishness of the ass, and folly of the woodcock, and much more a worm, or a fly; yet no man ever allowed them to be, by reason of perfection, endowed with any other than a brutal soul, as the Psychomuthists call it. And seeing I have here mentioned lesser and inferior animals, which are said to be informed by a brutal soul, I would

very willingly be resolved in these questions relating to the essence of that soul.

1st. Whether that soul be pure, thin ætherial matter spread over the whole brute, and agitating the mass or lump of flesh into motion, indistinct from the blood, or material mass of the brute? Or whether it be a notional form, as to its frame, immaterial, superadded to the material frame of the brute? I doubt it will be very hard for a very philosophical head to give a satisfactory solution of either part; but at present I shall wave the opinion I conceive of such a brutal soul, as not having leisure at present to canvass that ridiculous notion some others conceive of the souls of brutes.

2nd. What various shapes and figures must the soul of a butterfly put on, to speak in the language of a Psychomuthist? That in the space of a year is transformed into so many different animals, as Gædartius and Dr. Lister have observed, especially the former, being a very curious inquisitor into the nature of that animal. Certainly if ever there was any instance to be brought for Pythagoras his Transmigration of Souls, that is one, though it doth not come up to that height he professes it, *viz.*, To pass from man into brute, and from brute to repass into man.

Thus I think I have sufficiently answered those arguments, of objections brought against my opinion of the soul from the foundation, or pretence of reason, or that agreeableness, or disagreeableness it has with human nature, or from the ill effects or influence it may have on men's lives and actions.

JEWS IN RUSSIA.—Much interest was awakened, a short time ago, by an account in the daily papers, of a visit paid by Sir Moses Montefiore to what were called his Russian co-religionists among the prisoners of war brought home by our ships. The interest felt would no doubt have been greater still, had the history of the Jewish communities to which these individuals belong, been better known. This history, in a consecutive form and in a philosophical spirit, remains to be written; but in the meanwhile a few jottings relative to the past and present condition of the Jews among whom Russia recruits her fleets and her armies, may prove acceptable.

The indiscriminate application of the name of Russian to the various peoples under the dominion of the Tzar, is one among the many indications of how imperfect a knowledge we have hitherto had of the true constitution of the colossal empire with which we are at present engaged in so close a struggle. In no case is the denomination more inapplicable than in that of the Israelites who lived under the sceptre of the Tzars, but who have never been tolerated on Russian soil. From the early times this people were denied the right of establishing themselves in the Russian dominion, and to this day they are not allowed to sojourn for any length of time in Russia proper; and it was not until Poland was brought under subjection to the Russian Tzars, that the latter ever counted any Jewish communities among their subjects. Poland, on the contrary, may be considered the home of the Jews in Europe; for in that country their numbers amount to that of a nation, and they hold a position which, however degraded it be, gives them a certain weight in the State, and could under present circumstances be filled by no other class. In every town throughout the countries which once constituted the independent kingdom of Poland, all handicrafts, with the exception of that of the smith and the carpenter, all branches of trade, be it *en gros* or *en detail*, are in the hands of the Jews, and no business, be it of the most important or most insignificant nature, can be transacted without their aid. Through the mediation of a Jew the nobleman sells the corn grown on his estate to the skipper who exports it; and through the mediation of a Jew the serf sells his pigs and his fowls to the consumer in the town. Through the mediation of a Jew the upper classes engage their servants, and sometimes even the tutors and governesses for their children; and through the mediation of a Jew the *voiturier* settles his contract with the traveler who requires his conveyance. Through the mediation of the Jews landlords settle conditions with their tenants, and housewives lay in their winter provisions. In short, whether you would eat or drink, rest or travel, change your lodging or renew your toilet in Poland, you must have recourse to the Jews, who divide among themselves, houses, inns, lands, and every description of property belonging to the Christians; so that each Jew has his prescribed field of activity, from which he may draw as much profit as it will yield, while he is strictly prohibited from trespassing upon the hunting-grounds of his neighbors. The Jews swarm in the streets of the towns throughout all the Polish provinces, and are met also in great numbers in the villages and on the high roads; ever busy in turning a penny, but almost invariably presenting a picture of squalid misery, and mental and moral degradation painful to behold, and in strange contrast with their importance as the monopolizers of almost all the industrial activity of the society amid which they live, and with their numbers, which amounting to upwards of two millions and a half, must give them a certain weight in the State; and the stranger inquires, with startled curiosity, how it is that a people has so multiplied on a soil which seems to deny them every comfort of life.—*Tait's Magazine.*

JERUSALEM.—While other cities in the Turkish empire are falling to ruin and decay, being depopulated and barbarized, Jerusalem is rapidly springing up into new life. European manners and European wants are bringing in civilization and enterprising industry. Good hotels are found to accommodate most travelers better than the Casa Nouva, so long the only shelter for the Frank pilgrim of whatever nation or religion. There are shops where all kinds of European goods find a ready sale; carpenters, watchmakers, blacksmiths, glaziers, tinmen, dyers, laundresses, shoemakers, &c., exercise their various callings. There are three flourishing European tailors. The daily markets are supplied abundantly with good mut-

ton; and poultry and eggs are cheap. Many hundred goats are kept for the sole purpose of supplying the city with milk; and of late cow's milk was to be had. Fruit and vegetables are abundant; and good bread is made by several bakers.

For Bible Examiner.

Jerusalem Restored.—Psa. 147: 2; Jer. 30: 18.

BY WILLIAM SHEPHERD.

Isa. 60 : 1, Jerusalem restored shall shine
Isa. 60 : 23, In dazzling splendor o'er the world;
Can. 6 : 10, Celestial glories will combine
Isa. 11 : 12, To mark her banners wide unfurled.

Ps. 48 : 12, Her bulwarks and her towers high
Hag, 2 : 9, Shall far exceed her ancient fame;
Isa. 45 : 8, Secure beneath a beauteous sky,
Eze. 48 : 35, "*The Lord is there*," shall be her name.

Eze. 40 : 41-2 But lo! her temple's massive pile,
Isa. 54 : 11, With precious stones adorned and fair,
Zec. 14 : 21, No more shall Cannanite defile—
Eze. 44 : 9, No priest of Baal enter there.

Eze. 47 : 1, Here vital streams shall issue forth,
Eze. 49 , 9, A wondrous power to reveal;
Isa. 41 : 19, And trees arise of priceless worth
Eze. 47 : 12, With leaves of honeyed balm to heal.

Eze. 38 : 11, Her villages unwalled, secure,
Isa. 66 : 14, Shall 'bide beneath Jehovah's hand;
Ps. : 48 : 13, Her palaces will long endure,
Isa. 60 : 18, Through "coming ages" they must stand.

Eze. 28 : 26, On Israel's every dwelling place,
Isa. 4 : 5, A cloud of glory there shall rest:
Isa. 60 : 14, The stranger then may quickly trace
Isa. 61 : 9, "The people which the Lord hath bless'd."

Joel 2 : 24, Her garners filled with choicest wheat,
Zec. 8 : 12, Her vines delicious fruit shall bear;
Can. 2 : 12-13, Her dales perfumed with flowrets sweet,
Joel 2 : 26, The husbandman abundance share.

Jer. 33 : 12, There shall the ewe and lamb be seen,
Isa. 30 : 23, The cattle browsing on the hill;
Amos 9 : 13, The mountains fair, the vallies green,
Can. 2 : 12, The melody of birds shall fill.

Isa. 33 : 24, No sickness then shall e'er be known
Jer. 31 : 38, Within her gates or wide domain,
Isa. 65 : 17, The former things shall all have flown,
Joel 2 : 23, The land enjoy her "latter rain."

Isa. 11 : 6, The wolf, the lamb, the cow, the bear,
Isa. 65 : 25, Lions, and other beasts of prey,
Num. 4 : 21, Shall then a sweet communion share,
Isa. 11 : 8, While little children with them play.

Ps. 92 : 14, Old men of worth with buoyant heart,
Joel 2 : 29, The matron and the goodly sage,
Isa. 35 : 9, Shall tread her thoroughfares apart,
Zec. 8 : 4, 5, Borne on their staff for very age.

Isa. 49 : 19, Through all the streets and parks around,
Num. 14 : 31, There shall be seen from day to day;
Psa. 127 : 3, Fair boys and girls forever found,
Zec. 8 : 5, In happy mood and joyful play.

Zec. 14 : 11, The people shall in safety dwell,
Isa. 11 : 9, No foe to hurt, harm, or destroy;
Jer. 30 : 19, The voice of joy and praise shall swell
Jer. 33 : 11, Through her blest realms without alloy.

Ps. 68 : 29, Here nobles shall rich offerings bring,
Ps. 72 : 11, And princes willing homage pay;
Ps. 72 : 17, Much people seek to bless the King,
Zec. 8 : 22, "Strong nations" gladly come to pray.

Ps. 147 : 2, Here shall the wanderer find a rest,
Eze. 12 : 22-23, Here Israel *soon* be gathered home,
Lev. 25 : 9, 10, O joyful sound to the oppressed,
Isa. 27 : 12, 13, When "the great trumpet shall be blown."

Zec. 14 : 4, Here shall the Lord of life appear,
Isa. 16 : 5, * On David's throne to sit and reign;
Mic. 4 : 3, Here sway the sceptre far and near,
Ps. 146 : 10, And evermore his right maintain.

Ps. 102 : 16, ‡ O blessed day! eventful hour!
Isa. 35 : 10, *Jerusalem restored again:*
Matt. 6 : 10, "Thy kingdom come" with mighty power,
Isa. 60 : 22, Lord, hasten it,—Thy glorious reign.

* Luke 1 : 32. ‡ Rev. 14 : 7.

Elizabeth City, N. J., June, 1855.

SUSPENDED ANIMATION.—While some boys were bathing in Linlithgow Loch, at a part where the water deepens upwards of fifty feet in the space of a few yards, one of them, in attempting to swim, got into deep water inadvertently, and went down. His companions immediately ran off to give the alarm, but a considerable time elapsed before the body was got out, when it appeared that the 'vital spark' had fled, the body having been half an hour in the water. The following treatment was resorted to, to restore animation, which proved successful.

Without losing one moment, the body was placed on its back, by some gentlemen, on a sloping bank, the head being nearly eighteen inches higher than the feet; in this position one of the gentlemen instantly put one hand on the boy's mouth, having the other on the abdomen, and applying his mouth to the nose, commenced blowing with all his might, allowing the water to escape with every blast, which came in great quantities from both mouth and nostrils, being forced out by the injected air, and a slight pressure on the abdomen with the other hand. This operation being repeated for ten or fifteen minutes, with continual rubbing of the legs, arms, abdomen and chest, a draught of air appeared to be inhaled, and in a little while, respiration slowly and feebly commenced. Warm water and flannels were now got, and applied to the feet and body, which appeared to cause excruciating pain, the muscles of the face becoming much distorted, followed by the vomiting of water in considerable quantities, writhing, and crying hysterically. Fully an hour and a half elapsed before the boy became sensible, and recovered the use of his eyes, which were fixed during the process of resuscitation. Great praise is due to the two men, who at the risk of their lives brought the body out of the water, all three having gone down several times before they reached the shore. The boy recovered slowly.—*Edin. Journal.*

The foregoing gives rise to a question for immortal-soulists. Did the "blowing" into the boy's

"nose" call back the fancied soul, that had left the body to travel in "boundless space?" Did the "injected air" have power to do such a work? or was the boy made alive without the immortal-soul's return?

BIBLE EXAMINER.

NEW YORK, JULY 1, 1855.

THE SIGNS OF THE TIMES.—On this subject we do not feel like some, who seem to think every paper must have something in that direction, if it is only to *repeat* what they have said a dozen times the same year. We differ entirely in *opinion* with a number of writers who make the subject prominent. Our *opinion* we have distinctly uttered, and if we were to repeat it ever so often it would not affect a revolution in the minds of those who are of a *positive* spirit. Our opinion is unshaken that the *Napoleon Dynasty* is "the Beast that *was* and *is not* and *yet is*," of Rev. 17. To us, we confess, it is a matter of astonishment that any student of prophecy can apply that development to any other Dynasty now in existence. On that Dynasty rides the "*woman*" till she has her flesh eaten and is burned with fire. But, previous to that, a coalition, we judge, will take place between the Napoleon Dynasty and the "ten horns;" which, for a long time, have seemed to us to symbolise the Republican *Leaders* of Europe; but on that point we are not settled.

Our mind has undergone no change as to who is the "king of the north;" we believe it to be any Dynasty ruling over Syria; and Russia, we regard as both *Gog* and the *Dragon*. Our reasons for these views we have expressed months since, and nothing is likely to shake us from them unless *events* shall show we are wrong.

The "great river Euphrates," we are satisfied, symbolises "*the people*" of Italy, &c., on which the *woman* sat prior to mounting the "Scarlet colored Beast," or Napoleon Dynasty; hence was "*dried up*" in 1848. This has been followed by a gathering of the "kings of the east" to a conflict, which, if it is not to the "battle of the great day of God," seems to be the forerunner of it, and will not wind up—though it may have a short suspension—till "the kingdoms of this world" shall "become the kingdom of our Lord, and his Christ:" Rev. 11: 15. How long the struggle will last, or what phases it will yet manifest, we do not know; and into *details* we will not enter; as such details are little else than unprofitable speculations, which may give the semblance of wisdom to him who deals in them, but are of no sanctifying profit.

We have thought that the *Crimea* might prove to be "the great wine-press of the wrath of God," Rev. 14: 20. If so *time* will show it. The present war, there, does really seem to be the opening of the "*Armageddon*" battle. But who can speak with positiveness on these matters? It seems to us that no modest and experienced person will, or can do it. "We know" but "in part," in relation to the course of prophecies yet unfulfilled. Let us watch and pray always. Let the humble followers of Christ suggest their convictions; but let them beware of attempting to show their superior wisdom by detailed and *positive* expositions of the stupendous events just before us, or which are still in the future.

We give the following item which we cut from an exchange.

ARMAGEDDON AND SEBASTOPOL.—A correspondent of the Lon. *Morning Chronicle*, referring to an extract from a sermon by Dr. Cumming, preached on the Fast-day, and reported in that journal, asks on what ground the doctor explains Armageddon as meaning, in Greek, Sebastopol. Dr. Cumming replies, in a letter to the Chronicle, as follows:

"The word in Greek is made up of *Sebastos*, august—and *polis*, city—Sebastopol, 'august city.' The Hebrew word Armageddon is made up of *aar*—a city; and *magad*, august, the *on* final being formative. I do not say, and did not say, that Sebastopol with its terrible slaughter is the great war of Armageddon: but this great war seems between the sixth and seventh vials—our present place in prophecy; and in all probability it is the beginning of that war, the duration and havoc of which will be terrible."

PROPHETIC TIME.—The following article was prepared and published by us in the EXAMINER for November, 1845, at a time when some persons were striving to establish the definite time for the *second* advent of Christ in 1846 or 1847. We republished it in May, 1848; and considering that many last year were confident, in calculations from certain dates, that the advent must occur in 1854—which time is past—and some have been confident it would occur in May, past, we have thought best to republish it again, without any alteration as it appeared *ten years ago*. We see no cause to change our general view of the commencement and termination of the 1260 days, or years, of Dan. 7th chapter. Ten years ago we spoke as follows:

The Twelve Hundred and Sixty Days.

By many, who have written on this subject, it has been supposed that the 1260 years of the "little horn," Dan. 7th, must have commenced

A, D. 538. It must be confessed that that point, when taken in connection with the events of 1798, seemed, beyond a doubt, the true one; but, *time* has demonstrated it to be an error. An attempt has since been made, by some, to remove the point of commencement to 540 or 541. No evidence, however, has appeared that has in its favor any weight that compares with the evidence of 538. Some, I trust, are now prepared calmly to review the whole matter, on this topic, and to follow truth wherever it shall lead, without allowing previous opinions to control their judgments.

Let us look at Daniel 7th, and see at what point the "time, times, and the dividing of time" *ends*. Can it be said to *end* till "the time" comes for "the saints" to possess "the kingdom?" I *think not*. This horn "made war with the saints and prevailed against them, *until* the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom;" verses 21, 22. Now, so long as this horn makes war with the saints and *prevails* against them, so long they must be "*in his hands*;" and this is expressly said to be "*until* the Ancient of days came—and the *time came* that the saints possessed the kingdom." It must be manifest, to the unprejudiced mind, that neither of those events have yet taken place: and as a certain consequence the "time, times and dividing of time" is not yet ended, and therefore could not have commenced at an earlier period that 1260 years ago, or earlier than 585. It is admitted by the same writers, of whom I have been speaking, that the "*forty-two months*," Rev. 13: 5, is the same period, and covering the same ground, and subject, as the little horn, Dan. 7th. Now, it is expressly said of the beast, Rev. 13: 5, that—"Power was given him to CONTINUE forty-two months." The *continuance* of a power is the *whole period* of *existence* of that power. If it be said, "The marginal reading is to '*make war*' forty-two months," —that view will only strengthen my argument, for, in Daniel, it is said he shall make war *until the Ancient of days comes, &c.* In whatever light then the subject is viewed, the 1260 years are not yet ended, nor will they end till the fourth beast of Dan. 7th, which bears this little horn, is "slain, and his body destroyed, and given to the burning flame." Then the time is come that the saints possess the kingdom. As that time has not yet arrived, we are to look for the commencement of the 1260 years somewhere subsequent to 585.

I wish, after the experience of the past, to speak without positiveness as to any given year in which that period commenced. If, however, we are to look for the *supremacy* of the Bishop of Rome as the point at which to commence, he could not have had that supremacy as late as 590. "Bower's History of the Popes," printed in "*London*, 1750," is before me. Bower was "*Public Professor of Rhetoric, History, and Philosophy, in the Universities of Rome, Fermo and Macerata; and in the latter place Counsellor of the Inquisition.*" Here then we may expect correct information.

Bower informs us, Vol. 2, page 459, that the "Emperor Mauricius," assembled a "Council of the Patriarchs, all the Senators of the Imperial City, and the Metropolitans;" that, "By this great Council was confirmed to *John* of *Constantinople*—the title of *Oecumenical* or *Universal Bishop* to be enjoyed by him, and his successors in that See." Bower adds—"I say *confirmed*, for the Bishop of *Constantinople* had *long before* this time a *lawful* claim to that title."

Here is evidence that the Bishop of Rome was not Universal Bishop up to this period. It is true that this transaction at Constantinople stirred up the rage of the Bishop of Rome, and he called upon the former to "renounce the Title which he had usurped in the pride of his heart, at the instigation of the devil, to the great debasement of the rest of his brethren." Shortly after, the Bishop of Rome died, and was succeeded by "Gregory the Great," in 590. Gregory at the time of his election, was evidently, for the times in which he lived, a good man, and it was a source of great distress to him to be called to occupy the post of Bishop of Rome. He tried every way to avoid being placed in that office; *first*, by trying to get the Electors to name some one else; and when they would not, he wrote, without delay, to the "Emperor, earnestly entreating him, as he would answer it at the *last day*, not to confirm the election. His letter was intercepted, and kept back till the decree of confirmation was obtained." See Bower, Vol. 2, page 468. When Gregory found his election was confirmed, he next attempted to escape by flight, and fled in disguise, escaping the vigilance of the guards, to a forest, and concealed himself in a *cave*. But in spite of all his care he was finally discovered and brought back in triumph, and carried directly to the church of St. Peter, and immediately ordained to prevent his escaping again. This was Sep. 3, 590. See Bower, Vol. 2, page 469.

As late as 596 Pope Gregory declared that the Title of Universal Bishop was "*scandalous, profane, blasphemous*"—and that, "*whoever calls him-*

self UNIVERSAL BISHOP, *or desires to be so called, in the Pride of his Heart,* is the FORERUNNER *of Anti-Christ.*" Bower, Vol. 2, page 515. Could he at the same time, himself, have been a Universal Bishop, or exercising the function of such an office? I think these facts are sufficient to establish the point, that up *to this time* the Bishop of Rome had neither claimed nor used the prerogatives of a Universal Bishop. If others had some times *called him so*, that does not at all affect the question; he clearly never had been such *in fact* down to 596.

Gregory, like most other men raised to high offices in the church, became corrupted; and towards the last of his life manifested the spirit of devils more than the spirit of Christ, which seemed to characterize him at first: and it is truly painful to see the change that came over him in his controversy with the Bishop of Constantinople.

In the month of Nov. 601, "The Emperor *Mauricius* was driven from the throne, and inhumanly murdered, and one *Phocas*, a Centurion, raised to the Empire in his room." Bower, Vol. 2, page 529.

"*Mauricius* had given no particular provocation to *Phocas*, who was quite unknown to him, and yet the Tyrant, not satisfied with putting him to death, for his greater torment and grief, ordered five of his sons to be first inhumanly murdered before his face. Such a scene of unparelleled cruelty drew sighs and tears from all the spectators, but *Mauricius* himself, who beheld the death of his children quite undisturbed, without shedding a tear, or betraying the least mark of grief or concern: he was so far from uttering any complaints, or repining at Providence, that the woman, having the charge of his youngest son, yet an infant, having, with a design to save it, placed her own in his room, *Mauricius* would not suffer the kind fraud to take place, but discovered it to the executioners. During the whole time of that tragedy the most shocking to the eyes of a parent that was ever beheld, he continued, in appearance, quite unaffected, only repeating as each of his children received the fatal blow—*Just art Thou, O Lord, and righteous are all thy Judgments. Mauricius* was beheaded last, and their heads were all brought to Constantinople and cast into a heap near the Tribunal, where they lay till they became offensive, then the Tyrant [*Phocas*] suffered them to be buried." Bower, Vol. 2, page 531.

I have given this extract for two reasons—*First* to show the wicked character of *Phocas*, who is hereafter to establish the *supremacy* of the Bishop of Rome: and *Second*, to show how Gregory the Great had apostatised from the spirit that characterised him at his election. After Phocas had manifested his horrible depravity and cruelty towards Mauricius and his family, Gregory wrote him a letter in which he says—

"We have been hitherto most grievously afflicted; but the Almighty has chosen you, and placed you on the Imperial Throne, to banish by your merciful disposition, all our afflictions and sorrows. Let the heavens therefore rejoice, let the earth leap for joy; let the people return thanks for so happy a change." Bower, Vol. 2, page 533.

In the same letter Gregory says, "May the Holy Ghost that DWELLS IN YOUR BREAST, ever guide and assist you."!!! Phocas commenced seeking the favor of Gregory, Bishop of Rome, because his wickedness did not meet with favor from the Bishop of Constantinople, who opposed his murderous projects against the family of Mauricius.

"The Empress, *Constantina*, and her three daughters, had fled for *refuge* to one of the churches of *Constantinople.* Phocas ordered them to be taken by force, and publicly executed. But they found in the Patriarch, *Cyriacus*, a kind friend and protector, who, opposing with great resolution and courage, the execution of the order, would suffer no kind of violence to be offered them in their asylum." Bower, Vol. 2, page 537.

From that time Phocas conceived a hatred of the Bishop of Constantinople, which the Bishop of Rome took the advantage of to gratify his own envy and hatred; hence he flattered the blood thirsty Tyrant, Phocas, and extolled him almost to a God. Gregory died in 604, on the 12th of March. If Phocas conferred upon him the *Title* of Universal Bishop, Bower has not recorded it: though it appears that he took every opportunity to oppress the Bishop of Constantinople and exalt the Bishop of Rome. On the 13th of September, the same year that Gregory died, *Sabinian* was chosen to fill the vacancy of Bishop of Rome. He proved to be a wicked, avaricious, and cruel wretch, and was hated by the *Roman* people. He died, or was killed, Feb. 22d, 606. He was succeeded by *Boniface* III. His election, Bower supposes, was not till about one year after the death of Sabinian; yet he says, "no writer accounts for" so long "a vacancy." It is possible that the defect may be in the date of his election; and that it should have been 606 instead of 607. With respect to Boniface I shall give a copious extract from Bower, Vol. 2, page 545.

"Boniface was a Deacon of the Roman Church: was a native of Rome, and sent by Gregory, in the year 603, to Constantinople, with the character of his *Nuncio* [*Envoy* or *Messenger*] to congratulate, in his name, *Phocas* on his accession to the Imperial Crown. Upon the death of Gregory he returned to Rome; and Sabinian dying soon

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after his return, he was chosen to succeed him, as one who was not only well known to *Phocas*, but greatly favored both by him and his wife; for by flattering the usurper, as Gregory had done, and conniving at his cruelties, if not applauding him in them, while the rest of mankind exclaimed against him as an outrageous Tyrant, he had so insinuated himself into his good graces, as to become one of his chief favorites, or his *only* favorite, being the only person in the whole city of Constantinople, who approved, or could so dissemble as to make the Tyrant believe that he approved of his conduct. For that merit alone Boniface was chosen; and though he enjoyed his new dignity but a short time, for he did not even live to the end of the year in which he was raised to it, yet it may truly be said, that to him alone the *Roman See* owes more than to all his predecessors together. For he no sooner found himself vested with the Papal Dignity, than, taking advantage of the partiality and favor of Phocas to him, and of his aversion and hatred to the Patriarch *Cyriacus*, he not only prevailed on the tyrant to revoke the Decree, settling the Title of *Universal Bishop* on the Bishop of *Constantinople*, but obtained what no man would have believed could have ever come into the thoughts of a *successor* of *Gregory* to demand, were it not vouched by all the historians to a man, and obtained a new *decree* settling on himself, and his successors, that very *Title*, which his immediate predecessor but one, and *all his predecessors*, the best and greatest, had so often condemned in any Bishop whatever, and rejected with the utmost abhorrence, when offered to himself, as *vain, proud, profane, impious, execrable, blasphemous, anti-christian, heretical, diabolical. Boniface* could not but know that the controverted title had been thus stigmatized over and over again, by two of his predecessors successively, *Pelagius* II, and *Gregory*. But so inconceivably great was his ambition, so utterly unbridled was his desire of exalting his See, that rather than let slip the favorable opportunity that now offered of raising it higher than it had ever yet been, or, in the opinion of his Predecessors ought ever to be, he chose to stand condemned, out of their mouths, as a *Heretic, a follower of satan—a rival of satan in pride*—and *the forerunner of anti-christ*. The Edict issued by Phocas on this occasion has not reached our times; but that thereby the Decree of the Council of *Constantinople* in 588, entailing the Title of *Universal Bishop* on the Bishop of *Constantinople*, and his successors, was revoked and annulled: that the said Title was transferred from them to *Boniface*, and his successors, and the *Bishop of Rome* declared THE HEAD OF THE WHOLE CATHOLIC CHURCH, is what all the historians, whom I have quoted above, unanimously vouch. In the Bishop of *Constantinople* the Title of *Universal Bishop* is generally thought to have been no more than a *badge of honor*, or an honorary title, without any accession of power. And it does not appear that in virtue of that Title, he ever exercised or claimed any. But *Boniface* had scarce obtained it when he took upon him to exercise an answerable jurisdiction and power—a jurisdiction *to that time* [606 or 607] UNKNOWN *and* UNHEARD OF *in the Catholic Church*. No sooner was the Imperial Edict, vesting him with the title of *Universal Bishop*, and declaring him *Head of the Church*, brought to *Rome*, than he assembled a *Council* in the Basilic of *St. Peter*, consisting of 72 Bishops, 34 Presbyters, and all the Deacons, and inferior Clergy of that City: he acted there as if he had not been vested with the *title alone*, but with all the POWER of an *Universal Bishop*—with all the AUTHORITY of a SUPREME HEAD; or, rather, ABSOLUTE MONARCH of the Church. By a Decree which he issued in that Council, it was *pronounced, declared*, and *defined* that no election of a Bishop should thenceforth be deemed lawful and good, unless made by the *people and clergy*, approved by the *Prince* or *Lord of the City*, and CONFIRMED BY THE POPE interposing his authority in the following terms—"WE WILL AND COMMAND." Thus was the power of the Pope, *as Universal Bishop —as Head of the Church*, or, in other words, the *Papal Supremacy*, first introduced."

Such appears to be the true history of Papal Supremacy. Whatever may be said of the acts of Justinian in 533 to 541, it is clear no Bishop of Rome *claimed* or *exercised* that power till the period brought to view by Bower, as briefly presented in the foregoing extracts. Now, unless the Papal Supremacy can be dated from the decree of the Council at Constantinople, 588, which is not probable, there is no point of time short of 604 to 607 for it. From that point 1260 years carry us to 1864 to 1867; as the time when Papacy is to meet the "Judgment" of the "Ancient of days," and "*the time*" comes "for the saints to possess the kingdom." I repeat what I have before said —the *termination* of the 1260 years marks the *sum total* of the *existence* of the "little horn," Dan. 7th, and not 45 years *before*. It will be "destroyed," and there ends its "time, times and dividing of time." I am satisfied that those who take any other view of the subject are doomed to be again disappointed, as they have been already. I do not know, nor do I believe any one can tell, whether those 1260 years terminate *before* or *after* the advent. I am inclined to believe that they terminate some little time *after;* and that all the sleeping saints will first be raised and be united with Christ in the execution of the Judgment on that bloody power; but on that topic I may say more hereafter.

WHICH WILL BE HEAVEN?—The Rev. Dr. Storrs, of Braintree, Mass., in his recent anniversary discourse before the American Home Missionary Society, is reported to have said—

"Make up your minds and take hold of this enterprise with stronger hands and larger hearts. Heaven and earth shall unite in urging you onward. Millions of the heavenly hosts stretch out

their hands to you, *and millions of the lost raise up their voices, exhorting you to do that which shall save millions from coming to the place of torments in which they are!*"

Dr. Jonathan Edwards said—

"The saints will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them; but on the contrary, when they see the sight, it will *occasion rejoicing, and excite them to joyful praises.*"

So, on the authority of learned Orthodox divines, we are to believe that the lost in Hell are influenced by the most generous, humane, and *divine* (for what can be more divine than such imitation of him who came to save sinners?) emotions; while the saints in heaven rejoice and are happy in the possession and manifestation of feelings of unapproachable inhumanity and fiendishness.

Good brother! which place will be Heaven, and which Hell?—*Gospel Banner.*

Such teaching as that in the foregoing extracts is well calculated to beget abhorrence of a religion that is supposed to sustain it. Nor can we wonder that men are made infidels when such blasphemous sentiments as that of EDWARDS' is made to pass for *Christian.*

But where is the root of such blasphemies? It lies in the great *father lie*—"Ye shall *not* surely die." JEHOVAH has solemnly declared "The wages of sin *is death*:" and expostulates with men, saying—"*Why* will ye *die?*" But self-styled "*orthodoxy*" affirms, death *is not* death; but merely, in the *first* place, a change of state from *this* life *to another:* and in the *second* place, a change from *happiness* to *misery.* Thus it virtually charges the GOD of Truth with deception and falsehood—with saying one thing but meaning another and very different thing; and the root of this slander of GOD is in the doctrine that man has an *immortal soul*—a soul that cannot die. For such a doctrine there is not one text in the Bible. The Bible teaches man is mortal, corruptible, dying; and that life eternal can only be secured as a *gift* of God: which gift is to be bestowed only on those who come to Christ, Heaven's appointed *Life-Giver*, and by a conformity to the will of GOD, without which endless life would be a curse. Such a curse GOD has guarded against, by making the wages of sin to be *death*—cessation of life.

Church Infidelity.

"What! Church Infidelity? *Impossible.* You don't believe there is Infidelity in the Church?"

Indeed I do.

"What! in the Orthodox Church?"

Yea, verily.

"In what church?"

In the Catholic, "the mother of Harlots and abominations of the earth," as well as in her daughters, the Protestant Churches of every name and denomination; which I fear are all harlot daughters!

"You surprise me! Pray explain this paradox, for I thought the church was the great conservatory of all purity and orthodoxy of doctrine."

There are numerous kinds of Infidelity. To disbelieve the word of God is infidelity. To pervert the plain and obvious sense of God's word is infidelity. To teach errors, pretending they are founded on the word of God is infidelity.

"Yes, I can allow all that; but how does that all go to support your assertion of Church Infidelity?"

The word of God every where and uniformly represents man as *mortal*, never in a single instance speaks of or represents him as possessing immortality, or of immortality as being predicable of man, except as the "gift of God through our Lord Jesus Christ," and that only at the future coming of the Son of man in power and glory. The Scripture moreover says expressly that "God only hath immortality." The Scripture nowhere says man is immortal or that he possesses an immortal soul, and in not a single instance in the whole Bible is the term "immortal soul" used, or applied to man; but the very contrary idea is inculcated in numerous instances. Now in direct and Heaven-defying opposition to all this the church holds and teaches that man by creation is an immortal being; that a certain something said to inhabit man, called "the soul," is an immortal, imperishable, never-dying substance: that it survives after death, and that "the wreck of matter and the crush of worlds" affects it not. This is church infidelity.

The Scripture says, God created man, and also that he can destroy both soul and body in Hell. And yet some of the teachers of the church go so far as to aver that the soul is immortal and indestructible, so that God even cannot destroy it! Whereas, on the contrary, God says, in numerous passages of the Bible, that he will "destroy" the wicked—that he will "utterly destroy" them—"burn them up root and branch,"—so destroy them that "they shall be as though they had not been," &c., &c. Now, this also is church infidelity.

And, again, where the Scripture says God will destroy the wicked, the Rabbis and Grand Muftis of the church say, that on the contrary God will preserve the wicked in never-ending torments, which is a strange and inconceivable kind of "de-

struction"—plain contradiction of God's word, and makes the ever-blessed and all-true "God a liar;" than which even infidelity can no further go. If your neighbor tells you, with every apparent sign of candor and earnestness, that he will destroy his Title Deeds, do you naturally conclude he will go and lay them up in his "safe," where even fire cannot destroy them? I rather conclude you do not so think; on the contrary, your first and most natural conclusion would be, that he would burn them up. Is it not so? I guess it is. This also is church infidelity.

God says in his word, "the dead know not any thing,"—"the dead cannot praise thee,"—"in that very day" (of death) "his thoughts perish,"—"in the grave" (the dead state) "there is no knowledge, device, or wisdom." On the contrary, the church says, at death, the man, who is dead, is just entered into life—that his knowledge is increased and increasing forever—that the soul (*person*) goes directly into God's presence and remains in bliss unutterable or woe, (torment, misery,) indescribable, &c., &c. Well, I think it is "indescribable," for that which does not exist is not easily described. To all this they add innumerable other figments, just as plainly condemned by the word. This also is church infidelity.

I might go on and enumerate cases, instances, specimens, and kinds of church infidelity till the "crack of doom," but the church will not hear, "my people do not consider," they are "rich and increased in goods, and have need of nothing,"—"joined to their idols,"—"in darkness," and "will not come to the knowledge of the truth,"—"love darkness rather than light." *Why!* "because their deeds are evil." Bound up in their own conceits—"spoiled through vain philosophy,"—despising God and his Holy Word, and ripening for destruction; and yet "crying peace and safety;" beguiled, charmed, fascinated, rushing on with rail road speed, blinded by worldly prosperity, and knowing not that they are "in the high road to ruin," and on the brink of the precipice, where they are doomed to be "dashed in pieces like a potter's vessel." "Turn ye, turn ye, for why will ye die."

Thus it is, my friend, that I see the church to be the great depository of error—the great seething cauldron of infidelity; and the great pity is, that "my people love to have it so,"—"deceiving and being deceived;" "and so they wrap it up." O, most merciful God, enable thy people to see the "light which has come into the world," "that they perish not," "that they may be saved." Even so. Amen.

S. B. B.

The Bible Examiner.—Shall it be Issued Weekly?

Br. J. W. Dye writes as follows:

Jordon, N. Y., 18th June, 1855.

Br. Storrs,—I hope you will excuse me for giving my opinion in regard to the publishing, and form of the Bible Examiner.

I am glad you have no disposition to alter the *name*. No other name could be chosen that would be as appropriate and as becoming the character of *this* paper.

I am glad, too, that you propose to publish weekly. We do want a weekly paper, and more miscellaneous matter; one having various departments containing a summary of the most important news of the day. This would supersede the necessity of any other paper (except to the mere politician) which many now desire, but feel unable to bear the expense of more than one.

You propose if made weekly, to have it a folio of four pages. Now, I should be sorry to have it changed from its present form, to the large open sheet.

It is possible some may prefer an open sheet newspaper form; but for what reason I am unable to tell; certainly such a paper is in no way so convenient, except for patterns or wrapping paper, and I think there are but few of the readers of the Examiner that would wish to make such use of them. I do, and presume most if not all the subscribers of the Bible Examiner do take good care of the numbers as they are received, and at the end of the Vol. for four shillings have them substantially bound, and think them then worth all, yea, much more than they cost. With the large open sheet, this would be difficult, if not impossible.

Only think—a well bound volume of the Bible Examiner, containing (if published weekly in its present form,) 832 octavo pages, of the most interesting reading matter, to instruct, cheer, comfort and sustain us through the year; and then ready to be preserved for future use, for the small sum of $2,50, if *fifteen hundred paying subscribers* can be obtained.

Who would grudge that? None that is worthy the name of a man, or Christian, and uses this world as not abusing it.

I will do what I can to sustain the Examiner in whatever form, or how often published, while it continues, as it ever has been, a free, bold, outspoken messenger of truth; and in particular on the immortality question. I will pay double the subscription price for my own copy, and think I

can obtain at least five subscribers at $2, and perhaps more than that.

I hope the friends of truth will not fail to circulate the "*Discussion*," with the "*Conclusion*," extensively; every one according to their means and ability.

Yours, in hope of Life Eternal, through Jesus Christ alone. J. W. Dye.

The Eastern War.

The late arrivals from Europe show that the *Allies* are making strong and successful efforts for the reduction of the Russian power in the Crimea. The long and terrible campaign of the winter past is now being followed with active operations by the Allies which are disastrous and threatening to Russia. The possession of the Crimean Bosphorus —*viz:* the Straits of Yanikale, or Enikale—which connects the Black Sea with the Sea of Azoff, has given the Allies an advantage over Russia which must greatly tend to cripple if not destroy her power in the Crimea. The Allies having the undisputed possession of the Sea of Azoff—upon whose waters were borne large supplies of grain for the support of the Russian army in the Crimea, will now force their enemy to receive all his supplies by land, from the northern extremity of the Crimea. Should that opening fall into the hands of the Allies, the Russian army will be in a most perilous condition. The Allies are reported to have destroyed four war steamers, and 240 vessels on the Sea of Azoff, loaded with grain for the Russians; and they seem to have entire possession of that heart of Russian commerce and supplies from the regions of the Russian Empire watered by the rivers Don, and Kuban, with their tributaries. The Allies have also assaulted Genitchi—which commands the communication between the Sea of Azoff and the Putrid Sea—to the northwest of the Sea of Azoff; driving the Russians back, for a time, and destroying an immense amount of supplies of corn, &c. Six millions of rations of corn and flour, destined for the Russian army at Sevastapol, are reported destroyed. At Genitchi alone *ninety* vessels laden with supplies for the army were sunk or destroyed to prevent their escape.

Our readers may be interested with a notice of some of the places spoken of in these late triumphs of the Allies. We give the following account of Kertch and the Straits of Yanikale, at the entrance of the Sea of Azoff; derived from Comte Anatole de Demidoff's *Voyage dans la Russie Meridionale et la Crimee*:—

Eighteen versts beyond Argin we found a wide trench, the earth of which, thrown out on the eastern side, serves as a natural rampart. It is of great antiquity. This trench, which runs from the Black Sea to the Sea of Azoff, and closes in the peninsula of Kertch, has preserved the name of the Rampart of Akos. It was dug as a last defence of the falling kingdom of the Bosphorus, a short time before the fall of that ancient power. Now the Rampart of Akos, which no longer defends any thing, serves as a shelter and an evening station for the caravans, which, to protect themselves from the wind in this open plain, range themselves according as it blows, sometimes on the east, sometimes on the west of this protecting eminence.

In approaching Kertch we entered a country covered with mounds, or tumuli. In no other place had we found them so numerous; and, to add to the effect of the landscape, all covered with conical eruptions, the neighboring hills are much of the same form; they are covered with rocks of coralites, accumulated by nature so as to form khomghans, or tumuli. Nearly all the mounds have been dug open and examined, and there is something melancholy in the appearance of disorder which they present.

You penetrate into Kertch (which, under the name of Panticapea, formed the ancient capital of the kingdom of the Bosphorus) by a wide and elegant street; a raised pavement, footpaths of flags, and edifices built of a stone easy to cut, and which is no other than the porous limestone, which we find again at Odessa. Such is the city at its first aspect. The arcades, the columns, the balustrades, and a thousand ornaments of architecture, cause us to recognize, without hesitation, one of our cities. Here, however, we must praise the reasonable dimensions of the streets, which suffice for an active circulation, without offering that width, out of proportion to the wants of the place, which turns a city into a desert. The principal street is cut at right angles by many lateral ways of an appearance equally handsome.

* * * *

At the eastern extremity of the Crimea, at the bottom of a deep bay, where the waters of the Cimmerian Bosphorus, or Strait of Yanikale, join those of the Black Sea, Kertch rises, and covers a considerable extent of ground. The town stretches itself out, in the form of a crescent, on the north side of the bay. A single point commands the whole place. It is the end of a range of hills, tumuli, which closes just above the town with a hill higher than the others, and which then sink rapidly towards the sea. This is the Mount Mithridates, crowned with natural eminences which have so striking a resemblance to the tumuli, that it is difficult to distinguish, at some distance, those which have been raised by the hand of man from those whose outline has been traced by nature. This Mount Mithridates, on which was raised the citadel of the ancient Panticapea, commands Kertch. A hill covered with large rocks, called the Tomb of Mithridates, forms the culminating point of it. At the foot of the tumulus, a rock, in which is placed a large cleft, a place tolerably like a chair, is called the Seat of Mithridates. It was

there that the King of Pontus came, with a haughty eye, to contemplate his innumerable ships, the terror of the Romans. You perceive already that these traditions renew themselves; that a hero has passed by these walls, that this land remembers the noble footsteps which have trodden it. City of yesterday, whose origin is lost in antiquity! City of Russia, and City of the East, reunited in the same history! Kertch and Panticapea, the City of Mithridates and the City of the Emperor Nicholas. In truth, all this history allies itself wonderfully with present history.

In concluding our notice of the Eastern War, we give our readers the following extract from the "Summary" of the *Christian Advocate*, of June 21st, which corresponds with our view of the subject.

"The Russian army in the Crimea would seem to be effectually cut off from all supplies derived from Eastern and Southern Russia, and except by the difficult route by Perekop, is completely separated from its communications. Without inconceivable efforts on the part of Russia her entire army in the Crimea must be broken and destroyed. 'It is written,' that Sebastopol must speedily fall. Unless the existence of her fabulous road across the Putrid Sea be a fixed fact, it is scarcely possible that Russia can relieve her troops in the southern part of the Crimea."

NOVEL READING.—Dr. Chalmers, in his Moral Philosophy, speaks very strongly against the indulgence of novel reading. While he would have no apprehensions that the intellectual or moral character of any one would suffer by neglecting them, he would tremble for the friend greedily addicted to the perusal of them. They are, without doubt, *dangerous* to any one. And if for no other reason, because they present life as it is not, and and never should be. Novel readers will rarely be satisfied with their fortune in life. The daughter will be dissatisfied with her parents, and ultimately with her husband and children. The mind is so accustomed, by reading novels, to *fiction*, that nothing else can satisfy it. And we venture to predict, that novel reading husbands are never too well satisfied with their wives.

NEGLECT NOT THE BIBLE.—It is surprising to notice how this sacred book is neglected by sinful men. The votaries of taste and fashion will spend their days and nights pouring over the mobid pages of sensual and fictitious narratives; yet if their God were to ask them if they had read the book which he had sent them from heaven, where would they look? How could they say that they had never read the precious book throughout? Wherever you go, learn not of those. Take your Bible in your hand; make it the companion of your way. In the thirsty desert of this world, it will supply you with the water of life; in the darkness of doubt and apprehension it will cast a gleam of heaven over your path; in the struggle of temptation and the hour of affliction it will lift up the voice of warning, encouragement and comfort.

Remarks on Psalm 42: 7.

"Deep calleth unto deep at the noise of thy water-spouts."

The allusions in these word seem to be to a vessel at sea in a storm, caught in a water-spout. The water-spout at sea corresponding to the whirlwind on land, the excited and agitated billows on every side are represented as calling to one another to rush in and overwhelm the afflicted vessel. Hence the words which follow: "All thy waves and thy billows are gone over me." The language is expressive of deep, overwhelming, and, but for interposing mercy, hopeless trouble.

One idea suggested in it, is, *that troubles come not alone.* This is especially true of the people of God. God, like a tender parent, is slow to lift the rod, "long-suffering" and "slow to anger;" but then, like a wise parent, though "He will not always chide, nor keep his anger for ever," He will continue to use the rod until He has, by means of it, produced the desired effect—the repentance and submission of the child. The salutary process is thus described: "Tribulation worketh patience; and patience, experience; and experience, hope." As the skilful physician will ply his medicine till it has its full operation on the disease of his patients, so God will continue to exercise the patience of His people by affliction, until "patience has its perfect work." From this it follows that the sooner the afflicted child of God submits, repents, withdraws his heart from the world and makes God his only trust and hope, and in other respects verifies, in his experience the uses of affliction, the sooner may he expect the rod to be removed. In more senses than one, then, is it our interest, as well as our duty, speedily to humble ourselves under the afflicting hand of God, who does "not afflict willingly, nor grieve the children of men." But so wayward and obstinate are we, so wedded to our idols, and in the same proportion so alienated from our Heavenly Father, that often stroke must follow stroke, and the chastisement be continued long, before the effect designed by Him who always corrects his children for their profit, is secured. God must cut us off from all other hope, before we will betake ourselves to Him. How humbling the acknowledgment; but still how true! "I looked on my right hand and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge, and my portion in the land of the living."—*Preacher and United Presbyterian.*

The Prophetic Stream of Time.

AN OUTLINE OF GOD'S DEALINGS WITH MAN, FROM THE CREATION TO THE END OF ALL THINGS.

"This is the crowning work of an English Nobleman—SIR EDWARD DENNY, BART. LONDON. It is the Bible laid open, and its dispensations mapped out; so that our world's history, through

its successive ages, may be seen at one comprehensive view. It aids the mind to a Scriptural conception of the origin, progress and destiny of man, with the world he inhabits. The divine all-comprehending wisdom that seems, in holy Scripture, fragmentary and separate, has here its proper coherency and relation of parts; so that the mind may rise, by an easy gradation, from a view of Paradise lost, to "the restitution of all things—spoken by all the Holy Prophets."—Gen. 3; Acts 3: 21; Rev. 21. I have obtained sheets from the original steel plates, engraved at great expense in London. The London price is £2 5s—near $12 But by Sir Edward's kindness, I am able, after paying the expense of importation, to put The Chart and Companion at $7.

This great work of Sir Edward is adapted to universal use—to the study of history as well as of prophecy. It is a relief to the thoughtful mind to see the Divine Purpose, relative to the blessed destiny of the world. Its warring elements, agitated by oppressive kings, must give place to the benign administration of the Prince of Peace. The Lord's prayer must be answered—His "kingdom come and will be done *in earth* as it is done in heaven." J. B. Cook.

Rochester, N. Y.

Among those who have given Br. Cook their commendation of this lithographic representation are E. F. Hatfield, D.D., R. Shimeall, and Dr. Tyng, all of New York city; also Dr. Newton of Philadelphia, and J. B. Shaw, D.D., C. Dewey, D.D., and Eld. W. G. Howard, all of Rochester, N. Y.

We gave a notice of it in the Examiner for August 15th, 1854, to which we refer our readers. Br. Cook has left two of them at our office for sale.

"The Discussion between Prof. H. Mattison, of the Methodist E. Church, and Geo. Storrs, *Editor of Bible Examiner*," with the "Conclusion," is now published in *Pamphlet*, 166 pages, 12 mo. Price, in paper cover, 25 cents. On *extra* paper, and bound in muslin, 50 cents.

In issuing this work we have omitted, entirely, the "*Verdict of the Jury.*" We do not wish to prejudice the minds of the readers by *that* "*Verdict*," but leave each to make up his own from the facts presented in the *Discussion* and the *Conclusion*.

The friends who have pledged funds for copies will confer a favor by remitting as soon as may be. The expense of getting out the Pamphlet all falls on us; and unless the first edition is soon sold we shall be embarrassed for the funds. The extreme low price at which we have put the work will no more than cover the cost of the first edition, of one thousand, if all sold.

Please state distinctly *how* you will have them sent, when ordered by the quantity; whether by Mail or Express.

Address "Geo. Storrs, *Editor of the Bible Examiner, New York.*"

We concluded, some time since, not to publish anything further of the "*Verdict of the Jury*," as we do not desire to inflict unnecessary pain on any creature. Our Brethren of the "*Reformed Protestant Society*, of Lewiston, Me.," will accept our thanks for their strong and unanimous expression in our favor, and of our course; but we had rather not publish any more in the Examiner on the subject; and especially as the *Discussion*, and its *Conclusion*, is now issued in Pamphlet. Let that be scattered, and let the readers of it make up their own verdict.

"Two Hells: *A Short one and The Long one.*" This is a *Tract* of four 12mo. pages, made up of the article in the last Examiner, followed with some remarks by J. P. Cowles. Br. Cowles issues the Tract, and it can be had of him at *Griffin's Corners*, Delaware Co., N. Y.

Donations to Ed. Examiner.—John Kemp, $5; D. B. Salter, $3.

Hast Thou Tidings?

If a man die, shall he live again? Job 14: 14.

Hast thou tidings? hast thou tidings
From the cold and silent tomb?
From the loved, in darkness sleeping,
Shrouded in death's shadowy gloom?

Hast thou tidings? Has no "traveler
E'er, from that dark bourne returned?"
Has no message sent to cheer thee,
Told the fate of those we've mourned?

O, shall death, forever reigning,
Thus, our fondest hopes destroy?
Shall no ray of gladness beaming,
Light our sorrowing hearts with joy?

Hark! a voice; the gospel speaketh;—
Joyous tidings doth it bring.
O'er the tomb a morning breaketh;
Praises to the Conqueror sing.

Death is vanquished; Christ is risen,
Through the Spirit's mighty power;
Life, eternal life, is given,
Glory crowns redemption's hour.

Louisa J. Beach.

Southington, Ct., Feb. 1, '55.

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TORRS, *Editor of the Bible Ex-*

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. X. NEW YORK, JULY 15, 1855. NO. 14.

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GEO. STORRS, EDITOR AND PROPRIETOR.

Immortality, and the Resurrection.

We have given our readers for several months past extracts from an old work, on the "*Human Soul*," published in England a hundred and fifty years since. We shall defer further extracts from it, for the present, and give some from "*Essays*" written and published there in 1823.

The writer of these Essays opens with the proposition:—THE RESURRECTION FROM THE DEAD OPPOSED TO THE DOCTRINE OF THE IMMORTALITY OF THE SOUL." He then proceeds as follows:

To establish the position that the resurrection from the dead is peculiarly the doctrine of the gospel; and an immaterial, self-existent principle in man, called a soul, is the offspring of heathenism and infidelity, is the object of the present and succeeding Essays: a design which may be esteemed bold—perhaps irreligious—but certainly second to few in interest to mankind, and in an especial degree important to the believer in revelation.

I approach the subject, therefore, anxious to do justice to the truly philosophical and Christian system of the oneness—the *materiality* of man; in opposition to the *un*philosophical and heathen hypothesis of man being composed of *two* principles, which possess no qualities in common: the one material and incapable of thought, or even of life, the other immaterial and naturally immortal.

I propose examining this subject under five divisions:—

First, The history of the doctrine of an immortal soul; from which it will appear that this popular and falsely-called Christian doctrine arose naturally out of the speculations, at once of the savage and the philosopher, when unaided by divine assistance, and that it is entirely unknown to Christianity.

Secondly, To prove that the immortal soul of the modern immaterialist is a substance or a shadow of no settled qualities; that these persons support a system not merely differing from their heathen model, but that the "immortal soul," as explained and defined by each separate advocate, differs from that which is described by all the others.

Thirdly, That the existence of two, or more, separate and distinct principles in man is inconsistent with our experience of nature—with philosophy—and that it is destructive of the grounds of hope *peculiar* to the Christian, of a future state of existence.

Fourthly, That the portions of Scripture, supposed to favor the belief in an immortal soul, are misconstrued.

Fifthly and finally, That the Scriptures place the promises of a future life, not upon the existence of an immaterial soul, which never dies, but upon *the resurrection of man from the dead*, and that by an express interposition of the mighty power of God.

In discussing these positions, it may be useful to bear in mind the well known principles of philosophical discussion laid down by Newton:—*Firstly*, That we should admit no more causes than are sufficient to explain appearances; and, *secondly*, That to similar effects, we should, as far as possible, assign similar causes. These principles, valuable in all inquiries, are doubly important in a discussion like the present, which has been rendered obscure by ancient prejudice, subtle reasoning, and false philosophy.

In committing myself to the support of the above five positions, it will be seen that I, in fact, unite what the Christian so called, and the modern Deist, will join in esteeming as contradictory—a belief, in a future state of existence, and a *dis*-belief in an immortal soul; and I may say that it is *because* I am a believer in a future state of existence, and that upon the express authority of the New Testament, that I oppose the doctrine of an immortal soul. The liability to being misunderstood upon a doctrine so very important originates in the gross degree of ignorance which prevails in relation to the Scripture doctrine of a resurrection; an ignorance too not likely to be remedied, for even the Wesleyan preacher, Dr. Adam Clarke, complains, that though "there is not a doctrine in the gospel on which more stress is laid, there is not a doctrine in the present system of preaching, which is treated with more neglect." ***

Paley, in his Natural Theology, says, "that grand point—the resurrection of the human dead—might appear hopeless, did we not see the power at work adequate to the effect; but I admit it is first necessary to be persuaded that there is a God to do so. This being settled, there seems to be nothing in the process which need to shock our belief. They who take up the opinion, that the acts of the human mind depend upon *organization*, are supposed to find a greater difficulty

than others do, in admitting a transition by death, to a new state of sentient existence, because the old organization is apparently dissolved. But I do not see that any impracticability need be apprehended even by these."

The late Dr. Taylor, in his correspondence with Bishop Law, freely asserts "No man can prove, from Scripture, that the human soul is a principle which lives, and acts, and thinks, independently of the body." Upon the situation of man, after death, "revelation alone can give an answer to this point; for whatever the metaphysical nature, essence, or substance, of the soul be, which is altogether unknown to us, all arguments for the natural immortality of the soul, taken from the nature of its substance or essence, are manifestly vain; we can never prove that the soul of man is of such a nature that it can and must exist and live, think and act, separate from, and independent of, the body; all our present experience shows the contrary; the operation of the mind depends constantly and invariably upon the state of the body—of the brain in particular." And the late Bishop of Carlile asserts, that, upon a perusal of the Scriptures, "by which we Protestants profess to be determined, we may possibly discern that the *natural immortality of the human mind* is NEITHER NECESSARILY CONNECTED WITH, NOR TO A CHRISTIAN ANY PROPER PROOF OF A FUTURE STATE OF REWARDS AND PUNISHMENTS." * * *

HISTORY OF THE DOCTRINE OF AN IMMORTAL SOUL.

The belief of an immortal principle in man stands connected, under some modes of explanation, with all nations, at all periods of history, and under every state of society; forming an important part of all systems of theology, except, as Mr. Lawrence states, the Jewish, and he ought to have added the Christian. But as he, in common with his opponents, has not done this, but places the Christian doctrine of a future life upon the same ground as the Platonic or Egyptian, it will be my peculiar object to demonstrate the fallacy of their assertions; and to prove, in the first place, that the future state of the Christian is as inconsistent with, and opposed to, Mr. Lawrence's "sublime doctrine of all ages," as his able Lectures are to the puny productions of Mr. Abernethy; and, in the second, to demonstrate the vital injury which Christianity has sustained from the attempt to incorporate its truths with the heathen schemes of futurity. These latter naturally enough originated in the speculative powers of the human mind, when engaged upon the inequality of human conditions and the gloomy contemplation of an extinction of being: as death was seen to terminate our bodily existence, it was a natural step to set about devising the means by which it might be possible that man should survive this event; and as experience demonstrated that our bodies, when dead, were resolved into dust, and incapable, as it appeared, of reanimation, yet, notwithstanding this inevitable inference, the case was, fortunately, not hopeless; for since the existence of shadows presented the symbol of a form without a body, and yet exhibiting the form of the body from which it sprung; it was not, perhaps, difficult to conceive some finer and more subtle composition, in which might consist that life to which men cling even in death. Thus these immature efforts, aided by the speculations of what was called philosophy, were nurtured by the learned—venerated by the vulgar; and, being suited to the quackery of the schools, and the selfish interest of the priests, they became venerable from age, and formidable in authority—from Plato to Aquinas, from Descartes downward even to Abernethy and the "Christian Advocate;" but history has ever shown us that speculation upon man's future hopes and condition, however venerable from antiquity or imposing from authority, have, when not derived from the Christian revelation, been wild, extravagant, and generally immoral—giving a sanction to practices which debase our nature, and sink men to a low degree of ignorance and depravity.

The Indians, the Chaldeans, and the Egyptians—but more generally the latter—are supposed to have originated, not, as will be shown, the immaterial soul as defined in modern times, but that to which this hypothesis is mainly indebted. The Greek historians say "that the Egyptians were the first who maintained that the soul of man is immortal; that when the body dies it enters into that of some other animal; and that when it has transmigrated through all terrestial, marine, and flying animals, it returns to the body of a man again." The funeral rites of the Egyptians are supposed to have aided their speculations, as they embalmed their dead bodies, which they deposited in subterranean grottos, where they were supposed to live thousands of years. The Persians, according to the oracles of Zoroaster, believed that all souls were produced from one fire, and therefore partook of the nature of the element from which they sprung. The Chinese consider the soul to be air—to be material, but highly rarified.

The Stoics taught the soul to be a hot fiery blast. Other sects of heathen philosophers a hot complexion. Others the harmony of the four elements. Democritus contended that the soul was made up of round atoms, incorporated by air and fire. Some believed that the soul was aeriel—some that it was earthy. Zenophon held that it was both watery and earthy. According to some of the eminent men among the Greeks, the soul of the universe was a vapor, or exhalation from the moist elements; so that the souls from animals were vapors from their own bodies. Of those among them who considered the soul incorporeal, some asserted that it was a substance and immortal; whilst others believed that it was neither. Thales taught that it was always in motion, and itself the origin of that motion. Pythagoras contended that it was a self-moving monad, or number. Plato that it was a substance conceivable only by the understanding, and moving according to harmony and number. Aristotle "that it was the first continual motion of a body natural, having in it those instrumental parts wherein was possibility of life." The Manicheans taught that there is but one universal soul, which is distributed, in portions, to all bodies. Plato believed in the ex-

istence of this universal soul—supposed that all things lived by its influence, but that those only were living creatures that had separate souls: and it was generally held by the Greeks and other heathen nations, that man was composed of *three* parts, his body being derived from the earth—his soul from the moon—his spirit from the sun; and that, after death, each of these returned to its proper origin. Even Pythagoras and Plato, to follow whom Mr. Abernethy, as a Christian, thinks it a great honor, taught, that there were two souls—one a celestial substance, or the rational soul—the other the material soul, being the seat of the passions, and that *both* these souls were united to the body; whilst Aristotle (another pillar in Mr. Abernethy's creed) taught that there were three souls, all distinct, as to essence and substantiality, yet in one body, viz: a rational, a vegetative, and a sensitive soul—two of which act, before the rational soul is induced into the body; and, after that event has taken place, then those two cease to act at all.

Mr. Stanley, in his Lives of the Ancient Philosophers, places souls in the next rank to demons—but under three classes: first, souls separate from matter, called supercelestial intelligences; secondly, souls inseparable from matter; thirdly, rational souls of a middle kind, immaterial, incorporeal, and consequently immortal, having a self-generate and self-animate existence—proceeding from the paternal mind, seated in the moon, and sent down in the earth, either by the reason of the flagging of its wings, or in obedience to the will of the Father. He believes that the soul of man will clasp God to herself; that the paternal mind soweth symbols in the soul, and the soul being a bright fire, by the power of the Father, remaineth immortal, and is mistress of life.

The PRE-EXISTENCE OF SOULS, and their transmigration, forms the prominent feature in these several hypotheses; although, in relation to the latter, some variety of explanation occurs: those who believed in only one species of soul, making it pass indiscriminately into the bodies of plants and animals; others two kinds, and others as many as three species of organized structures. Jamblicus confined his transmigration to those of the same species, contending that every soul had a species of structure exactly suited to its own faculties. Plato arranged souls in three classes, and assigned a separate residence to each, placing the first in the belly, the second in the chest, the third in the head. Some considered that the soul, after its separation, remained without a body. Others gave it a body, and sent it to the clouds—to the stars—to some happier region; and some, to the regions in the bowels of the earth. Most (like our modern immaterialists) taught that the body was a prison; and that, while the soul was in it, it was surrounded with darkness, and shut up as in a dungeon; whilst, on the contrary, others held that souls were remarkably anxious to occupy an earthly tenement; and, according to Virgil and others, only a few souls retained possession of Elysium—the rest returning into mortal bodies, after a thousand years; but, before they revisited the upper region, they were compelled to drink of the waters of Lethe; an oblivion of former impressions being deemed necessary to prevent them repining in their new habitation, from an anticipation of the extent to which their fiery energy and celestial origin were to be again shackled and obscured, when encumbered with bodies that were noxious and vile. Sallust observes, that were it not for these transmigrations, the Deity would be under the necessity of creating a soul for every new body; and that, as in time this number would be infinite, they could not be contained within a finite world. The rational souls, he observes, never migrate into the bodies of irrational animals, but follow those irrational bodies without, as demons who possess or attend men; some imagined, indeed, that the soul, at last, after wearing out a number of bodies, would in time, wear out itself, and perish for ever. Thus, without attempting to characterize the supreme wisdom, or the pre-eminent folly, of these speculations, it will be apparent that these learned heathens—these gods of Mr. Abernethy's idolatry—these philosophers, to dissent from whom subjects us to the wrath of the "Christian Advocate" in this world, and to eternal damnation in the next—ascribe to the soul hardly one quality in common with each other, proving to demonstration that the Book of Nature, however suited for study, has afforded but indifferent instruction, when not associated with, and directed by, Divine Revelation; the gross absurdities and contradictions which, without exception, characterize the heathen systems, irrefutably proving the necessity of a divine interference to communicate to us man's future destiny. This consideration naturally leads us to the inquiry, Why and how has it occurred, when man was favored with divine instruction, that these heathen absurdities should, so far from having given way to the light of revelation, become actually incorporated with its truths, and be even now held, by the great body of professing Christians, as necessary to the belief of its doctrines, and essential to a participation in its hopes? This inquiry will, perhaps, be best answered by a reference to the rational and simple grounds upon which Jesus and the apostles promulgated their doctrine of a future life. This fact they were commissioned to proclaim; and, without philosophizing upon the component parts of our frame, they took man as he was—a thinking and a responsible being, who had been called into existence by the power of God, and who would be raised from a state of death by the same power, thus receiving a continuation of existence. This mode of simplifying our conceptions of futurity was too humble for the philosopher—too enlightened for the priest—and too rational for the credulous multitude—the very fact of a crucified man's being the founder of such a system was a stumbling block to many; and the resurrection from the dead was held to be the teaching of a strange God, and laughed at by the philosophers of Athens.

There is also reason to infer from the writings of the apostles, that, even during their lives, the leaven of heathenism had evinced its influence; for there were among the Christians to whom they wrote, those who had, by philosophy and vain de-

ceit, labored to beguile them with enticing words of man's wisdom, to the worshipping of spirits, and angels, and demons, giving heed to fables, rather than to godly edifying."

Speedily after this period a race of men arose, claiming to be successors of the apostles, who added thousands of professors to the Christian faith, but at the lamentable sacrifice of Christian principles. The Greek philosophers, who became now the disciples of Jesus, succeeded in effecting the unholy union of the Christian doctrine of the resurrection from the dead and a future judgment, with the monstrous heathen absurdity of a self-existent, immaterial, immortal soul—a soul suited to the art and cupidity of the Catholic church, which, (in after ages) in addition to the two popular recepticles for souls, (heaven and hell) provided a third, appointing it for the residence of the soul, after the dissolution of the body, as a temporary place of punishment, where some souls were purged by fire, (hence called purgatory;) a penal prison, out of which a soul could not be delivered till after the expiration of a considerable time, or a satisfaction given to the priest for his prayers in its behalf—a tenet purely of heathen origin, and adopted in all its details with most religious punctuality; for, as among the Greeks, it was usual to put a piece of money into the mouths of the dead, for the purpose of paying Charon, the ferryman, to transport their souls over the Styx to the elysian fields, so the Catholics placed a silver coin in the mouths of their dead, to pay St. Peter for opening the gates of heaven to their immortal parts. The heathens taught also that the souls of the deceased wandered about the universe until they arrived at the river Styx, thence to be transferred to the elysian fields; and the Catholics imitated their masters by believing that their souls wandered about the earth until they arrived at purgatory; each expected them to be purified by fire from their sins, as a ghost once tainted was required to be purified by brimstone, without which the bodies through which they were designed to migrate, would be of a more degraded character. These operations so suited to an active, but so burthensome to a sluggish soul, have been described by Virgil, as translated by Dryden, in the following lines:—

"What feels the body when the soul expires—
By time corrupted and consumed by fire?
Nor dies the spirit but new life repeats
In other forms—and only changes seats—
Then death, so called, is but old matter drest
In some new figure and a varied vest.
Thus all things are but altered—nothing dies;
And here and there the embodied spirit flies,
By time, or force, or sickness dispossessed,
And lodges where it lights, on man or beast;
The immortal soul flies out in empty space,
To seek her fortunes in some other place."

Those leading men in the church, entitled "The Christian Fathers," taught doctrines respecting the soul's immortality somewhat differing from each other, and all in an equal degree opposed to Christianity. Tertullian's opinion was, that the soul of Jesus at his death descended to those of the patriarchs—that the soul of Adam came from God—that the breath of God was vapor. The church, in the days of Origen, had not determined, whether the soul was eternal, or created for a certain time; whether it was the cause of life, or was merely confined in the body as a punishment for previous transgressions. Origen himself taught, that all souls had existed from all eternity, and were imprisoned in the body as a punishment for their sins; and, from his days to the present, under some mode of explanation or other, the immateriality of the mental powers have been most singularly held by all sects of Christians, in common with deistical philosophers and ignorant and savage tribes, as the ground of hope upon which to rest future existence.

I now proceed to my second position:—That the immortal soul of the modern immaterialist is a substance or a shadow of no settled qualities; that these persons support a system not merely differing from their heathen model, but that the "immortal soul," as explained and defined by each separate advocate, differs from that which is described by all the others.

Digby, a writer of the sixteenth century, thus defines the qualities of the soul, "That it is able to move and to work without being moved or touched: that it is in no place, and yet not absent from any place; that it is also not in time and not subject to it, for though it does consist with time, and is while time is, it is not in time.

Dr. Watts taught, that there were two immaterial principles, or souls; one for life, the other for thought and agency.

Lord Bacon, while his reasoning would lead to an adoption of the materiality of man, yet endeavors to draw a distinction between the inspired and the sensitive souls, or, in other words, two souls.

Dr. Hartley falls into a similar absurdity; for he, after ably showing, by the facts which he adduces, that man must be material, yet, as if alarmed at his discovery, shrinks back upon the heathen hypothesis—asserting, and that, too, after every phenomenon of life and of thought had been explained and accounted for *without* the agency of any distinct immaterial principle in man, "That man consists of two parts, one of which is that substance, agent, or principle, to which we refer our sensations and voluntary motions;" and that the thinking powers proceed from what he incomprehensibly terms, "the infinitesimal elementary body."

Dr. Price, the ablest of the immaterialists, states his creed to consist of four parts:—First, "That I am a being or substance, and not a mere configuration of parts." Secondly, "That I am one being, and not many." Thirdly, "That I am a voluntary agent." Fourthly, "That my senses and limbs—my eyes, hands, limbs, &c., are instruments by which I act, and not myself; or mine, and not me."

Mr. Locke, in evident inconsistency with the preceding authorities, maintained that our spiritual parts were "capable of motion;" that created "souls are not totally separated from matter, because they are both active and passive, and those

beings that are both active and passive partake of both matter and spirit."

Mr. Rennell, improving upon all philosophers, both ancient and modern, in his zeal for immortality and the suppression of "dangerous errors," dissents from them all by admitting the possible extinction of the soul, and by conferring immortality upon brutes; the source of life he describes as being composed of three parts, "vegetation," "volition," and "the life of the understanding;" and I had thought immaterialists all agree, that the soul of man is rational, immaterial, and immortal, and that it possesses no qualities in common with the body, or matter. Mr. Rennell, however, although so great an alarmist, and so zealous an advocate for an immortal soul, has made two admissions which would appear broadly to partake of those "dangerous errors" which he is the paid "Christian Advocate," of Cambridge, to refute.

The first is, the allowing brutes, in common with men, to have immortal souls; and the second, what must startle most believers in his doctrine, but is a singular specimen of his logical powers, that the naturally *immortal* soul may become extinct—for "the thinking principle is essentially indivisible, but if it cannot be decomposed it may perhaps be *finally extinguished.*"

If the first of these positions be true, I would ask this "*Christian* Advocate," Are the sloth and the oyster, in common with man, progressive and morally responsible beings? Was it (according to his religious creed) *their* immortal souls, as well as his own, that the "Son of God" came to deliver from condemnation? Was the immortal soul of his ox or his ass, as well as that of their owner, a part of the divine essence? And is the immortal soul of the ox or the ass to be the companion of the "Advocate" in a future state of existence? And are they each, at the judgment of the great day, to be appointed to their appropriate situations in heaven or in hell?

I would further ask the Lord Chancellor and Mr. Wetherell, with what consistency *they* can hold out Mr. Lawrence's work as subversive of the Christian doctrine of a future life, and destructive of public morals, because he taught "that man had no more soul than an oyster, or any other fish or insect," and yet extol the work of Mr. Rennell, which broadly admits the very points in question?

I would further suggest to these learned gentlemen, that as they deem Mr. Lawrence's tenets put his productions out of the pale of literary property—and which, by the way, if they do not support the resurrection, leave it perfectly untouched—to what class do they assign those of Mr. Rennell; who, while under the semblance of advocating the Christian's best hopes, actually erects a system destructive of the very foundation upon which they rest? A system conferring upon the frog and the flea immortality; and, by a strange perversion in the intellectual powers, a system supporting a self-existent and naturally immortal soul, which cannot be decomposed, yet, with all its "*natural immortality*," may be finally *extinguished;* but, in part, to quote Mr. Rennell (59) "To such paltry sophistry, and such palpable absurdities are men of the highest professional eminence reduced, when they would annihilate"—the noble attribute of reason in man, or supersede the Christian's only ground of future hope—the resurrection from the dead.

In the preceding remarks I have, as much as possible, confined myself to a narration of the rise of the doctrine of an immortal soul—the natural causes of its incorporation with Christianity—and the definitions of its modern supporters; reserving, for a future occasion, the much-controverted points relative to the cause or causes of life, and of the rational powers of the human mind. As this is at once an abstruce and highly important investigation, it is, in an especial manner, necessary that fixed principles should regulate its discussion. I therefore recur to those laid down in the preceding pages, and am bound to assume that the argumentative immaterialist cannot dissent from them; and, while I view Mr. Rennell's doctrine as being equally unsupported by reason and opposed to revelation, I am prepared to admit the difficulties which even a materialist must ever find when speculating upon the organization and thinking powers of man: these difficulties, however, press in precisely the same manner, if not in an equal degree, when he contemplates the organization (and the mind too) of the monkey or the elephant; and we may be justly surprised at the philosopher, who, after conceding powers beyond his understanding to the very "matter" whose properties he had been decrying, would announce his alarms, his piety, and his orthodoxy only at a particular modification of this matter, and, with Christian and philosophic humility, state "We deny that medullary matter thinks;" and, therefore, with profound wisdom and Christian consistency infuse into the fly and oyster spiritual essences, and confer upon them lives of immortality. Yet we might ask the "Advocates," so impiously bold in limiting the power of omnipotence, and in circumscribing the modifications of matter even when directed by infinite skill and contrivance, Where is the point at which the spiritual, immortal Being is discovered to be necessary? Is it at the first production of the egg, or at the moment of its departure from the shell? If at the former, I would further ask these same "Advocates," How many "immortal souls" have been destroyed at their breakfast tables, since they were appointed to suppress "dangerous errors?" If at the latter, What gives life to the sluggish, inert, "medullary" matter, previous to the breaking of the shell? And, in regard to man, Where is the spirit rendered indispensable? is it in the sensibility of a nerve—the voluntary movement of a limb—from thence to the exertion of any one faculty of the mind? When and where was this spirit created? Where was its residence before the formation of the body to which it gives life and thought? At what period, and how, did it enter into and animate that body? Does it grow with the body's growth, and strengthen with its strength; or, is it unprogressive in its nature? How is it affected by sleep—by the phenomenon of dreaming—by bodily wounds—by insanity—by swooning? and by what deductions of reason or of philosophy can such "Advocates" explain the union in one being of "two principles, distinct from, and

possessed of no property in common with, each other?" If, indeed, they persist in their doctrines they must *reverse* the principles of Newton, by admitting more causes than are sufficient to explain appearances, and by assigning similar effects to dissimilar causes.

The succeeding Essays will be occupied by a review of the controversy upon matter and spirit; and an explanation of those passages in the Scriptures supposed to favor the doctrine of the immaterialist, from the whole of which an endeavor will be made to establish the following conclusions: First, That, seeing the gross absurdities advocated by the most eminent heathens, man required the Divine interference to correct and inform his mind upon the subject of futurity. Secondly, That the doctrine of the immateriality and immortality of the soul is inconsistent with and destructive of, those hopes peculiar to the gospel. And thirdly, that the Scriptures, from the commencement of the Old to the termination of the New Testament, do not support the doctrine of an immortal soul.

The Karaite Jews of the Crimea.

One day we strolled up the valley in which Bagtche Serai—the ancient capital of Crim Tartary—lies almost concealed; and passing through the narrow gorge in which it terminates and which contains caverns occupied only by gipsies, we suddenly emerged from the deep shadow of precipitous cliffs upon a dark mysterious glen, heavily wooded with majestic oaks and beech trees. A winding path dived into its sombre recesses, and we were soon wandering through a maze of tombstones, formed in the shape of sarcophagi, and covered with Hebrew inscriptions. This was the valley of Jehoshaphat—for centuries the cemetery of the Karaite Jews, who still love to lay their bones beside those of their ancestors; so that the sleeping inhabitants of the valley of Jehoshaphat far outnumber the population of Karaites in any one town in the Crimea.

For nearly a mile did we follow the little path, always surrounded by these touching mementos of a race who, in whatever part of the world they may be scattered, still retain the profoundest veneration for a spot hollowed by such sacred associations. . . .

Following the line of calcareous cliffs upon which we stood, we reached a point where the prospect was exceedingly striking. To the right, the dilapidated old fortress of Tchoufut Kale crowned the nearest height, while the monastery of Uspenskoi built into the face of the overhanging rock, looked as if it had been excavated by the inhabitants of stony Petra, rather than by monks of the Greek Church. Here, too, compressed within narrow limits, lay the old Tartar capital, almost hidden by the gardens which clothe the valley in a mantle of richest green. Lower down, the precipices soften into gentle slopes, and the cultivation spreads over a great extent of country, through which the Djurouk Su meanders until it falls into the Black Sea, that bounds the western horizon.

When the Tartar Khans deserted Tchoufut Kale for the lovely vale below, this singular stronghold became again exclusively the residence of the Karaite Jews, who had lived there from time immemorial, and who are naturally bound to it by the strongest feelings of reverence and affection, since it has been alike the cradle of their sect, and the rock upon which they have ever found a secure refuge in times of persecution.

As the population was said to be entirely Jewish, we expected to find Tchoufut Kale filled with picturesque groups of handsomely dressed men and lovely maidens; but we passed through the archway, and along the streets, to which the living rock answered the purpose of pavement, and still, to our astonishment, not a soul was to be seen. A few dogs flew at us, and obliged us to perambulate the rest of the town armed with stones. It seemed quite empty; for not only were the public thoroughfares deserted but we could get no answer at any of the doors at which we knocked; so that I was beginning to suspect that the last inhabitant must have recently got some one to bury him in the valley of Jehoshaphat, when a husky voice murmured something through a crack in a shutter, and presently a decrepid stone-blind old man, who might have been the individual in question, hobbled out with a stick, and offered to conduct us to the synagogue. On our way we came upon quite a crowd, consisting of two more old men and a boy, who attached themselves to us. . . .

The venerable Rabbi, who appeared now to conduct us to the synagogue, was the highest ecclesiastical authority of the Karaite church: and it was strange to find, perched upon this inaccessible cliff, the head-quarters of a sect whose members are scattered over Russia, Poland and Egypt.

The synagogue was a plain building, differing in no respect, to my uninitiated eye, from an ordinary Jewish place of worship. We looked at some magnificently bound copies of the Old Testament in manuscript. The books of Moses only are printed, and taught in the schools. The Karaites profess to have the Old Testament in its most genuine state.

The generally received derivation of their name is from the word *Kara*, Scripture—because they hold simply to the letter of Scripture, not admitting the authority of the Talmud, or the interpretations of the Rabbis. The Talmudists accuse the Karaites of retaining the errors of the Sadducees. This is not entitled to much weight, coming from so hostile a quarter. According to Rabbinists, their schism is of comparatively recent date: the Karaites themselves, however, contend that their separation from the main stem took place prior to the return from the Babylonish captivity. Like all Jews, they display extraordinary care in the education of their children, who are publicly instructed in the synagogues.

About five thousand Karaites are resident in Poland, who acknowledge the old Rabbi of Tchoufut Kale as their spiritual chief. They are said to have emigrated from the Crimea.

The Karaite merchant enjoys everywhere so high a reputation for probity, that throughout the Crimea his word is considered equal to his bond To what can we ascribe this honorable distinction but to the principle of strict adherence to the let

ter of the Old Testament alone, to the exclusion of those traditions and rabbinical interpretations which other Jews have allowed to supersede the authority of the inspired record?

As almost all the Karaites are engaged in trade or manufacture, and as they observe the most scrupulous honesty in their dealings, it has naturally followed that they are a prosperous and thriving community; while, as if an exception had been made in favor of this portion of that interesting people whose unhappy destiny has been so wonderfully accomplished, probably the only settlement exclusively Jewish which still exists is the fortress of Tchoufut Kale—a refuge which God seems to have provided for those only who worship him purely and in the manner of their forefathers.—The population has, however, dwindled to a very small remnant, since trade has increased and additional facilities have been afforded for settling in more convenient positions than upon the summit of one of the highest crags of the Crimea. The population of the sea-port of Eupatoria is composed mainly of Karaites, nearly two thousand of whom are now resident there, and some of these are wealthy merchants.

I no longer wondered that the streets were silent, or that the valley of Jehoshaphat was so fully garnished with tombstones, when I learnt that all devout Karaites scattered through the Crimea, when increasing infirmities warn them of approaching dissolution, are brought hither to die.

There are only two entrances to the fort, and the massive gates are locked every night. We descended to a long flight of steps, cut out of the living rock, to the well of delicious water which supplies the inhabitants,—the situation of which, at the bottom of a valley, and far below the walls, would render the impregnable position of the fort utterly valueless in time of war. At this well is usually stationed a man who fills the water-skins borne by donkeys to their master above, both the consigner and the consignee being probably too old to accompany these sagacious animals on the numerous trips which are essential to the comfort of the inhabitants.—*Oliphant's Russian Shores of the Black Sea.*

Easter Sunday at Jerusalem.—The usual fighting among the Latin and Greek pilgrims took place at Jerusalem on Easter Sunday, and Turkish soldiers had to be stationed within the Holy Sepulchre to preserve order. The Duke and Duchess de Brabant and several travelers who were at Jerusalem, received the most extraordinary privilege of visiting the Mosque of Omer, the site of the temple, which the Mahometans hold to be so sacred that until this occasion all Christians were rigorously excluded from it.

The Pasha of Jerusalem, to protect the visitors from annoyance, had all the guards of the temple placed under arrest during the time of their visit. One fanatic, however, escaped from the custody and signified his disapprobation of the sacrilege by loud shrieks. The mosque is a most gorgeous edifice, built in the octagon form, covered with colored tiles, and the dome bears marks of having been gilt. In the centre is a large rock, which is railed in, and considered very holy, and underneath there is a chamber where they show the tombs of Solomon, Elias and Abraham. The number of Christians who went in was very large; they were all very orderly, and seemed much impressed with the holiness of the ground on which they stood.—*Letters from Constantinople.*

The King and the Jesuits of Sardinia.—The suppression of the convents in Sardinia is a point of such importance in European history that it cannot be passed over in silence. In Sardinia, as elsewhere, the injurious effect of tying up so much land and property in mortmain, and of encouraging the indolence and inutility of many thousands of persons who might be much more profitably employed, both for their own and the public advantage, has been severely felt. The great bulk of the Piedmontese people have long desired the suppression of these ecclesiastical foundations; but the interest of the high clergy, and of some among the higher families, in conjunction with the personal prepossessions of the sovereign, has been sufficient to avert their downfall for a time. At length the moment came when the ministry felt that they would be supported by the majority in the Chambers upon this important point, and that it was necessary to act. They introduced a measure which gave general satisfaction out of doors, as well as within the chambers of the legislature, to all save those who were interested in the perpetuation of ecclesiastical despotism. Both by open opposition and secret intrigue, the leading members of the Roman hierarchy endeavored to avert the blow. They offered, if the convents were spared, to contribute from their own resources a large sum towards the exigencies of the state—following in this respect the steps of their French predecessors, when it became evident that the Assembly were in earnest. This offer was refused, and when all the resources of parliamentary and popular intrigue were exhausted, their last remaining hope lay in the sovereign. Could he—he had been educated by the Jesuits—be brought to look upon this measure as an act of spoliation devised by impious heads, and to be executed by sacrilegious hands, the convents might still be preserved. The king consented, but happily for himself, for Italy,—we will even say for Europe,—he determined to confine his royal interference strictly within the limits of his constitutional prerogative. General Duranpo was "sent for," and he undertook the task of forming a ministry, and of dealing with the bishops. Could he have succeeded in satisfying the forms of the constitution, he would, to all appearance, have been in the right, however grievous the consequences of his error might have been. General Duranpo, however, failed in his attempt. The natural result was, that the king, who had no idea of making a *coup d'etat* upon any such quarrel, quietly recalled his former ministers. They, of course, came back upon the principle of proceeding with the bill for the suppression of the convents. Last week we received the pleasing intelligence that the measure had received the assent

of the Sardinian Chambers, and that the gratification of the people knew no bounds.

Whatever destiny may be reserved for Sardinia in time to come, it may be certain that she is right in throwing off to every possible extent, and with all possible despatch, the thraldom of Rome. Sardinia represents a principle in Italy, and Rome another in complete antagonism to it. However the political cards may be shuffled, Sardinia cannot take a step forward in the path which we believe she is fated to run without encountering the hostility of Rome at every step. It cannot be wise, then, to maintain within her own territories the spiritual militia of a power which will turn their arms against the government of their native land upon every occasion when such assistance can be made useful in perpetuating the traditions of the Vatican. Sardinia is our ally, and has our hearty good wishes for her prosperity and welfare. She represents in Italy the cause of rational progress—of movement which may ultimately bear fruit.—*London Times.*

BIBLE EXAMINER.

NEW YORK, JULY 15, 1855.

THAT "ADVOCATE ARTICLE."

I am more and more satisfied that Mattison's first *Advocate* article has done you much harm among the Methodists. It must be something of a trial to you to have such false representations and impressions going out, while you are, without a shadow of justice, denied the privilege of correcting the slanders in the sheet that has given them to the world. On the whole, I am satisfied that the publication of the DISCUSSION is for the best and hope it will be widely scattered among the readers of the *Advocate and Journal.*

RUFUS WENDELL.

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REMARKS BY THE EDITOR.—We know perfectly the injustice done us by that "*Advocate* article;" but God will make the "wrath of man to praise Him, and the remainder of wrath He will restrain." That is our comfort; and we feel perfectly easy—having done our duty in the matter—to leave our character and usefulness in the hands of God. We belong to Him, and "are not our own." If others injure His goods, and refuse to repent and do works meet for repentance, He will, in due time, vindicate His own rights; and those who have wilfully, or for their own aggrandizement, injured one of Christ's "little ones," will find "it were better for them that a mill-stone were hanged about their necks and they drowned in the depth of the sea," than to have been instrumental in inflicting wrong on their Lord's servants.

We have now done our duty in publishing the *Discussion* and its *Conclusion*, in a cheap pamphlet, and if the friends of Life only through Christ see it their duty to circulate the work, to counteract the evil influence of that "*Advocate Article*," we hope they will do so without delay. *Now* is the time to do it, if it is to be done at all. The Pamphlet is handsomely got up, and contains a vast amount of matter, filling 166 pages, 12mo., of closely printed matter.

P. S. Since the foregoing remarks were written, another—or *third* article from H. Mattison has appeared in the *Christian Advocate*. We are not at all surprised that *he* could write such an article; but we must confess we are astonished that the Editor of that paper could give this *third* batch of misrepresentations place in his columns. We have been loth to believe *Dr.* BOND—the Editor, for whom we have felt a sincere respect—could countenance such slanderous misstatements. This last article is farther—if possible—from truthfulness than either of the previous; but we have not been permitted to put in even a note of reply to these disgraceful misstatements, hitherto; and we shall not again solicit that favor at the hands of those whose religion seems to discard common courtesy, if not common honesty.

This new ebullition from H. Mattison has been caused by the appearance of the *Discussion* and the *Conclusion* in pamphlet. The article, however, will receive no very special notice from us at present.

As the *Advocate*, by its admission into its columns, has informed the Methodists "everywhere" that they should "*look out for this libelous pamphlet*," we trust the friends of truth will see to it that they have a plenty to "look out for." The effort is, evidently, to kill the pamphlet. It seems it is regarded as a *bomb-shell* in that camp, though called a "*catchpenny*, got up by Mr. Storrs for the purpose of raising a little money, in utter disregard of all justice, decency, and honor."

If our friends are willing to put up with such treatment of the cause of truth we labor to promote, without a further effort to counteract such misstatements of facts, they will now let the *pamphlet die* on our hands, as its enemy wishes, so much does he dread the light.

This pamphlet is the *antidote*, and the only one in the reach of the friends of truth, to counteract the misrepresentations sent forth by the *Advocate* over the name of "H. Mattison." It will be read by many who would not have heard of it if "the wrath of man" had not heralded it in the Metho-

dist organ of this city. But in order for it to be read it must now be put within their reach. Let the Methodists "everywhere" *see* the pamphlet; and if not enslaved to *Popes' Bulls*, they will read it. See then that no time is lost in its circulation.

Price 25 *cents*, in paper covers, free of postage to the purchaser. *Six* copies will be sent for *one dollar;* but in this case they are sent at the expense of the purchaser. The *postage* is 5 cents per copy, if pre-paid. We have printed a few on *extra* paper and bound them. *Price* 50 cents.

"It is Satisfactory to the Wicked."

So said "B.," of the *Northern Christian Advocate;* whose remarks we have, in some late numbers of the EXAMINER, briefly noticed. The idea of *annihilation* he pretended would be quite "satisfactory to the wicked." DR. OVILLE DEWEY, one of the most eminent ministers of this generation—a believer in "*Future Retribution*"—in a sermon on "*Human Nature*," p. p. 115, 116, remarking on the different views of that "*Retribution*," and its alarming character, thus speaks:—

"Will you embrace the idea of a literal destruction? Imagine, then, if possible, what it is to be no more forever! Look down into the abyss of dark, dismal annihilation. Think with yourself, what it would be, if all which you call yourself, your mind, your life, your cherished being, were to fall into the jaws of everlasting death! There is something beyond utterance in the thought of annihilation; to go away from the abodes of life, to quit our hold of life and being itself; to be nothing—nothing, forever!—while the glad universe should go onward in its brightness and its glory, and myriads of beings should live and be happy; and all their dwellings, and all their worlds should be overspread with life and beauty and joy! Imagine it, if you can. Think, that the hour of last farewell to all this had come; think of the last moment, of the last act, of the last thought; and that thought annihilation! Oh! it would be enough to start with its energy your whole being into a new life; methinks you would spring with agony from the verge of the horrible abyss, and cry for life, for existence—though it were woe and torment."

DR. DEWEY'S ideas differ widely from "B.'s," and those of like feelings. We have often said, and again say, that so far as *fear* can avail to turn men from the ways of sin, the view we advocate will be far more effectual than that of endless sin and suffering. The latter loses its influence on any reflecting mind by its very absurdity and horribleness: so that, while intelligent men think they believe it, they, in fact, do not: it is too much for their sense of right and wrong—they cannot reconcile it with any ideas they have of justice. On the other hand, the entire loss of being—of *life itself*—eternally, can be believed; and its justice can clearly be perceived. That being who perverts the life his Creator has given him, and only uses it in rebelling against His government, to the injury of his fellow-creatures, may *justly* be deprived of that life, and be blotted from the universe of God; specially, after the Creator has employed such ample means as the Gospel provides to bring him to *reconciliation* to God, and into harmony with His government. "*Why will ye die?*" is the pathetic inquiry of infinite love. If free agents will abuse their liberty and sin on, in defiance of God's love, they must and will "reap *corruption*"—*death*—cessation of all conscious existence and life: "*The wages of sin is death.*"

Mr. W. B. Slaughter and the Universalists.

Canajoharie, N. Y., June 19, 1855.

Dear Bro. Storrs:—With this I send you a copy of the last *Northern Christian Advocate*, and wish to call your attention to the *first* article. It is one of a series which its author is contributing to the same paper against *Universalism;* and as it is one in which *Bible truth* is "SLAUGHTER"-ed much worse than Universalism, it has occurred to me that you should bestow upon it attention similar to that which you have seen fit to give the writer hailing from Geneva, [viz. "B."] The readers of the EXAMINER should see what stuff is palmed off upon men as proof of the immortal-soul fable. Mr. Slaughter has ability as a writer, but how he can feel the least complacence with such a plea for inherent immortality as this in the last *Northern*, greatly puzzles me. If he were no more successful in showing that salvation is *conditional*, believers in the final holiness and happiness of all men would have easy work to defend their faith against *his* attacks. But both they and he are wrong; *they*, for *inferring* universal salvation from the unscripturalness of the dogma of eternal suffering—*he*, for *assuming* that such as do not receive the reward of everlasting life must be kept forever alive to endure the agonies of hell-fire. Would that they and he could be led to see how clearly the word of God teaches that there is *no* immortality to be enjoyed by man till the resurrection, and that the wicked are to be "destroyed forever."

If you start a *weekly*, I will be responsible for *five copies*. Yours truly,

RUFUS WENDELL.

The gentleman spoken of in Br. WENDELL'S letter has been engaged in the *Northern Christian*

Advocate in an attempt to show that the soul is immortal. He commences with a number of quotations from Universalist writers who either question or deny the doctrine. The principal one from which he quotes in his first article is SAWYER. The following item he gives us from that author:

"Those Universalists who have called in question the doctrine of the immortality of the soul, have done so for two reasons. First, because the arguments usually relied on for its proof are insufficient and unsatisfactory. And, secondly, they believe that the sacred Scriptures, the only infallible source of evidence on a subject of this nature, are entirely silent, in relation to the doctrine in question."—*Sawyer's Reply to Hatfield*, p. 116.

"To us the Scriptures seem to be not merely silent with respect to the immortality of the soul, but on the other hand to teach very clearly that our immortality is predicated on the 'Lord of Life,' Jesus Christ."—*Ibid.* p. 118.

"In short, as we understand the New Testament, man is now permitted to hope for immortality, not because the soul is immortal, but because Christ is risen. Hence this mortal shall put on immortality, and this corruptible shall put on incorruption."—*Ibid.* 120.

Mr. *Slaughter* gives the following *analysis* of the remarks he had quoted:

1. There is no reason to believe in the immortality of the soul. 2. Facts are thought to be against it. 3. This doctrine is of heathen origin. 4. It is turned out of doors as a heathen intruder. 5. The Bible is silent on the subject. 6. The Bible is decidedly against it."

He then proceeds to *remark* as follows:

"The doctrine of the immortality of the soul is a distinguishing tenet of Christianity. The heathen not only did not originate it, but they never fully possessed it. Some vague, undefinable notions about it, some of them undoubtedly had, but there was in them all a large mixture of doubt. To the Christian, it has been, for ages, an undoubted truth. The holy Scriptures appeared to him entirely unequivocal in reference to it. There is everywhere therein a recognition of the undying nature of the soul. In fact, so clearly is this truth set forth, that it is singular that any who allow the authority of the Bible, as the word of God, should entertain a doubt of it. There is not one passage that can be made to teach the opposite, even by the most forced construction. Nowhere is it said that the immortality of the soul is the result of Christ's death and resurrection. The soul is not subject to decay and dissolution, as the body is. The Scripture doctrine of the future glorious resurrection of the body has no direct connection with that of the immortality of the soul. Christ was the first fruits of human resurrection. His soul departed from his body just as the souls of other men depart from their bodies. But will it be said that his soul was the subject of dissolution, and then the subject of a resurrection? His body was buried in the sepulchre. His body was raised. His resurrection was the earnest of ours. But while his body slept, his essential, living self-hood was in Paradise."

Abating for some small items of truth in the foregoing, it is seldom that we see such a wholesale *slaughter* of truth as this short extract contains. "A distinguished tenet of Christianity!" and yet the Bible never once uses the phrase "*immortal soul*," nor speaks of the "immortality of the soul:" no such language is found in the Book of God. Mr. *Slaughter* might have said, it was a "distinguishing tenet" of the Tempter of our first parents, and is equally so of *Sectarians* of nearly all classes from *Rome* to her youngest daughter.

That the heathen philosophers *professed* to believe it, and did sometimes teach it, is a fact which modern advocates of the doctrine generally maintain; and more generally appeal to Socrates, Plato, and others, than to the Bible to sustain the notion. True, the notions of the heathen were "vague" and "undefinable," and so are the "notions" of professedly Christian writers. They have a "large mixture of doubt," as to what the soul is—how it came into man—how and why it is affected by its connection with the body—how it proceeds from father to son, or whether it does so proceed; and their speculations are "confusion confounded," and only tend to bewilder themselves and others. How the soul *lives* and *the man* is dead—where the soul is—how employed—*how* and *why* it is ever again to be united with the body, and what use there is in such a "*re-union*," the Sectarians are just as much at a loss, and as lacking in harmony, as the Pagans were; and for the same reason, *viz:* They have no more light about an immortal soul than the darkest Pagan that ever lived: and all their notions are as baseless, on that subject, as speculations about a "*man in the moon:*" they have just as much light on the one subject as the other, and *no more.*

But, says Mr. *Slaughter*, "To the Christian, it has been, for ages an undoubted fact." This is a "vague" assertion. If he had said, to bigoted sectarians it was a dogma they would not suffer to be denied, because it interfered with purgatorial gains and priestly profits, for nearly fourteen hundred years past, he would have come somewhat nearer the truth. "The Scriptures" are "entirely unequivocal in reference to" the subject: and there is nowhere "a recognition" of *such* a soul as Mr. *Slaughter* and his "Christians" contend for—an "*undying*" one: but JEHOVAH declares, "*The soul that sinneth it shall die.*" "So clearly is *this*" fact "set forth that it is singular," indeed,

"that any who allow the authority of the Bible, as the word of God, should entertain a doubt of it." Here is no "forced construction"—it is a plain and unequivocal "*Thus saith the Lord*—The *soul* that sinneth *it* shall die."

Mr. *Slaughter* goes on to *slaughter*. He says—"Nowhere is it said that the immortality of the soul is the result of Christ's death and resurrection." Marvellous discovery! What a truth! A book that never once—from Genesis to Revelation—speaks of the "immortality of *the soul*," it is affirmed, "*nowhere*" makes that *nameless* immortality "the result of Christ's death and resurrection!" Is not Mr. *Slaughter* wiser than Solomon? How could he make such a discovery? But dare he say, the Bible nowhere saith, that the immortality of *man* is the result of Christ's death and resurrection? No, he dare not thus give inspiration the lie. "If Christ be not risen * * * then they also that are fallen asleep in Christ are perished." Let him carefully read Paul's entire argument on the subject, 1 Corth. 15.

But let us hear the *slaughterer* still further. He says, "The soul is not subject to decay and dissolution, as the body is." Then it is not "subject to" *sin;* for "the wages of sin is *death;*" hence, that which cannot *die* cannot *sin*, and that which *can* sin *can* die: but, "the *soul* that *sinneth it shall die*," notwithstanding Mr. *Slaughter* has the boldness to affirm the contrary.

Again, saith Mr. *Slaughter*, "Christ's soul departed from his body just as the souls of other men depart from their bodies." Well, how did his soul depart from his body? Shall we believe the *slaughterer* or Christ himself? Jesus said, "My soul is exceeding sorrowful even unto *death*." Did his soul *die?* "*No*," saith Mr. Slaughter. In what, then, did his offering of *himself* consist? Do you say, his "*body*." That is true; but it is not *all* the truth—"When thou shalt make his *soul* an offering for sin." Ah, friend, take care that your immortal-soul theory does not make the offering of Christ a mere *pretence* and not a reality. "*Christ died*"—not the *shell* that Christ was in, merely. No. He made a full offering of *himself*—of his *personality*—for our sins. "*Christ* died—*he* was buried—*he* rose again the third day, according to the Scriptures:" so saith St. Paul. Let us believe it, and no longer rob our Redeemer of the honor due him in the redemption of our *entire personality* from death; nor stint him to the work of raising up bodies, merely, from the dead, while the soul was still living and must live forever, if immortal by nature, with or without Christ's sufferings or death.

To talk about "*his body*" dying—"*his body* buried—*his body* raised" is not to talk like the great apostle. "CHRIST *died*," &c., is the language of inspiration; but this testimony is quite too strong for immortal-soul theology, and it must correct inspiration, and say, "not so, Paul:" it was "*his body*," &c.

Once more, saith friend *Slaughter*, "While *his body* slept, his essential, living self-hood, was in Paradise."

If this is not a flat denial that *Christ* died, what language would import such denial? The "essential, *living self-hood*" did not die! Then *Christ* did not die. Besides, "*Paradise*" is the "*third heaven*" (see 2 Cor. 12) and if God resides there, Christ did not go there till after his resurrection; for he tells Mary—after he rose from the dead—"*I* am not *yet* ascended to my Father." John 20: 17. Thus Mr. *Slaughter slaughters* the words of Christ with his immortal-soul sword: and we rather think he had better put up his sword into its sheath, lest he "perish with the sword."

Mr. *Slaughter* goes on to say—

"The patriarchs yielded up their spirits just as Christ did his, yet Christ teaches us that they were alive in his day. This could not have been said of their bodies. They were still in their graves."

We have so often responded to the assumption that Christ taught the "patriarchs were alive in his day" that we were almost disposed to pass it this time without a word. But some men need "line upon line," and to be "rebuked sharply" that they may "be sound in the faith."

A Universalist might justly say, to Mr. *Slaughter*, "Jesus saith—'*Now* that the dead *are* raised, even Moses showed at the bush * * * God is not the God of *the dead*, but of the living;' and as you say, the *soul* does not die, *it* was not raised from the dead; but as Jesus said the dead *are* raised, and affirmed this of the patriarchs, therefore their bodies were *not* 'still in their graves' as you affirm. Which shall we believe, Jesus, who saith 'the dead' patriarchs '*are* raised,' or Mr. Slaughter who saith the dead *are not* raised, and that their 'essential *self-hood*' needs no resurrection, because never dead?"

Thus might a Universalist respond to the *slaughterer* of God's truth. The fact is, with the "orthodox" premises Universalism has an easy triumph.

In the case before us, the subject between Christ and the Sadducees was that of the *resurrection*, and not of a man's state *before* that event. "Then came to Jesus certain of the Sadduceess which deny there is *any resurrection* * * * therefore in the *resurrection* whose wife of them seven husbands is she:" Luke 20 : 27–33. "In the resurrection therefore, *when they shall rise*, whose wife shall she be of them:" Mark 12 : 23. Thus the inspired writers agree as to the subject of discourse; and Mr. *Slaughter* makes Jesus to leave the *text* in hand to wander after the "essential, self-hood" that can have no resurrection, because never dead in his estimation. Such argumentation as that would never have put the Sadducees "to silence." Indeed, unless it is assumed that Jesus taught the patriarchs had actually risen from the dead, the Sadducees might justly have retorted—"Master, how does the fact that the 'essential, self-hood' is still alive prove there will be a resurrection of that part that is dead? and we never supposed, Master, that '*immaterial* spirits' would have wives; but we asked you whose wife she would be in the resurrection, *when they rise from the dead*—not, whose wife is she *now*."

We rather think such a reply would, at least, be more than Mr. Slaughter could meet. What proof is it that the dead will rise because the "self-hood" is now alive? Just none at all. The Sadducees did not understand Jesus to teach that the patriarchs were *actually* living; but they did understand him to teach God's purpose and determination had settled their resurrection, and that they were not dead in the Sadducee sense, *viz:* "Eternally dead—never to live again." Such was the Sadducee doctrine. If they were eternally dead, to live no more, God could not be said to be their God; for He is not the God of such. But He declares He is the God of Abraham, Isaac, and Jacob, therefore *they* are to be raised from the dead; and hence the Sadducee doctrine of *not any* resurrection is false. But Jesus' reply "put to *silence* the Sadducees;" Math. 22 : 34. The Sadducees believed in Moses' writings, but supposed Moses did not teach the resurrection of the dead. Our Lord by an appeal to Moses puts them to silence and establishes the fact—not of a present living "self-hood," but—of the resurrection of the dead: and hence that the patriarchs did not die in the Sadducee sense.

Mr. *Slaughter* proceeds to say—

"Moses and Elias appeared at the transfiguration. Yet the body of Moses had not experienced a resurrection, or else Christ was not the first fruits of the resurrection of the dead."

"*Moses* appeared"—not Moses' *soul!* mark that! He was there in *vision* only, or he was there by a resurrection, though not as a *permanent* state. Jesus was the first fruits of those that rise to die "no more—death hath no more dominion over him:" See Rom. 6 : 9. Others might have a temporary resurrection: and if Moses was personally and actually on the mount of transfiguration he had had *such* a resurrection. "But what proof have we that Moses was thus raised?" The best in the world, *viz:* The evidence of the *senses:* Peter and the other disciples present "*saw*" him. If their testimony is good for the fact that Moses was there, it is of equal force that he was not there as a "*disembodied* spirit:" such a thing never was seen by mortal eyes, and is no object of sight if "immaterial," as orthodoxy affirms. Besides, "*Moses* died," and the LORD "buried *him:*" Deut. 34 : 5–7. Not Moses' *body* died, and the LORD buried *his* body; but it was *Moses*—the very "*self-hood;*" or Moses himself. But Peter and others "*saw*" this same *Moses*—the *him*—on the mount of transfiguration: *therefore* Moses was *raised* from the dead for the occasion. This result is logical and conclusive; and we add, irrefutable: it is beyond the reach of any *slaughterer.*

SECTARIAN DEVELOPMENTS.—There was probably never an exclusive *sect* came into being but the first manifestation was a profession of great liberality and liberty. Without this it could hardly make a beginning. Original churches of God were mere *assemblies* of believers in Jesus who met in the town, city, or place where they usually resided. In apostolical times, while the apostles, who were immediately commissioned by Christ, were yet living, there was an occasional assembly of them with the elders at Jerusalem, to determine certain questions which had not been fully settled previously; but there was no regular *annual* "Conference" or "Conferences:" no stated coming together of ministers, or "Elders and Brethren," from different towns, cities, or sections of country to "*transact business* during" their "meeting." Such a course is no part of the "*rules* of the New Testament," nor of the "*order* of the church." Such "Conferences" are *essential* to the development of *Sectarianism.* And tho' they commence with *silken cords* and words of oil, the certain results will be, in due time, bigoted sectarianism full grown. They profess to be coming into "gospel order!"

Then let them show their gospel authority or example for organizing "Conferences" and extending their jurisdiction over "States" far and near. Let them show that New Testament saints held such "Conferences *annually*," and by previous appointment. Let them show that these Conferences appointed committees to write Circulars or "*Addresses*," to send out to the churches through the territory, these self-constituted bodies had seen fit to embrace in their fatherly care. Let them show that said Conferences "appointed evangelists for" this and that "State," advising them "to confine their labors during the ensuing year to the respective States in which they were respectively *appointed* to labor." Let them show that the apostles, elders, or their helpers "*advised*" that "the names of members be *recorded*:" or that if a "stranger" came among them "with the intention of preaching," he be "requested to *show*" his "letters of commendation."

The Saviour has said—"Beware of false prophets," [*teachers*] "which come to you in sheep's clothing, but inwardly are raving wolves." But how did he say the "churches" should be able to detect them? Was it by their not being able to "*show* letters of commendation?" No; but "Ye shall know them by *their fruits*." See Math. 7: 15–20.

When and *where* did our Life-Giver and Lord authorize some self-constituted "Conference" to "*change*" his "law" and manner of detecting "false teachers?" We do not recollect but one instance in the New Testament where men came to the churches with "letters of commendation;" and those who brought them, Paul calls "false apostles, deceitful workers, transforming themselves into the apostles of Christ;" and adds, "no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if *his ministers* be transformed as ministers of righteousness," &c. See 2 Corth. 3: 1–3, compared with chap. 11: 13–15.

Ministers sent of God need no such "letters of commendation." Sectarian ministers do need them; and they are conclusive evidence of sectarianism. Men not filled with love to God and men, so as to *commend themselves* to every man's conscience in the sight of God, need to carry letters "written with *ink*," and rejecting "the Spirit of God." See again 2 Corth. 3: 3.

Will these self-constituted Conferences, who calculate there never can be "another *reformation* after" them, tell us *who* gave them *their* "*letters* of commendation," while they as "*strangers*" were "professing to be ministers" and "visiting" different places "with the intention of preaching?" and whether, if they had been "requested to *show* their letters of commendation," they would not have been found wanting? And did not their older sectarian brethren just treat them in this matter as they now, feeling a little strength, propose to treat others?

The profession of the "*North Western Christian Conference*"—so-called—recently held at "Old Union, Ind.," is "to consolidate and systematise the scattered elements and materials of a reformation, having for its object the restoration of the doctrine, order, and practice of the primitive churches:" and it pathetically asks—"Shall we continue scattered, divided, and unorganised, wasting our scattered means to no purpose, thereby verifying the words of the Saviour that 'the children of this world are wiser than the children of light?'"

Thus, it seems, one object of this "Christian Conference" is to make manifest, by their *wise* efforts, that the "Saviour's words" are *not* a *verity*—in other words, are *not true*. They trust by "Conference" action to bring the churches, scattered over different "States," into such "gospel order" that they will show themselves "wiser than the children of this world!" And what next? "If we act consistently, there can never be another *reformation* after us. For we are committed to the *whole truth*, and if any error is discovered in our present views, we have no motive to hold on to it." Thus the *ne-plus-ultra* of "reformation" is at last discovered, and "peace and safety" may henceforth be expected!

However pure the motives of those who were concerned in this movement, we know too well, what is in man to be disposed to favor this new and careful approach to sectarianism. Let Christians in each town, city, or neighborhood, associate together as in their best judgment the gospel requires; but give no countenance to a real or apparent interference of any self-constituted "Conference," or other body, beyond themselves or out of their own body. The hour they do that they commence their march to Sectarianism and the *Popedom*. Let them avoid the first step towards these mere human arrangements of "Conferences" or Councils. We do not say the Conference lately held had any design of forming a new and strong sect; but we do say, the natural tendency of the movement will be to produce the ripe fruit of the most bigoted and exclusive sectarianism; and we suppose now, if we should happen to visit any of

their churches, where we are a *stranger*, we shall be asked to "*show* our letters of commendation!" And as we have not paid our homage to this "North Western Christian Conference," and are not likely to, we must be careful not to come near any of their consecrated ground.

"THE OLD PATHS: or, *The Primitive Doctrine of a Future Life*, embracing copious extracts from the writings of primitive Christians, with arguments and remarks by H. L. HASTINGS."

Such is the title of a work being issued in "PARTS." Part I contains extracts from "five Apostolical Fathers," who are thus introduced to the reader's attention in CHAPTER I.

When the apostles, wearied with the toils of their ministry, after a long and tedious warfare, laid aside their harness, and ungirding themselves lay down to rest in the calm assurance of Christian faith and hope, there were others raised up by God for the furtherance of the cause of truth, who caught the words of inspiration from their lips, and who unfolded to succeeding generations the same sublime and glorious doctrines of the Gospel, which had previously been declared by the apostles of the Lord Jesus Christ, in the ears of a ruined and perishing race. These were men of deep and ardent piety, of unshrinking faith, and of undoubted constancy. They had possessed the greatest facilities for obtaining in its purity the Gospel of Christ. They had "fully known" the "doctrine" as well as the "manner of life" of the apostles; they had been their companions in Christian labor; had traveled with them, and listened to them, and battled with them the prevailing systems of false and delusive philosophy; and had with them determined fully, to glory only in the cross of the Lord Jesus Christ, which was to the Jews, fast bound by traditions, a stumbling-block; and to the Greeks, inflated with false wisdom, foolishness; but which was the wisdom of God and the power of God unto salvation to every one that believed.

Some of these men not only preached but *wrote*, and their writings were handed down in the Christian church. Though not esteemed canonical or authoritative, yet they were regarded as profitable, and hence were sometimes read in the Christian assemblies for the instruction of the hearers. These writings have, some of them, been transmitted to us, and are commonly termed the writings of the "*Apostolical Fathers*," which term comprehends those writers who flourished between A. D. 71 and A. D. 140, who immediately succeeded the apostles, and who wrote previously to the time of Justin Martyr. Their names were, BARNABAS, CLEMENT, HERMAS, IGNATIUS, and POLYCARP.

"These five writers," remarks the learned Dr. Adam Clarke, "constitute the whole of what are called the APOSTOLICAL FATHERS, whose writings for their deep piety, simplicity, and divine unction, form a proper connecting link between those of the Evangelists and the Apostles; and those of the PRIMITIVE FATHERS."

"As all classes of Protestants have agreed to annex those writings called *Apocryphal* to the Old Testament, is it not strange that the *Apostolical Fathers* should not be annexed to the New? They are certainly far more authentic, and of much more intrinsic worth."*

To an examination of their writings, and a sketch of their characters, in the order of their succession, we devote the ensuing pages.

We appeal to them for confirmatory evidence that we teach Apostolic doctrine. What say they? Christians delight to honor them for their steadfastness in that faith which caused them "to believe, to love and to suffer," but how many are aware that the faith held by these ancient martyrs would almost be regarded as heresy now, while the present faith of the professed church would, in some of its important features, have been condemned as vain philosophy then? How often these writings have been perused by the careless reader, and yet the fact that they have no terms to express the present popular doctrines of a future Life has been almost entirely overlooked. Shall we not confer a favor upon the candid by directing their attention to the facts in the case?

* Clarke's Succession of Sacred Literature, p. 92.

The work is one of deep interest, and we are glad that Br. HASTINGS has undertaken it. We have had a plenty of boasting *assumptions* that the primitive church held the modern doctrine of the immortality of the soul, going to heaven or hell at death, &c. We have long enough heard the cry of "infidelity," "heresy," &c., against the truth of God for which we have contended these fourteen years past. Br. HASTINGS is showing that the "Apostolical Fathers" held the same doctrine—of "no eternal life, nor immortality, except through Christ and the resurrection"—that we have been so unscrupulously denounced for maintaining. We hope the "*Old Paths*" will have a wide circulation; not because *we* feel in the least strengthened by this development of the faith of those "Fathers"—for the *Bible* is ample for *us*—but the soul destroying doctrine of natural immortality is so rooted in the very being of most religionists of these days, that, like *Mephibosheth* of old, they are "*lame in both feet;*" and as their faith in God's unadulterated truth has been terribly weakened by the traditions of men, a few *crutches* from the "Fathers" may possibly help them to *limp* into the truth of the Bible, and learn what is there so plainly written, *viz:* "No future life—no immortality—no incorruptibility except through Christ alone, and by a resurrection from the dead," and no admission to heaven till Christ "returns *from* heaven."

Part *first*, of the "Old Paths"—now issued—is sold at 18 cents, single; $12 per hundred. Part II. is soon to follow. Orders to H. L. HASTINGS, *Peace D* also at *this Office*.

A Question for B

Is there any conclusive rea understand "*Spirit*" in Act *devils?* (Compare Luke 10 interest in getting the truth answer to my inquiry, if giv would doubtless gratify othe view suggested in the query vanced, but I am inclined t rect one.

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Read the last line but one
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Illustrations of Christ

THE ONLY TRUE STAR

You say, my dear friend, be a mere professor of religi and in life, just what it is should be. There is one wa may without fail be secured. desire which he has himself i together with him, we do o The Bible as a whole gives a will of God. I never made divine life until I made up m cally a Bible Christian. I subject of much religious p there has not been a period o can refer, but I would have my body to be burned, or poor, if I were only sure the mand. But instead of havi the Bible alone, I was lookin and practice of professors. of my greatest solicitude t experience, but that I had n other pious persons.

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II. is soon to follow. Orders should be addressed to H. L. HASTINGS, *Peace Dale, R. I.* For Sale also at *this Office.*

A Question for Br. H. Grew.

Is there any conclusive reason why we shall not understand "*Spirit*" in Acts 23 : 8 as referring to *devils?* (Compare Luke 10 : 17, 20.) I feel an interest in getting the truth on this point, and an answer to my inquiry, if given in the EXAMINER, would doubtless gratify others besides myself. The view suggested in the query I have never seen advanced, but I am inclined to regard it as the correct one. RUFUS WENDELL.

A BIBLE CHRISTIAN.

The following article we copy from the *Christian Advocate,* of this city. With the exception of the latter part of the poetry it is most excellent, and exactly suits our columns. We would almost think it was written for the EXAMINER. Let it be read and pondered well. The exception to the poetry is simply that it seems to overlook the resurrection, and locates the saints' inheritance "*above*" instead of on "the earth." "Blessed are the meek : for they shall inherit *the earth.*"

Read the last line but one—

Then in *the new earth* forever.

Illustrations of Christian Experience.

THE ONLY TRUE STARTING POINT.

You say, my dear friend, that you desire not to be a mere professor of religion, but one in heart and in life, just what it is the will of God you should be. There is one way in which this object may without fail be secured. God will fulfill the desire which he has himself inspired, if as workers together with him, we do our part of the work. The Bible as a whole gives a full exhibition of the will of God. I never made much progress in the divine life until I made up my mind to be emphatically a Bible Christian. I had before been the subject of much religious perplexity. I believe there has not been a period of my life to which I can refer, but I would have been willing to give my body to be burned, or my goods to feed the poor, if I were only sure the Lord made the demand. But instead of having my eyes fixed on the Bible alone, I was looking at the experience and practice of professors. It was not the source of my greatest solicitude that I had not a Bible experience, but that I had not an experience like other pious persons.

It was the beginning of days with me when I made the resolve that I would cease to compare myself with others, and make it the paramount business of my life to know the requirements of God as recorded in the written word. Light or dark, feeling or no feeling, influences impelling or not impelling, I resolved I would diligently seek to know the will of God concerning me, and that it should be the one ruling object of my life to walk in the way of his commandments.

And thus I resolved to walk all along through life, leaving emotions, manifestations, and everything else with God.

WHERE LIGHT BEAMED ON MY PATH.

And suppose you should pass through a whole long life, and even die without further revelations from God than you have received, and then in this state appear before the flaming throne of your Judge! What would you then do, said the tempter. "I would place *my trust in Christ* and my reliance on the infallible *word* of my Judge. I would tell him I had diligently sought to know, by searching his word, what he would have me do, and had sincerely though in feebleness endeavored to do it."

That moment light beamed on my path. I saw that all the way from earth to heaven was gloriously illuminated. "Thy word is a lamp to my feet." So said the psalmist and so said my soul. I now saw it was not the will of God I should walk in darkness, but have the lamp of heaven suspended over all my heavenward way. It was at this point I became more fully initiated into the household of faith. And O what an indescribably blessed consciousness of the Spirit's approval did I receive, as it was whispered to my heart that I had chosen to walk in precisely the steps in which the father of the faithful had walked, for by faith he journeyed, not knowing whither he went. He believed God and his faith was counted unto him for righteousness. Had I been permitted to choose my way, I would not now have chosen the most luminous experience I had ever heard of in preference to that which I now saw was to be gained in the path I had chosen.

Yes, sweet Bible, I will hide thee
Deep! yes deeper in my heart;
Thou through all my life wilt guide me,
And in death wilt not part.
Part in death! No! never, never,
Through death's vale I'll lean on thee;
Then in worlds above forever
Sweeter still thy truths shall be.

HOW TO BECOME WISE AND USEFUL.

The word of the Lord is an inexhaustible mine, which though we may never in time fully explore, yet we may penetrate deeper and deeper daily, and bring up new truths; and by having these newly discovered truths experimentally tested, we shall have new and varied experiences. You "want to be something more than a mere professor;" and by pursuing the course which I suggest you will become another sort of a professor than the ordinary race of professing Christians. You will become a wise, useful follower of the Saviour, for you will be ever receiving out of the Lord's treasury things new and old, and as you receive them your heart will be yearning over others, and you will solicitously watch for opportunities to dispense to others as God dispenses to you.

SEEKING TRUTH FOR THE LOVE OF IT.

The great error of the world in all ages has been that the Holy Scriptures have not been properly

regarded. People have taken the opinions of men, and have founded their faith and practice on this basis, instead of making the word of God the only foundation. Thus with the ancient Jews, their faith was based and their practice regulated by the views of their prophets, who prophecied unto them smooth things. Instead of bringing these opinions to the law and the testimony, in order to test their truthfulness, they were disposed to shun the presence of those who would have directed their attention thus. So generally were the prophets at one time in the history of Israel disposed to say pleasant rather than truthful things, that the king knew of but one left, and said he, "I hate him, for he never prophesieth good unto me, but always evil." So inclined is short-sighted man to seek opiates for conscience, rather than to seek truth for the love of it. Professions of godliness are popular with such as will not interfere with conformity to the spirit of the world—which will not press an identification with truths which are disreputable and leave its partisan free to mingle with the mass. It is now generally conceded that a profession of this sort adds weight to character. An individual may make a show as a professor, and Jehu-like attract much attention by his zeal, and if he will only let disreputable truth alone, and not search the Scriptures to *know* the mind of the Lord in order that he may deliver it faithfully to the people, he may still remain popular. Let one do as Micaiah did, that is, instead of inquiring to know how he may be most popular, inquire of God how he may be most faithful to the souls of the people, by bringing out those truths at which the carnal mind revolts, but which people and pastor must soon meet at the bar of God—let one do this, and at heart the voice of many a professor will be, "I hate him, for he never prophesieth good unto me, but always evil." Let us take courage. "Marvel not, my friend, if the world hate you." It hated the Saviour before it hated you; but O be careful under all circumstances that you exhibit your Saviour's loving Spirit.

LEARN THIS.—The more you suffer for truth, the nearer you get to Christ. He hath his reward who sunders all ties of life and love that hold him back from God. The stronger and dearer the ties, the greater his reward. This is no dream of zealots, as I once supposed, but it is reality; the one great reality which I have proved, in which I now live, and in which I rejoice with joy that flows like a river perpetually into my soul.—*Ironthrope.*

From Elder A. N. Seymour, Mich.

BR. STORRS:—The cause of truth is progressing finely through this section of country. I have baptized fourteen lately and more are going forward soon. I gave a course of lectures in a Disciple church, numbering about 30, and the whole church are now settled in the faith, and many more are deeply interested.

I could get a good many subscribers for your paper if it was published weekly. Br. and Sister Mansfield, Mrs. Seymour and myself held a protracted meeting in Hillsdale last winter, and the whole community was stirred upon the great theme of endless life through Christ. The Court House, which is very large, was filled to overflowing. We sold them about $16 worth of books, and the impression which has been left upon the people is glorious. I have wished a hundred times that you could come and give a course of lectures in Hillsdale. It is a prominent place. The Free-will Baptists are building a large College here; and now is the time to sow the seed. Can you not make two or three engagements in Michigan this summer, and so give us a visit? I think it would result in much good.

FALLEN ASLEEP.—Our dearly beloved Br. E. R. PINNEY rests from his labors and his intense sufferings. We have several times brought the case of this Brother to the notice of our readers, and have had the pleasure, occasionally, of remitting money from friends to his relief. He was a great, long, and patient sufferer. For years he had a terrible cancer on one side of his face, which ultimately not only destroyed the flesh but his jaw bone, so that he could neither eat nor talk. None can realize the intensity of his sufferings. With a heart filled with love to God and man he "endured as seeing Him who is invisible," and at last *fell asleep* in the full assurance of hope of being raised up from the dead "at the last day," when he, who is the *resurrection* and the *life* shall "return from heaven." He steadfastly maintained, for the last ten or twelve years, the doctrine of "life and immortality only through Christ;" and that bestowed through the resurrection at the last day. In that faith he sleeps, and we doubt not will realize his hope when Jesus shall "descend from heaven, with a shout, and with the voice of the arch-angel and the trump of God," when "*the dead in Christ shall rise*," then shall the living in Christ meet *again* those who have been sleeping "in the dust of the earth," and all be "caught up *together* to meet the Lord in the air; so shall we be ever with the Lord." It is with *such* "*words*" the apostle exhorts living Christians to "comfort one another," and not with the deceptive hope of "going to heaven at death." This last is a tradition of men, which makes "void the word of God." The dead are asleep—the resurrection is *the hope*, and the only *Bible* hope.

DR. JOHN HOWELL'S *Post Office address* is ROMEO, McHenry Co., Ill.

BIBLI

NO IMMORTALITY, NOR

VOL. X.

PUBLISHED SEMI

At No. 141 Fult

TERMS---One Dollar

Always in Ad

GEO. STORRS, EDITOR AN

A DIALO

A.—They tell me that you soul. Many are horrified at s to speak the truth, I am mys explanation.

B.—You shall hear it, and ner. Assuredly, I reject th has a soul; I believe, howeve Many are offended when the they are souls, that the sou man himself; but did they u tures better, they would read sion to be correct. The doc soul, being new, or rather a having been long concealed u jectures borrowed from prof from uninspired writers and t be wondered that the phraseol unpleasant, and that the idea condemned. Though strange—nevertheless it seems to me

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B.—You have heard me sa of man being a soul is "the it shall be my aim to convince his word. Without its sanct nected with religion can last; fair and tempting, but the ro at its core, and will sooner or surface.

A.—"To the law and to th I wait with anxiety.

B.—Read, if you please, alo verse of the 2d chapter of Lord God formed man of the and breathed into his nostril and man became a living soul

BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. X. NEW YORK, AUGUST 1, 1855. NO. 15.

PUBLISHED SEMI-MONTHLY

At No. 141 Fulton-street.

TERMS---One Dollar for the Year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

A DIALOGUE.

A.—They tell me that you deny man to have a soul. Many are horrified at such an opinion, and, to speak the truth, I am myself anxious for some explanation.

B.—You shall hear it, and in the clearest manner. Assuredly, I reject the doctrine that man has a soul; I believe, however, that he *is* a soul. Many are offended when they hear the language, they are souls, that the soul of man is just the man himself; but did they understand the Scriptures better, they would readily admit the expression to be correct. The doctrine that man is a soul, being new, or rather afresh disclosed, after having been long concealed under notions and conjectures borrowed from profane sources, that is, from uninspired writers and thinkers, it is not to be wondered that the phraseology sounds somewhat unpleasant, and that the idea is too often hastily condemned. Though strange—it may be startling—nevertheless it seems to me the truth of God.

A.—It is well known, B., that I have no sympathy with those who rashly condemn whatever sounds strange in their ears, and startles their prejudices. What shall we acquire, in addition to our earliest thoughts, if we are unwilling to hear, and to hear with patience? Please to explain to me the grounds of the distinction you have drawn? Why say you man *is*, instead of that he *has* a soul?

B.—You have heard me say that the doctrine of man being a soul is "the truth of God," and it shall be my aim to convince you of this out of his word. Without its sanction no doctrine connected with religion can last; it may be outwardly fair and tempting, but the rottenness of death is at its core, and will sooner or later appear on its surface.

A.—"To the law and to the testimony," then; I wait with anxiety.

B.—Read, if you please, along with me, the 7th verse of the 2d chapter of Genesis:—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

A.—Your doctrine does not appear to me in this text.

B.—You have only read the verse once; perhaps it may become more expressive if we examine it more minutely. I have frequently perused the text myself, and long, as I still judge, previous ideas about "souls," prevented me from discovering its striking import. It may happen you will yet utter a similar confession.

A.—Being prepared to learn, I shall hear you impartially.

B.—The verse before our eye, is a simple record of the first man's creation. He came not into being, as some affirm, by chance; he is no development of an inferior nature even; no flower of being, as it were, generated by the blind forces of nature; for "the Lord God formed man"—made him a distinct order of existence on the earth. How he came here, is answered by the Mosaic history—man is the result of eternal power and goodness in special operation. Observe the words before us are, "the Lord God formed MAN of the dust of the ground"—it was *man* that was erected from dust.

A.—His body, of course.

B.—My friend, you should carefully notice that "body" is not in the verse. It runs "the Lord God formed *man*," not "the *body* of man," of the dust; and we are endeavoring to explain what is in the text, not to settle what ought to be added to it. The meaning of the Bible is the sense of the words as they stand. You will not, I trust, take these hints in a temper unworthy of yourself; they are the lessons which, through some painful experience, I have acquired myself, and I esteem them invaluable.

A.—By no means am I offended; I know that what you suggest is solid advice; but you are perplexing me.

B.—It was *man*, then, that the Lord God made of dust, of the dust of the ground, or of existing world matter, just as the other animals or plants had been reared out of the same elements, and each endowed with the attributes peculiar to its own individual nature. Under the inexplicable and resistless energy of the divine arm, a quantity of dust assumed the form of human organization, and the various senses and members which are familiar to ourselves. Eyes are ready to see, ears to hear, hands to touch, feet to walk, lungs to breathe, a heart to propel the blood, and a brain to originate thought, desire and volition. The whole man is here; you see him, in imagination, stretched corpse-like on the plain, ready to begin his mysterious functions, in many respects similar, it must be admitted, to those of animals that had existed

before him, but in other respects far loftier and more complete than theirs.

A.—Ready to begin his functions—but how? If this was all the man, where was the animating principle, the soul, that is needed to quicken the lifeless form?

B.—That is the very point we have reached. What shall animate this form? What shall set the machinery, if I may so speak, in motion? Thus continues the text:—"And breathed into his nostrils the breath of life, and man became a living soul." God did not breathe *a soul* into the man—he breathed "the *breath of life* into his nostrils." He caused the life-giving breath, the atmosphere which we still inhale for our preservation, to enter and expand his lungs, and in doing so Adam was quickened—life began its wonderful experiences and movements. At first the divine power forced the lungs to expand themselves; the process of breathing, and life its result, proceeded thereafter by involuntary action. Such appears to me the explanation of the origin of human life; how life is so begun and sustained is a question, however, apparently beyond the reach of the human faculties. There is nothing either here or anywhere else in the Bible, about a soul having been put into man, or, as some would express it, a soul conjoined with the material frame so as to produce a man by their union; on the contrary, we are distinctly assured, that on being made to breathe "man *became* a living soul." He received no living or life-giving soul from God. The dust-formed man, on being made alive, *became*, or turned into, a "living soul;" you can easily observe the wide distinction between a body getting a soul as its actuating force, and a man formed of world materials, *becoming* a living soul.

A.—Then you think the passage teaches man was a soul before he was made to live.

B.—That is exactly my idea. It was a soul God made from the dust of the ground, and when caused to become alive, Adam, the soul, was henceforth soul alive, or a living soul. When a mechanic puts a watch in motion, it surely is a watch before the motion begins; causing its machinery to operate, simply makes it a moving watch. So with man, he was constituted of dust; for a little while he continued lifeless; when quickened by being made to breathe "the breath of life," or the life-affording breath, he became living man, or living soul. Thus, in the language of Milton, "Man is a living being, intrinsically, and properly one and individual, not compound and separable, not according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul man; that is to say, a body of substance individual, animated, sensitive, and rational."—*Treatise on Christian Doctrine*, v. i. pp. 250, 251.

[*To be Continued.*]

A STRANGE SAYING.—"The grand object of the Bible is to reveal *the way of life for eternity* to individual and *immortal* souls.—*Rev. A. Reed*, B. A., "The Scripture Warrant," p. 64.

Immortality, and the Resurrection.

We give a second extract from the ESSAYS, published in England in 1823, to our readers, hoping they will find them all, as we have, instructing, and profitable. The writer goes on to say:

Of all the subjects which divide the philosophical and religious world, there is scarcely one in which the contending parties have made less advances towards each other than that upon which we are now writing. This arises from the general absence of some mutually admitted principles of argument—one party being content to fix their abode in the regions of fancy, without being guided either by an observance of nature or a reliance upon revelation; the other, availing themselves of one or both of these sources, feel fortified in their conclusions by experiment, by experience, and by Scripture. Ranging ourselves, as our reason compels us to do, with the latter class, we design at once to proceed to the subject, by endeavoring to demonstrate—

THAT LIFE AND MIND ARE THE RESULTS OF ORGANIZATION.

If we are successful in establishing this position, the controversy upon the immateriality and immortality of the soul will terminate. Here, then, we take our stand; and we are boldly—we will not say judiciously—met, by no less an authority than the representative of Cambridge University, in the person of their "Christian Advocate." This writer, seeing that a middle course could not be pursued without certain discomfiture, and being driven to what the more wary supporters of his system have hitherto cautiously evaded, is compelled to admit, that "*if the point of life being dependent upon organization be once admitted, the immortality of the soul, and every thing which distinguishes man from the grass on which he treads, is utterly annihilated.*" (Rennell 89.) We receive this concession with perfect satisfaction, and will make it the starting post of our argument. If we succeed in proving, that "life and mind *are* dependent upon organization," our adversaries admit that the doctrine of the soul's immortality is "annihilated."

We adhere to Newton's well known principles of philosophizing, which were quoted in the former Essay, that to every effect there must be a cause, but that the cause must be an adequate one, and that when such is discovered, causes must not be multiplied. Now we look at man, of whom we read in the Scriptures that he is made of the dust of the earth; that his Maker "*breathed into him the breath of life*," or, by causing respiration, put his lungs into motion; that, having done so, this machine became a soul or person; and that, finally, he will return unto the dust from whence he came.

It is not said that God made the body of man, and then infused into it a living soul; but that God made man—the *whole* man—who, when he had received the breath of life, became a living soul or person. Much stress is laid upon the occurrence of the mere word *soul*, in both the Old and New Testament, yet nothing can be more inconclusive than an argument
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clusive than an argument of such a nature. A reference even to the common Concordance, by Cruden, will show the reader that "*this word in Scripture, especially in the style of the Hebrew, is very equivocal;*" and this writer, himself an advocate for the immortality of the soul of man, allows that the same word is applied to beasts, (Gen. i: 24) to the whole body—to the life—to living bodies—and even to *dead* bodies; and surely the writer could not have meant to speak of dead *immortal* souls! Thus the writer of Genesis speaks of Adam becoming, when the breath of life was breathed into him, a *living* soul, or person. He was before a man in form, but he became now a *living* man. Thus a clock is a complete machine when first made; but when wound up it becomes a clock in motion. Thus a steam engine may be complete in itself, but it is not till the steam is introduced, and the operations of expansion and condensation commence, that the powers of the engine are called into action.

We observe man at his birth, and during the first months of his existence, and we perceive the first faint dawnings of his mind; but they are as weak and infantile as the body: "As the senses acquire their power the celebral jelly becomes firmer; the mind gradually strengthens, and advances with the body from childhood to puberty, and becomes adult when the developments of the frame is complete." (Lawrence.) When the organization, which we have thus traced in its progressive advancement, becomes perfected, then the mind, as it regards its vigor and its natural powers, is also perfected. We observe this machine in infancy—in manhood—in second childhood; we see its thinking powers grow, mature and decay—with the growth, the maturity, the decay of the organization. We see the affections of the mind influencing and controlling the actions of the body; and we observe, on the other hand, the diseases of the body controlling and influencing the affections of the mind. We attend "this quintessence of dust," this "paragon of animals," to the awful termination of his worldly career, and we there witness an extinction of being, not in body only but also in mind; not of a part but of the WHOLE MAN: we view *him* who had, perhaps, once delighted the senate or governed nations, rapidly undergoing disorganization, and literally returning unto the dust from whence he came. We know that during his life the able exercise of his mental powers have been either encouraged or repressed, as education, correct principles, and mental and bodily activity may have been promoted or neglected. We see that the possession of full vigor is of but short duration either in mind, or in body; and decline, both being extinguished by death; and, finally, we know that life—nay, more, that mind—never has been known to exist, except in connection with organization.

What do we infer, or rather what does our reason compel us to conclude, from all this succession of phenomena? The existence of an immaterial soul, having no quality in common with, while it acts upon, the body? Or rather that all these never-failing effects can only be explained by organization? Such facts, supported as they are by constant experience, have driven the defenders of an immortal soul upon the horns of a dilemma, either to admit that life and thought result from the modification and organization of matter, or that matter can, by no possibility, be made capable of these manifestations. They have chosen the latter; and, upon their own conditions we are prepared to meet them; conscious that this attempt to *degrade* the capabilities of matter is inseparable from their system. Yet—we are tempted to exclaim—what human being has ever existed who could discover to us what matter can, or what it cannot, be rendered capable of, by the great Architect of the universe!

Mr. Rennell, certainly, may be regarded as an exception, for he makes short work of the powers of omnipotence, by fearlessly asserting, the total "impossibility of thought being the result of any organization." Yet Locke (an immaterialist also) does not appear to have entertained such a low estimation of matter; or, at least, he exercised greater caution in pronouncing relative to it—of what it was and what it was not capable. "Solidity constitutes the essence of matter: whatever *modifies solidity is matter:* if God cannot join (or, as we would say, organize) portions of matter together by means inconceivable to us, we must deny the existence and being even of matter itself." These are inconsistencies, as to the *capacity* of matter, which we leave its detractors to reconcile. Still we have before us another instance, furnished by a modern Scotch writer (Barclay) who, though a believer in an immaterial spirit, yet is compelled from philosophical experiments, to allot to matter no mean capabilities:—"Could it have been thought that sulphur, which is an inflammable substance, and oxygen, so necessary to the maintenance of flame, could have formed an acid which actually lowers the temperature of snow; or that particles of heat could have been concealed in the coldest bodies:—*let us not, therefore, presume that the living qualities of animals are different from the qualities of matter.*" (26.) Here are these supporters of the same system, one of whom denies to matter of itself the possibility of manifesting life, even in its lowest and most degraded form; the other that it is capable of modification and organization; and the third admits precisely the point for which we are contending—for it is, in truth, presumptive to assert "that the living qualities of animals are different from the qualities of matter." A concession to this extent is what we did not anticipate; for it more than compromises, by distinctly committing, the immaterial hypothesis; yet it is, perhaps, the only rational conclusion at which an observer of nature could well arrive.

This conviction, we find has been so strongly operative, that in a work, not by an official agent, but by a member of Cambridge University, the writer, Mr. Maclay, (an immaterialist) defines "*life,*" to be expressive of that faculty "which certain combinations of material particles possess; like gravity and electricity, we know life only by its effects; by them we consider that it has not a *distinct* (or separate) *existence;* it is to the organized body what the expansion of steel is to the watch, or that of steam to the engine; but if we

ask what is expansion? what is life? WE CAN GET NO ANSWER BUT A RECITAL OF THEIR EFFECTS." These views of matter, and also of life, as proceeding from, and depending upon, organization, must be seen to be destructive of the doctrine of an immortal soul; for the strong—indeed the only argument in its support has hitherto rested upon the total impossibility of matter possessing life and thought without the residence of an immortal spirit. And so essential to the system is this *extreme* position seen to be, by its more acute defenders, that we find in a Review of the works of Lawrence and Runnell, the following undisguised statement of immaterialism:—"Wherever we see life, we will at once admit the existence of an immaterial principle, whether in the European, the negro, or the oyster."

Here we close upon our antagonists; and we ask them, in the name of Christianity, of what "*peculiar*," and of what high value, as motives to moral and accountable agents, can a futurity be which rests upon the same basis, and which is shared in a proportionate degree by the flea and the oyster. Still we hail this concession as a grand point gained in the controversy; the more so, from its being one which the older immaterialists would rarely admit; they were pressed with the contradictions inseparable from their system, as demonstrated by the inferior parts of animal creation, in which it was shown that if their own definitions of matter were correct, then as a consequence, a mouse or a mackerel must be composed of something more than matter; that if the mental powers of man could not, by possibility, be the result of organization, then by analogy, the sagacity of the dog, the camel, and the elephant, can only be accounted for, from their also possessing immaterial souls.

This open avowal of the Reviewers is of the more importance, because it enables us to concentrate the argument, and to demonstrate that if *their position* be a correct one, we must confer immaterial souls even upon comparatively more degraded parts of creation, than that of their own selection—the oyster; and even proceed, if not quite, yet almost, to the vegetable kingdom: for, according to the naturalist, *Lamark*, the passage from the most perfect plant, to the least perfect animal, is quite insensible; and "where organization is the most simple, animals approach nearest to plants;" and but little superiority to the vegetable can be discovered in those aquatic animals which are described by Macleay, as masses of homogeneous and sensible pulp, through which there is a sort of nervous system. There are atoms too of such an ambiguous nature as to be difficult to account for on the principle of animal life. The animalcula, also, which exist in myriads, even in the vegetable part of creation; the intestinal worms which are said to grow in the liver of sheep; the thousand species of lice, and such peculiar to some plant or animal; yet all these have life, and the means of existence; thus placing the consistent immaterialist in one of two situations—either to renounce his doctrine, or to submit, unconditionally, to the hypothesis of the Review before quoted, and of the Cambridge Advocate—that life cannot even in the instances above given, result from organization; and that, consequently, the minutest atom of animal life is inhabited by an immaterial soul. To us the attenuated form of evil spirits—which are said to be so minute that 20,000 of them can dance a sarrabrand on the point of a needle, without jostling each other—is rationality compared with such monstrous doctrines. But to have, in plain language, from such parties, *such* a concession, we hold to be most important to the argument. We are willing to allow that it is the system, and not the advocates, which has yielded us this essential service; for although some of the ancient defenders of the soul confined its possession to man, *because* of his mental powers, yet, this position having been overthrown by reference to the sagacity of the brute tribes, the parties whose arguments have had any claim to consistency, feel themselves, compelled either to acknowledge the materiality and mortality of man; or, the immateriality and immortality of the whole animal creation!

But it is said, by a "Medical Student of Oxford University," and also by other similarly inconsistent immaterialists, that the Cambridge Advocate, and his supporters, have admitted, as well as contended for, too much; and that mere "life" may be conceded to matter—that it may be organized; but the mental manifestations—that reasoning powers—bespeak the want and necessity of spiritual agency, and that such agency is *confined* to human beings; *that* being the cause of their passions, as well as the foundation of their immortality. We meet this position precisely upon the same principles of argument as we have done the foregoing; and are prepared to show that if *mind* be the criterion by which the argument for an immaterial immortal soul is to be tried, a reference to the brute creation must destroy this branch of the system; for it will be found that the exercise of mental powers, of memory, of deliberation, and of extraordinary sagacity is not confined to man: in proof of this we might instance the oft-repeated cases of the sagacity of the elephant, the talent displayed by the ourang outang, the art and calculation of the fox, the ingenuity and ability of the beaver; which latter animal, in addition to the skill displayed in the erection of their huts, and laying out of their villages, are said to exist under a well regulated, democratical form of government!

Instances too occur in animals of inferior estimation. Of the carrier pigeons many singular circumstances are related. Pliny states that Brutus employed pigeons during the siege of Modena, to keep a correspondence with the besieged; and in the east they are now used in conveying information to and from the several seats of government. The Ettrick Shepherd, Mr. Hogg, relates of one of his dogs, that when he was "scarcely a year old, and knew so little of herding, that he had never turned sheep in his life; but as soon as he discovered that it was his duty to do so, and that it obliged me, I can never forget with what anxiety and eagerness he learned his different evolutions; he would try every way, deliberately, till he found out what I wanted him to do; and when

once I made him *understand* a direction, he never mistook or forgot it. Well as I knew him he often astonished me, for when hard pressed, in accomplishing the task which was set him, he had expedients of the moment, that bespoke *a great share of the reasoning faculty.*" The ass, in descending the Alps—the mule, in traversing the Andes, exhibit extraordinary powers of memory and of deliberation; and, in their swiftest motion, when they might seem to have lost all government of themselves, they follow the windings of the road, having previously settled in their minds the route they are to follow, and take every precaution for their safety; hence, according to Humbolt, the mountaineers judge, not of the animal whose step is the surest, but him "*who reasons best.*"

We now ask, in what situation do these instances put the supporters of the *qualified* doctrine of an immaterial and immortal soul in man, as they clearly demonstrate that memory, deliberation and judgment are possessed by the brute creation; the position which confers spiritual agency on man, *because of these powers*, being, consequently, untenable? And (except by abandoning their whole system) its supporters cannot avoid being driven to the same concession which they have condemned in Mr. Rennell and his followers: in other words, that the ape, equally with the philosopher, has an immaterial soul. And this concession, by the way, does not appear to have been one either hastily or willingly made; its consequences would seem to have been rightly appreciated, as we discover from its supporters that they are anxiously alive to the effect which it must have upon their argument. One of these parties, indeed, (the Review before referred to) as a guide to our paths, tells us that although brutes are animated by spiritual beings, yet that "an immaterial spirit is not, *as such*, necessarily immortal." We seize upon this new concession, and contend, that if it be not in its own nature immortal, then the *very principle of their argument*, in support of future existence, is shaken to its very foundation. The old lawgivers, indeed, in the immaterial school, always contended that "immaterial spirits *were necessarily* immortal;" and that "they were immortal *because* they were immaterial." If we are to have a classification of immaterial souls, some mortal and some immortal, who shall assure us that the soul of man, if he possesses one, is not as mortal as his body? And who shall extricate us from the endless labyrinth of doubt and uncertainty into which, by such an hypothesis, we should be plunged? Another writer, as a lamp to our feet, apprises us that while all living beings are inhabited by immaterial souls, yet that it is probable man alone has succeeded in gaining those which will not die. The means, by which to apply the test of immortality to these spirits, we are not supplied with—at least, not from the Scriptures; but our *Christian* guide and "Advocate" knowing how essential such information must be to his argument, has *consistently* and *rationally* taken us back—not to Jesus, but to Plato!!

"The very *desire* of immortality, which distinguishes the human soul, is, of itself, a POWERFUL argument for the attainment of its object; for there is no desire of the human mind which man has not some general means of fulfillment; as, therefore, in man, the existence of this rational desire is a strong presumption in favor of its gratification; so absence of the desire in the animal is ALMOST a proof, that, from its very nature, it is incapable of immortality." (Rennell 115.)

This argument, while it is not a novel one, is yet so admirably suited to our purpose, that we cannot let it pass; it, in fact, amounts, on the part of the Advocate, to throwing up his brief. We are, therefore, perfectly content to take this writer upon his own showing; contending, as we do, that the mere existence of a "desire," in the mind of man, is not a "presumption" at all, much less a strong one, "in favor of its gratification." We might instance the "desire" for riches and for power—desires these which, doubtless, "distinguish" man from "the animal;" which but, "strongly," and "universally," as they unquestionably exist, are yet found to furnish, in their results, any thing rather than a rational and confident assurance of their gratification: but we pass by these and a numerous catalogue of desires, which belong "peculiarly" to the human race, and which are but very partially gratified, for the purpose of instancing one desire in particular—that which, cherished equally by the peasant and the philosopher, by the king and by the beggar, yet never has been gratified—we mean the desire for a longer continuance of life than that naturally allotted to man. Now, as this desire truly is "universal," is "rational," and does "distinguish man from the animal," what reason can the "Advocate," upon his own showing, give, not merely for its non-accomplishment, but that the "desire" itself, deeply as it is rooted in the human heart, does not add *one moment* to our present existence? yet, if his position were a just one, this "desire" having all the requisite qualifications, man would not require futurity, for he would be immortal in the present state of things.

Thus have we stated the three several points, in which are comprehended the creeds of all classes of immaterialists; they appear to be, First, That matter cannot of itself possess life; and, consequently, in its very lowest possible state of animation, there must reside within it an immaterial soul.

Secondly, That matter may be so organized as to have mere life, but not mental qualities.

Thirdly, That immaterial souls are not, as such, necessarily immortal.

This task we have performed gratuitously, and not because it is really called for by our argument; for, in truth, it is imperative upon these parties to demonstrate—First, why, and on what principle the organization of matter is incapable of performing the functions of animal life. Secondly, if an immaterial and immortal principle be necessary to account for the manifestation of a mind in a child or in an idiot, (Lord Portsmouth for instance) why is it not equally necessary to the dog or the horse. Thirdly, if they concede it to these animals, why they deny it to the mouse and to the maggot. And, finally, if mortal souls be allotted to brutes, and immortal to man, then they ought to

furnish us with some certain criterion in *soulology*, (if we may coin a word) by which we shall be justified in depriving so many millions of immaterial souls of their pre-supposed natural immortality.

In our next number we design submitting some of the facts connected with the brain, the circulation of the blood, and the medical treatment of insanity, and other diseases, all tending to the same point; and from the whole of which we feel persuaded that we shall succeed in establishing our first position, "THAT LIFE AND MIND ARE THE RESULT OF ORGANIZATION." Having thus cleared the way, by proving that man is by nature a material and a mortal being, we then propose turning our attention to revelation, and showing that his hopes of futurity rest solely upon the Scriptural doctrine of A RESURRECTION FROM THE DEAD.

FORGIVENESS OF INJURIES.—Many a death-struggle has been made to save a friend. A dying Saviour gathers up his expiring breath to plead for his foes! At the climax of his own woe, and of the human ingratitude—man-forsaken, and God deserted—his faltering voice mingles with the shout of his murderers—"Father, forgive them; for they know not what they do!" Had the faithless Peter been there, could we have wondered at the reply to a former question,—"Lord, how often shall my brother sin against me, and I forgive him, till seven times?" Jesus said unto him, "I say not unto thee, Until seven times; but, until seventy time seven." Matt. 18: 21.

Superiority to insult and ignominy, with some, proceeds from a callous and indifferent temperament,—a cold, phlegmatic, stoical insensibility, alike to kindness or unkindness. It was not so with Jesus. The tender sensibilities of his holy nature rendered him keenly sensible to ingratitude and injury, whether this was manifested in the malice of undisguised enmity, or the treachery of trusted friendship. Perhaps to a noble nature the latter of these is the more deeply wounding. Many are inclined to forgive an open and unmasked antagonist, who are not so willing to forget or forgive heartless faithlessness, or unrequited love. But see, too, in this respect, the conduct of the blessed Redeemer! Mark how he deals with his own disciples who had basely forsaken him and fled, and that, too, in the hour he most needed sympathy! No sooner does he arise from the dead than he hastens to disarm their fears and to assure them of an unaltered and unalterable affection. "Go tell *my brethren*," is the first message he sends; "*Peace be unto you*" is the salutation of the first meeting; "*Children!*" is the word with which he first greets them on the shores of the Tiberias.—Even Joseph, (the Old Testament type and pattern of generous forgiveness,) when he makes himself known to his brethren, recalls the bitter thought, "Whom ye sold unto Egypt." The true Joseph, when *he* reveals himself to his disciples, buries in oblivion the memory of by-gone faithlessness. He *meets* them with a benediction. He *leaves* them at his ascension with the same—"he lifted up his hands and blessed them!"

Reader! follow in all this the spirit of your Lord and Master. In rising from the study of his holy example, seek to feel that with you there shall be no such name, no such word, as *enemy!* Harbor no resentful thought, indulge in no bitter recrimination. Surrender yourself to no sullen fretfulness. Let "the law of kindness" be in your heart. Put the best construction on the failings of others.—Make no injurious comments on their frailties; no uncharitable insinuation. "Consider thyself, lest thou also be tempted." When disposed at any time to cherish an unforgiving spirit towards a brother, think, if thy God had retained his anger for ever, where wouldst thou have been? If *he*, the Infinite One, who might have spurned thee for ever from his presence, hath had patience with thee, and forgiven thee *all*, wilt *thou*, on account of some petty grievance which thy calmer moments would pronounce unworthy of a thought, indulge in the look of cold estrangement, and unrelenting word, or forgiving deed? "If any man have a quarrel against any, even as Christ forgave you, so also do ye."—*Zion's Herald.*

CHRIST IN THE STORM.—One dark stormy night we were tossing in a rude little native boat, near the coast of Ceylon.

As I lay on my low bed in the bottom of the boat, and saw the red flashes of lightning through the thatched covering, and heard the rapid peals of thunder while the rain was pouring in on all sides, and our boat tossing like a bubble on the angry waves, I could not but think of our danger, for I knew that the native boatmen were timid and ignorant, and that very many such little barks go down every year on that coast.

Trembling and afraid, I raised my head to catch the words of my companion as he inquired for the master of the boat. "He is in the hinder part of the ship, asleep," was the reply.

Little did the rude heathen who uttered these simple words, know how they made my very soul thrill. In a moment I was carried back to that night when Jesus, perhaps in just such a rude little boat as ours, lay tossing on the stormy lake of Gennesareth. Never did I so realize that our blessed Saviour was once a man, a suffering mortal, and one with us in nature.

Far from home and kindred, weak, helpless, and full of fear, for a moment I had forgotten that Jesus was just as near to us as he was to those fearing disciples, and that he could as easily say to the foaming billows about us, "Peace, be still," as he did on that night when they cried, "Master, carest thou not that we perish?"

My fears were gone. I felt that Jesus was near, that I could almost put my hand in his, and hear his voice, "It is I; be not afraid." Often since then, in hours of darkness and trial, have I lived over that night, and been comforted by the same sweet thoughts.

Afflicted, sorrowing child of God, forget not him who was a man of sorrows and acquainted with grief. Do heavy burdens press you down, fear not to carry them all to Jesus. None are too heavy for him to bear, none so small as to be beneath his notice. In him all fullness dwells. Are we poor? he is rich. Are we weak? he is strong. Are we

sinful and unworthy? he is righteous and infinitely worthy. If we are Christ's, then he is ours, and in him we are complete.—*American Messenger.*

THE COMING OF CHRIST.

From whence does Christ Come?—From heaven. Acts i. 10, 11—Acts iii. 20, 21,—1 Thes. i. 10—iv. 16.

How will he come?—In splendor and glory.—Mark xiv. 62—Matt. xxiv. 30—xxvi. 64—xvi. 27. Suddenly, when he is not expected—as a thief.—Matt. xxiv. 43, 44. 1 Thes. v. 2. 2 Peter iii. 10. Rev. xvi. 15. As a man. Luke xxi. 34, 35.—Rev. iii. 3. As the lightning. Luke xxvii. 24. Matt. xxiv. 27. As the flood. Matt. xxiv. 37–39. Luke xvii. 26. As the destruction of Sodom.—Luke xxvii. 28, 30.

For what purpose will he come?—To destroy his enemies; Psalms ii. 9; 110; 6. Isaiah lxiii. 3. Mal. iii. 5—iv. 1. 2. Thes. i. 7, 10—ii. 8.—Jude 14, 15. Rev. xix. 11, 15. To raise the sleeping saints. Job xix. 25,26. 1 Cor. xv. 22, 23. 1 Thes. iv. 14. To change and glorify the living saints. 1 Cor. xv. 51, 52. 1 Thes. iv. 17. 1 John iii. 2. To bring mercies to Israel. Rom. xi. 20. Isaiah xi. 11, 12. Dan. xii. 1. Psalm cii. 16. To Judge the earth. Jude 14, 15. Psalm xcvi. 13. Rev. xix. 11. To take possession of it and reign over it with his saints. Psalm xli. 8—viii. 5, 6—clix. 5, 9. Isaiah xxiv. 23. Dan. vii. 13, 14, 18, 22, 27. Zech. xiv. 9. Luke xxii. 29, 30. 2 Tim. ii. 11, 12—iv. 8. Rev. ii. 26, 27—iii. 21—v. 10—xx. 4. 1 Cor. vi. 2, 3.

When will he come?—During the shaking of the powers of heaven. Luke xxi. 25, 28. Matt. xxiv. 29, 30. Mark xiii. 24, 26. In a time of peace. Matt. xxi 37, 42. Luke xvii. 26, 30—xxi. 34, 36. 1 Thes. v. 2, 3. Soon after the pouring out of the 6th vial. Rev. xvi. 15. When unfaithful servants say in their heart, "My Lord delayeth his coming. 2 Peter iii. 3, 4—Jude 14, 18. When the everlasting gospel shall be diffusing over the earth.—Rev. xv. 6, 7. When judgments shall have been poured on the 4th Empire. Daniel vii. 9, 13.—When the times of the Gentiles are fulfilled. Luke xxi. 24, 27. Acts xv. 14, 16. Rom. xi. 25, 26.

What is our duty in reference to his coming?—Watchfulness. Luke xii. 37. Matt. xxiv. 42.—Prayer. Mark xiii. 33. Luke xxi. 36. Waiting. 2 Thes. iii. 5. 1 Cor. i. 7. Expectation. Titus ii. 13. Phil. iii. 20. Preparation. Luke xii. 35, 40. Matt. xxiv. 44. To gain oil in our vessels. Matt. xxv. 1–13. To lay out our talents for our Master. Matt. xxv. 14–30. Luke xix. 12–17. To be thoughtful for his afflicted people. Matt. xxv. 31–46. To have on the wedding-garment. Matt. xxii. 12.—"*Texts for the Times*," by Rev. E. Bickersteeth.

Assurance Attainable.

A clear, well grounded, habitual persuasion of our acceptance in the Beloved is attainable; and though we may be safe, we cannot be said to enjoy blessedness without it. To be in a state of suspense and uncertainty on a point of so great importance is painful; and the Lord has accordingly provided, that his people may have strong consolation on this head. They are blessed, therefore, who have such views of surety of redemption in him, together with such a consciousness that they have anchored their hopes, and ventured their all upon his person, work, and promise, as furnishes them with a ready answer to all the cavils of unbelief and Satan, in the apostle's manner. Rom. viii. 31–37. That Paul could thus challenge and triumph over all charges and enemies, was not an appendage of his office as an apostle, but a part of his experience as a believer; and it lies equally open to us; for we have the same Gospel and the same promises as he had; nor is the efficacy of the Holy Spirit's teaching a whit weakened by length of time. But many stop short of this. They have a hope, but it rather springs from their frames and feelings, than from a spiritual apprehension of the Redeemer's engagements and fullness, and therefore fluctuates and changes like the weather. Could they be persuaded to pray with earnestness and importunity, as the apostle prays for them Eph. i. 17, 18, and iii. 16–19, they would find a blessedness which they have not yet known; for it is said, "Ask and ye shall receive." And it is said likewise, "Ye have not, because ye ask not."—*John Newton.*

Christ's All-Sufficiency.

A delight in the Lord's all-sufficiency; to be satisfied in him as our present and eternal portion. This, in the sense in which I understand it, is not the effect of a present warm frame, but of a deeply rooted and abiding principle; the habitual exercise of which is to be estimated by the comparative indifference with which other things are regarded. The soul thus principled is not at leisure to take or to seek satisfaction in any thing but what has a known subserviency to this leading taste. Either the Lord is present, and then he is to be rejoiced in; or else he is absent, and then he is to be sought and waited for. They are to be pitied, who, if they are sometimes happy in the Lord, can at other times be happy without him, and rejoice in broken cisterns, when their spirits are at a distance from the fountain of living waters. I do not plead for an absolute indifference to temporal blessings; he gives us all things richly to *enjoy*; and a capacity of relishing them is his gift likewise; but then the consideration of his love in bestowing should exceedingly enhance the value, and a regard to his will should regulate their use. Nor can they all supply the want of *that* which we can only receive immediately from himself. This principle likewise moderates that inordinate fear and sorrow to which we are liable upon the prospect or the occurrence of great trials, for which there is a sure support and resource provided in the all-sufficiency of infinite goodness and grace. What a privilege is this, to possess God *in all things* while we have them, and all things in God when they are taken from us!—*John Newton.*

RETURN OF THE JEWS.—We see it stated that Sir Moses Montefiore, who lately passed through Vienna on his way to Palestine, goes through to

purchase a large district in the country, to settle upon in the Jewish paupers of Jerusalem. Eventually his purpose is to settle there all those Jews who feel inclined to return to the country of their ancestors. This is, perhaps, the first practical effort yet made at procuring a return of that widely scattered race.—*Christian Observer.*

BIBLE EXAMINER.

NEW YORK, AUGUST 1, 1855.

"W. B. SLAUGHTER" AGAIN.

So far as Mr. Slaughter's remarks apply only to Universalists we leave them to their own defence. Those which bear on the views we entertain will have a passing notice. Mr. Slaughter says:

"We see such a dissimilarity between matter and mind, that the idea of one being a resultant of any possible organization of the other, appears absurd."

Did Mr. S. ever think how perfectly *atheistical* is the sentiment that he here utters? Can he tell what almighty power guided by infinite wisdom and skill can do? Is he so sold to his *senses* that he has no faith? Does he walk by sight, not by faith? Is what he "*sees*" to be his guide in judgment? Let him be a consistent atheist at once, for there must be such "a dissimilarity between" a created being, that we "see," and an uncreated one, whom we *see not*, that it ought, in consistency, to "appear absurd" to him that there is any uncreated being; and blank atheism is his legitimate landing place.

If a being does exist uncreated, how does Mr. S. know what he can do with matter by "organization"? Do we "see" no difference in organized bodies? Does the diamond differ nothing from the sand or mud where it may be found? Does gold differ nothing, by its formation, from iron and lead? Does the flesh of an ox or a fowl differ nothing from corn or grass? Does living organism differ nothing from organism without life? Do some living organisms differ nothing from others? say, the deer from the snail? or, the elephant from an animalcule? If such great varieties are *seen* to exist in matter, by its "organization," how does Mr. S. know but that the Creator can organise matter so that "mind" shall be a result? In fact, is it not true that we do see living, organized matter that evidently has mind without being possessed of an immortal soul, or any other addition than breath in its nostrils? If not, must it not be true that every living creature that manifests mind must have an immortal soul as well as man? If so, after all, wherein is the difference between man and other animals except in his "organization" which enables him to develop more mind, or a greater amount of intellect? And hence, is it not the "organization" of the "matter," constituting their identity, and vitalised, that is the cause of the mental development? When Mr. S. has answered all these questions we may furnish him with more for his consideration. The next remark of his, we notice, is as follows:

"Confirmatory of the separate identity of the soul, are those forms of speech which are employed to describe the death of several scripture persons. Abraham 'gave up the ghost.' 'Isaac gave up the ghost.' 'Jacob yielded up the ghost.' And 'Jesus, when he had cried again with a loud voice, yielded up the ghost.'"

What there is in these expressions "confirmatory of the separate identity of the soul" Mr. S. does not tell us; and as the term "ghost," in these texts, is not synonymous with *soul*, in the original, nor in our translation, we see nothing confirmatory of Mr, S.'s position; and conclude it is a mere *assumption*, which passes in his school for proof in the absence of argument. The fact is, the *original* term for *ghost* in the O. T. is neither *nephesh* nor *ruach*—the terms for *soul* and *spirit*—but is in nine cases out of eleven, where it occurs, *gova*, literally *wasted away*; so saith Prof. Pick. Twice it is *nophakh-nephesh*, literally, "*breathed out the breath*;" but in no case has it the sense of soul or spirit. In the N. T. the term, in Greek, when not applied to the Holy *Ghost*, is, with two exceptions, some form of the word *ekpneo*, to breathe out, *to expire, to die.* The two exceptions relate to our Lord's death as recorded by Matthew and John, where the word translated *ghost* is *pneuma*; but in Mark and Luke it is *exepneuse*; and Prof. Murdock, tho' an orthodox, translates Lk. 23. 46, "Thus he spake, and *expired.*" There is no idea of a *theological ghost*, or soul, in any text where the term *ghost* occurs either in the Old or New Testaments; it is a pure fancy, and here we leave this point; but those who wish to see more on the subject will find it in the *Discussion*, p. 44, and in *Bible vs. Tradition*, p. 92.

Mr. Slaughter says the Universalists, of whom he speaks:

"Conceive of a resurrection, which is a *misnomer.* For, certainly, that which is just brought into being, cannot be identical with that which has once been in being. To talk of our being brought into being again at the resurrection, is to destroy the meaning of words. That which is not, cannot be raised up, and whatever may be brought into being, it cannot be declared to be something else, which have once been is not."

The "*misnomer*" is in the vocabulary of Mr.

S.'s school, who talk of the resurrection of men and yet maintain *the man* never was dead. "Thy *dead men* shall live," so saith the Prophet, Isa. 26 : 19. "*Them* that sleep in the dust of the earth shall awake," &c., Dan. 12 : 2. "I will raise *him* up at the last day," saith Jesus, John 6 : 40, 44, 54.—"*They* which have fallen asleep in Christ are perished" if there is "no resurrection." 1 Corth. 15 : 12-18. "Every *man* in his own order *** *they* that are Christ's at his coming;" verse 23.—"*The dead* in Christ shall arise;" 1 Thess. 4 : 16.

These texts are sufficient to show that it is the *personality* that is dead, and that is to be raised up at the resurrection, in whatever that *personality* consists. There is no talk about raising up *his body—their bodies*, &c., as if some part of the person was alive previous to such resurrection. "That which is not cannot be raised up," saith Mr. Slaughter. David saith in speaking of the wonderful works of God—"Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were *fashioned*, when as yet there was *none of them*;" Ps. 139 : 16. Most as much of a wonder as to "raise up" a dead man who has "slept in the dust of the earth," is it not, Br. Slaughter? Can we tell what God "cannot" do? Have we measured his omnipotence that we should pronounce that impossible which he has promised? Unbelief may thus limit omnipotence: but faith counts that what "God has promised He is able to perform," and staggers not at those promises, however dark and difficult it may seem to short-sighted and sense-governed men. The fact for Mr. Slaughter to settle is, that *man* is NOT DEAD when death occurs, and not to *assume* it from a supposed impossibility of his resurrection if he is really dead. The impiety of telling what God "cannot" do—except where His moral perfections forbid its being done—is not a small offence. Though to us it seems impossible that a distinct entity called "the soul" survives in a conscious state when man is dead, yet if we had a "Thus saith the Lord" for it we would bow to that decision; but we find no such testimony in the Bible, and our opponents only *assume* it, while the Bible is explicit that "there is *no knowledge* in *Sheol*"—the state of the dead; that "the dead know not anything"—"in that very day" [of death] "their thoughts perish"—"the dead praise not the Lord"—in death there is no remembrance of God," &c.; Eccl. 9 : 5, 10; Psa. 146 : 4; 115 : 17; 6 : 5; &c.

With such plain and explicit testimony of man's statein death we shall not be likely to falter by the puny assumption of mere speculative theologians, who would fright us from the truth by the cry of what Omnipotence "cannot" do; and if God raise up "something" and tell us that "something" is Mr. Slaughter, we shall believe it is even so, tho' he once "was not;" for God sometimes "calls things that be not as tho' they were;" and when he thus calls the dead we are not so much of an *atheist* as to say—"*Not so*, Lord—that which is not, cannot be raised up." We may conclude these remarks in the words of our Saviour—"Ye do err, not knowing the Scriptures nor the power of God."

WHAT DOES IT MEAN?—The *New York Tribune* almost a convert? To what? To the idea that *some* men have "*no souls*." That paper—in strongly denouncing certain "*Know-Nothings*," for being "doughfaces," says:

"They have industriously dug their own graves and made their own coffins, and there remains nothing for them to do but to sink to that deep sleep which knows no waking. *Having no souls, there is no reason to fear that they can be immortal.*"

Really, that is pretty strong meat! Wonder if our "orthodox" fraternity of editors will sound the alarm! "No souls"—"No reason to fear they can be immortal!" Now, that is too bad, neighbor! Well, perhaps a little more experience will satisfy the *Tribune* fully that no man need "*fear*" immortality. It is not a thing to be feared, but something to "*seek for*" by a "patient continuance in well doing;" and is only attained as a *gift* of God; which gift will be conferred on the good alone. If these men who are such an abhorrence to the *Tribune* had "*souls*" it would not make them "immortal;" for God hath said—"The *soul* that sinneth *it shall die*;" Esk. 18 : 4, 20; and, "The wages of sin is *death*;" Rom. 6 : 23.

Thus the *Tribune* need have no "*fear*" that these wicked "sons of Baliel" will "be immortal," whether they have "souls" or not. It seems to think if they only had *souls* they would be immortal. We hope its *fears* will be quieted. We would suggest, however, that it familiarise itself with the subject, so as to know exactly on what ground immortality is predicated. We hope when the *Tribune* has completed the examination of the "*Revised* and *Enlarged*" edition of our "SIX SERMONS, *on the Inquiry, Is there Immortality in Sin and Suffering?*" it will tell us how its mind stands on the question. We presume it has never found time to examine that work, as it has not spoken of it, though we left a copy there six or eight months since, and paid that office about $20, near

the same time, for advertising our works. We have been half inclined to think the *Tribune's* "rats" ran away with the book, so that it never came to hand. If so we shall be happy to furnish another copy "without charge."

PROPHETIC TIME.—We gave our views of the 1260 days, or years, of Dan. 7th, in the EXAMINER for July 1st, and we now present our readers with them on the 1335 of Dan. 12th just as we wrote them in 1845—ten years ago. If these days are symbols of *years* we can see no other commencement or termination of them than that presented in this article. The attempt to fix on any other, for the past ten years, has not produced the least conviction on us. But we here say, the *possibility* that these days are *literal* and *not* symbolical, does influence our mind, so that we place no *positive* dependence upon any symbolical explanation of them. We are strongly inclined to the belief that the days are literal time, relating to a *personal* "*Anti-Christ*," yet to be revealed. But if symbols of years, then the following is the *only* interpretation we have been able to see, having a probability of truth.

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The Thirteen Hundred Thirty-Five days.

This is a period about which there has been much speculation; and one on which Mr. Miller acknowledged there was more uncertainty, as to its commencement, than any other prophetic number in his theory. Time has demonstrated that the period that he, and those who advocated the same views, contended for, *viz*, 508, is *erroneous*: and all attempts to push it some where along in that vicinity, within four or five years, I apprehend, will be found to be equally erroneous. No point then can be fixed upon that begins to have the weight of evidence for it that 508 had, and *that* never had enough to warrant the *positiveness* that was expressed upon the subject. There is another point of time around which much evidence clusters as the *probable* period at which the 1335 days commenced. Before I proceed to examine it, I wish it distinctly understood, that I have not a particle of faith that these days bring us to the *exact* time of either the advent or the resurrection; but I do believe they reach to a period beyond both—how far beyond I do not know, nor shall I pretend to *conjecture*.

Taking, then, the opinion that "the taking away of the *daily*" is the removing of Paganism, and the setting up of the abomination that maketh desolate, in the establishment of *corrupt Christianity*, I ask, what do these things imply? They certainly must imply some change in the fundamental laws of the Roman Empire, which subverts pagan laws and establishes those in their place which support corrupt Christianity. No such thing did take place in that Empire till the days of Justinian.

In 528, Feb. 3d, Justinian issued an edict, addressed to the Senate of Constantinople, declaring his resolution to have this work done. At the head of the commission, to prepare the Code of Laws, was TRIBONIAN, a Roman Lawyer of Great eminence; nine other eminent Lawyers were associated with him. The work went on so rapidly that in little more than a year it was completed; and in 529 "Justinian affixed the imperial seal to the NEW CONSTITUTION." *Taylor's Manual of History*, p. 334. This code was found to have many defects. TRIBONIAN, aided by sixteen others, spent three or four years more in *maturing*; so that the work was not fully completed till 533 or 534. All other laws were declared to be abrogated, and forbidden to be cited in the tribunals.—See *Taylor's Man*, p. 336. By this "new constitution," it is very clear, *paganism* was purged out of the Laws, and they were adapted to sustain the corrupt christianity that was now "*set up*" in its place; even the "abomination that maketh desolate."

Some where, then, between the years of 429 and 534 is the most probable point to commence the 1335 years.

In 532 Justinian, "the Catholic Emperor, employed the most unjust and unchristian means of clearing the Church from all *heresies* in the East," *viz*. "The most cruel persecution any Christian Emperor had yet set on foot, or countenanced.—By an edict which he issued to *unite all men in one faith*, whether Jews, Gentiles or Christians, such as did not, in the term of *three months*, embrace the *Catholic Faith*, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated. Many withstood; against such the Imperial Edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stript and naked. Others betook to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred by the *Catholic* peasants, or the soldiers who guarded the passes. The *Montanists* in Phrygia, retiring with all their wealth to their churches, set them on fire, and consumed themselves, their wealth, and their Churches. The Jews, who were numerous in Samaria, openly revolted—they engaged the Imperial troops, and after a most bloody dispute were utterly defeated with a loss of *a hundred thousand* men." *Bower*, vol. 2. p. 333 to 335.

Here, then, is truly "set up the abomination that maketh desolate:" and the "*daily*," or paganism, was not removed, as some have supposed, 20 or 30 years before, but was removed by the "New Constitution" of Justinian; and at the *same time* the *corrupt* Christian abomination is "set up," or takes the place of the "*daily*." I repeat it—there is, in my judgment, ten thousand times more *probability* that the 1335 years began at this point than any other; but whether that is the *real* beginning of that period, the event, at the termination, alone can *certainly* decide. The most we can do is to arrive at the *probability*. Not one of the other prophetic periods have ever been known certainly as to their termination beforehand; not even the first advent of our Lord, which had a more certain commencement than either the 2300, 1260 to 1335 days. The prophetic numbers may give us a general view, beforehand, so as to excite "*expectation*," but cannot guide us to a *positive* conclusion as to their *termination*. The *event*, when it comes, will demonstrate the truth of prophesy, and the faithfulness of God to his word. On the supposition that the 1335 years did commence with the New Constitution of Justinian about 529 to 533–4, they will terminate about 1864 to 1867–8. Even if this supposition be true, it does not follow but that the Lord may come and gather his saints any time previous to that period; for I think the 1260 and the 1335 carry us down to the *establishment* of the Kingdom of Christ, when the saints will "*stand in*" *their* "*lot*," which "*lot*" is not the resurrection, but the *inheritance* itself, and must be at a period after the resurrection; how long after, I do not know, nor shall I pretend to *conjecture*.

Allow me to say one word in conclusion. In my judgment we should all act more like Christians and be more likely to be prepared to meet the Lord at his coming, if, instead of attempting to pry into that which is manifestly hidden from mortal view, *viz.* the definite *day* or *year* of the advent, we were to spend more time in endeavoring to cultivate that *love* without which, though we had "all knowledge, and understood all mysteries," we shall be found as "sounding brass, or a tinkling cymbal" at our Lord's coming. May our blessed Master enable you and me, dear reader, to be found without spot and blameless.

THE MIDNIGHT CRY.

Has it been given? if so, those who gave it must be of the class whose "lamps are gone out," for they are saying they have no more light on time, that is, they have no oil. Again, if it has been given, it has not waked up but half of the virgins; for all that have been waked, that is, believed in the time, have been self-styled "wise virgins." But in the parable, nothing is more evident than that the foolish virgins believed the cry just as firmly as the wise; for they would not have arisen, trimmed their lamps and begged their oil had they not believed it. These circumstances show plainly that the foolish virgins were believers in the cry. But if the cry is made, it has certainly waked up both wise and foolish virgins: but who are the foolish? They are not those who have not believed the time theory: for as we have shown, the foolish virgins must be believers in the time theory as well as the wise.—They cannot be those converted during the cry: for they could not say their lamp was gone out, for they never had lamps before they waked up. They cannot be the world, for the world has not paid attention enough to get one eye open, much less to wake up. They cannot be the true Church, for she must include the wise virgins. They cannot be the "false brethren" of the Church, for they like the world, have not been waked up. Who then are the foolish virgins? They have not come to light; they have slumbered away through the whole time of the cry in an unbroken repose as the silent dead; and as the late cry has not waked them, the true "midnight cry" has not been made.

But it is said the time is past, and suffered to be so far a trial of faith. But nothing can be more fatal to the time theory. The wise and foolish virgins were so as the result of their faith, which must have been tried, and the character matured, before the cry was made. No opportunity was granted to the foolish virgins to become wise, through faith, after the cry is made, and the wise must have had prior faith, or they would not have been wise; therefore after the cry is passed, there is no more a trial of faith; but he that is wise will be wise still, and he that is foolish will be foolish still.

But if there is a point on which faith is to be tested after the cry, what is it? It is not faith in the coming of the Lord; for all who believed the cry had that; and that alone led them to believe the cry. It is not to test the faith in the Lord's coming in '54, for that test must have been before '54 ended. The passing of the time, therefore, cannot be to test our faith on any point, not tested prior to believing the time. Yet we contend the time question was a trial of faith, and that the trial ended where the time believer sup-

posed it began. In other words, the living time theory was a test of faith; that is, whether the Church of adventists would believe God or man. God has said in his word, that before the great and notable day of the Lord comes, he will send Elijah the prophet,—and that he, the Lord, will gather all nations against Jerusalem to battle, and a powerful king will come to his end and none others shall help him, and in that time Judah shall be saved and Israel dwell safely, &c., &c. But some say none of these things will ever take place; they are promises which the Lord never meant to fulfill. Here is the word of God on one side and the word of man on the other. The advent people pretend to believe the former; but God saw they needed a test of their faith. The time theory was well calculated to be that test, and many who believed not in the fulfillment of an extensive class of prophecies, embraced the '54 theory; while those who did believe this class of prophecy could not, and did not believe the time theory.

The time movement has not been in vain; it has distinguished those who trust in God's word rather than men, from those who trust in men.—The result is as described in 125th Psalm—"They that trust in the Lord (*are*) as mount Zion, which cannot be removed, but abideth forever."

They are not disappointed; they are not dismayed; they are not fallen into the ditch; they are not shaken: but still rely on the fulfillment of the prophetic word; and the passing of the time has more confirmed them in their former faith, and should have a tendency to bring the disappointed ones into the same precious faith wherein they may stand unshaken as Mount Zion.

Yours, believing in the fulfillment of *all* the prophetic word; and praying—"*Thy Kingdom Come.*"

South Adams, Mass. July 2d, '55,

Z. CAMPBELL.

AN EXTRACT.

MONSIEUR BARBEGRAC affirms of the "extreme negligence of the public ministers of religion in cultivating the science of morality; which, being by them almost banished out of the world, took sanctuary among the laicks, or undignified men of letters; who gave it a much better reception. No sooner did that admirable treatise of Grotius, of the right of War and Peace, appear in the world, but the ecclesiastics, instead of returning thanks to the author for it, every where declared against him; and his book was not only put into the *Index Expurgatorius* (of books prohlbited) of the Roman Catholic Inquisitors, but many, *even Protestant Divines*, labored to cry it down. And thus it fared too with Mr. Puffendorff's book of the Laws of Nature and Nations; the Jesuits of Vienna caused it to be prohibited; and many *Protestant Divines*, both of Sweden and Germany, did their best to make this excellent work share every where else the same fate."—*Tindal's Religion of Nature*, pp. 257–8.

REMARKS.—When were the clergy ever on the side of reform, progress, humanity, until the cause, whatever it might be, had become respectable and popular by other means? Are not our religious bodies generally the last to raise their voice, unequivocally, against any of the thousand and one crying enormities of these "*last best days*" of a "peace and safety" Church? When did the church in America ever step forward and assume the van in any great movement for rendering society better and happier until the trenches were filled with the bodies of the pioneers, that the clergy might step over smoothly and dry shod to secure the fruits of victory won by braver hearts and stouter hands? *When?*——and echo answers: WHEN?

So it will be with respect to a common-sense and honest view of the Bible truth in relation to man's origin, his nature, and the destiny of the wicked; whom God says he will "destroy;" which, in the popular and priestly view, means, will "keep alive in exceeding torments forever and ever."—"Blow ye the trumpet, wake up the men of war;" let it not give "an uncertain sound" till all may see and acknowledge the truth as God speaks it. And may God in his might strengthen his people for the battle of Truth against Error.

Yours, &c., * * *

From Wm. B. Wade, Oswego, Ind.

BR. STORRS.—I see by the EXAMINER for July 1st, something said about making it a weekly paper, which I highly approve, if it can be done and you be sustained in doing it. I will cheerfully pay two dollars a year to have it weekly, and I think many others will do the same. I will do what I can to obtain new subscribers; and if all our brethren would do the same it can be sustained as a weekly paper. It must be sustained, it must not be suffered to go down for want of funds. Such a paper was never more needed than at the present time; in these days of fables and human traditions which we have from our pulpits, throughout the length and breadth of our land; and all palmed upon the people for gospel truth. O what blindness do people manifest in this 19th century, when our land is flooded with bibles and periodicals calculated to shed light on the minds of the people.

I have just finished reading the History of the Reformation of the 16th Century; and I believe that the Church needs a reformation about as much now as it did in the time of Martin Luther; for the (so called) orthodox Churches believe and teach about all the fundamental doctrines of the Church of Rome. Indeed, they stand on one common doctrinal platform with the old mother Church. The Catholics believe and teach that man has inherent immortality; so do the Churches. They teach that man does not really die, but is conscious in a state of death; so do the Churches. They teach that men go right to their reward at death (either to happiness or misery;) so do the Churches. In one respect I think the Catholics have the advantage of the orthodox Churches; for they do pray some of the wicked out of purgatory, and that is more than the orthodox can do. The Catholics believe and teach the punishment of the wicked is endless torment; so do the Churches. They believe and teach that the righteous have their reward in a "sky kingdom," or somewhere "beyond the bounds of time and space:" so do the Churches. They also believe that the Virgin Mary is the "*mother of God;*" and the orthodox Churches believe the same.—Those that call themselves orthodox believe and teach that Christ is the "very and eternal God," and Mary certainly was his mother. Now I ask, how they can deny it. I do not think that the Churches ought to find much fault with their Catholic brethren; for, so far as I can see, they all believe the same doctrine, although the Churches have dispensed with some of the superstitions and trippery with which the old mother is still incumbered, that is about all the difference I can see.

I hope the EXAMINER will be sustained, and you will still continue to speak out on these great subjects. Your contrast between the long hell and short one is excellent, and is worth the price of the paper.

I remain your brother in tribulation, hoping for admittance when the Lord shall come to reign on the throne of his father David.

From an Aged Sister.

ALFORD, Mass., July 15th.

Dear Brother, "Think it not strange concerning these fiery trials which is to try you as if some strange things had happened." It truly is rather strange in this day of wisdom and knowledge that a man should dare vindicate God's word so contrary to all sects and denominations; but so it is; and bless God you are counted worthy to suffer for His name. Oh, that God would raise up more faithful laborers and send some this way. How glad I should be to hear one that would dare vindicate the Death, Burial, and Resurrection of Jesus Christ our Redeemer, instead of when men die they go to heaven or hell. This is darkness that can be felt, I hope the day star will rise and scatter the darkness that is over all flesh, and the true light shine in its purity. Will Professor M. be able to suppress all truth? Will he be able to hinder the *Discussion* being read? I think not. The Lord reigns, let the earth rejoice. I have sold the four Discussions you sent me, and send the money for four more. I think I can say with one of old, "faint yet pursuing." May the Lord strengthen the hearts of all that love the truth, and nerve them up to duty, knowing the earth is the Lord's and the fullness thereof, and that He has a right to demand the offering. Yours in the best of bonds.

CATHARINE COLVER.

From the "Sister in Christ."

Brother Storrs.—It would be *very* gratifying to me, to receive the EXAMINER weekly. I would willingly pay five dollars for my volume, and will do what I can to gain other subscribers. But to see the Editor assuming the pecuniary responsibility, with the increase of care and labor of a weekly, would render it no pleasure to me, unless the friends of truth would sustain it a *great deal* better than the semi-monthly is sustained.

Yours, a lover of truth as it in Jesus.

Human Creeds.

Human creeds are utterly at variance with that liberty which is the birthright of Christians. God alone is Lord of the conscience. To his will, as expressed in the pages of holy writ, it is our duty to bow with deference. Christ alone is given by him to be Head over all things to the Church. The man who imposes subscription to a creed, usurps the functions of the Supreme Legislator in religious concerns; by requiring terms of communion which Christ has not appointed. The man who acknowledges such a pretended authority, does, by the very act, renounce that allegiance which is due to the Sovereign of souls. He becomes the slave of human authority; and abandons the liberty wherewith Christ hath made him free.

Creeds tend directly to repress the progress of knowledge. To submit to the imposition of a creed, is to suppose that its authors have attained the knowledge of all that can be known; and have perfectly succeeded in the statement of every thing that can be expressed. Now, the very nature of the human mind is progressive. Man increases in wisdom and in stature, till he comes to maturity of both. Society in like manner goes on from point

to point of intellectual culture. The treasures of knowledge collected in one generation are handed down to the next; which in turn adds to the stock, and transmits the accumulated sum to posterity. This is eminently the case in theological knowledge. Many sources of information are open to us, which were unknown to our predecessors; and many doubtless will pour their riches upon the minds of our successors, which to us are fountains sealed. Hence, religion must, in the nature of things, become gradually understood; and to attempt to impose a creed now, is just as absurd as it would be to restrain ourselves by law from endeavoring to travel beyond the countries known to men in the dark ages of the world. I hold it dishonorable to God to say that his intelligent offspring are incapable of any further advance in religious wisdom than have been made up to the present day. I hold it an insult on his word, to affirm that it can contain no truths and principles, but those which our sagacity has enabled us to discover. In my soul, I do believe that floods of light and knowledge will yet burst forth from the sacred volume before me, to illuminate the world with new and still increasing splendor. I hold it impious to doubt that many gems of purest lustre, are yet included in this rich mine, to stimulate and to reward the researches of the men of coming ages. It is, in my view, both folly and impiety to attempt to dam up the stream of knowledge, in order to prevent it from flowing to a greater distance than it has yet reached. The effort is only to be compared to the operations of children, sitting on the sea shore, and amusing themselves by endeavoring to arrest the progress of the tide, with lines drawn upon the sand. The human mind,—created with lofty aspirations, and born to be free,—still aims at a point of perfection higher than has yet been attained; and when priests and legislators combine ecclesiastical authority and civil in support of permanent creeds as the boundaries which opinion must not pass,—they not only counteract the benevolent designs of heaven for the improvement of the human race, but by displaying their own consummate ignorance of the nature of man for whom they attempt to legislate, they prove that their pretensions are as futile as they are arrogant.

Ecclesiastical creeds and legal penalties, are incapable of promoting in any degree, the cause of true religion. Religion means the operative belief of a certain system of truths, relating to the existence and the will of God. Now, belief is the effect of evidence, presented to the mind—weighed, examined, and approved. This is not a thing that can be effected for me by any other man; it is not a concern which I can hand over to the care of a deputy, whether clothed in the vestments of the priest, or robed in judicial ermine. If I am to believe at all, it must be from personal inquiry, investigation, and conviction. Human laws and ecclesiastical censures may subject me to temptations, trials and disquietudes. They may interfere with my rights, my property, and my regulations. They may lay a snare for my integrity, and entice me into the commission of crimes of the deepest dye. They seduce me to become false towards man and a hypocrite towards God; they may lead me to believe my honest convictions; to profess opinions which I never entertained; and sell my conscience and my peace of mind for bread to satisfy my wants, or luxury to pamper my appetites; but they never can work that honest conviction of the heart, which is the only firm basis of religion.—They cannot inspire one devout and charitable sentiment. They can in short, do nothing whatever towards the formation of a religious character. And can creeds be useful as guardians of a faith which they never can create? Religion is not a thing that can be crammed into me by authority. It cannot be hammered into me by force. It must, in all cases, be the result of my own free thoughts. It is therefore the duty of those who love religion herself to prize that religious liberty without which religion cannot be maintained, or extended in the world.—*J. Scott Porter.*

We take the following from the *Christian Advocate* of this city. It is expressive of our views not only in relation to *poetry* but to much "original" prose. Those who prefer crude "original" matter to sound sense "borrowed," may take a lesson from this scrap:

"A correspondent regrets the lack of original poety in our paper, and proposes to furnish a weekly supply. If we do not give as much as some may desire of this species of composition, it is not from a deficiency of writers, who imagine they possess the true poetic inspiration. Unfortunately, however, most of their productions, like those of our present correspondent, fall short of our standard, and therefore we are generally obliged to give selected instead of original articles. As brother Coles once said on this subject, "we prefer 'borrowed' light to original darkness." It takes something more than a capital letter at the beginning of a line and a rhyme at the end to constitute genuine poetry."

BOOKS PUBLISHED AT THIS OFFICE.

1. "Bible vs. Tradition, *in which the True Teaching of the Bible is Manifested, the Corruptions of Theologians Detected, and the Traditions of Men Exposed.*"

This work contains 312 pages, well and neatly bound, and is the most full exhibition of the whole subject relating to man's constitution, nature, and destiny, of anything that has appeared. Those who wish to possess one of the best *helps* to the understanding of Scripture language should have a copy of the work. *Price* 75 cents. *Postage* 14 cents.

2. Six Sermons *on the Inquiry, Is there Immortality in Sin and Suffering?* Also, a Sermon on *Christ The Life-Giver*, or the Faith of the Gospel, by Geo. Storrs, Editor of the *Bible Examiner.*" To which is prefixed a Portrait of the Author, from a steelplate engraving, and likewise

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4. "UNITY OF MAN; or, *A Reply to Rev. Luther Lee,*" on the immortality question, "by *Anthropos.*" 120 pages, 18mo. We have just issued a new edition, and reduced the price to 12 cents; $7 by the 100. Postage 3 cents.

5. THE ORIGINAL "SIX SERMONS," 18mo., including the tract on the "*Rich Man and Lazarus,*" the whole making 96 pages. We have issued a small edition of these in pamphlet, with covers, and reduced the price to 12 cents: $7 by the 100. Postage 2 cents.

6. "TRUTH AGAINST FICTION:" or the three last chapters from the "Scripture Doctrine of Future Punishment, by H. H. Dobney, Baptist minister, England." Price 12 cents. *Postage* 3 cents.

The foregoing *six* works are the only ones we have on hand, published by ourself. None of our other works—which we had previous to the fire in Feb. last—have been republished, and we cannot supply them if called for. We make this explicit statement that none need trouble themselves or us by sending for what we cannot furnish. We ought, perhaps, to say that we have a very few copies of the *bound* EXAMINER for 1854. Price $1.50, postage free. We have none left in *sheets.* Any of the foregoing works will be sent free of postage to those who send us the *retail* price, when sent within 3000 miles. One-third discount will be made on the *six* first named works, when $3 worth are taken at once: in that case they are sent at the expense of the purchaser. The amount of postage named on each of these works is that of *pre*-payment.

BOOKS, &c., FOR SALE AT THIS OFFICE NOT PUBLISHED BY US, *viz:*

1. "ANALYTICAL INVESTIGATION Concerning the Credibility of the Scriptures, and of the Religious Systems inculcated in them: together with an Historical Exhibition of Human Conduct during the several dispensations under which mankind have been placed by the Creator. *By J. H. M'Culloh,* M. D., 2 vols., 8vo. *Baltimore,* 1852. Sold at the extreme low price of $2.

We do not suppose any one will agree with all DR. MCCULLOH'S views, but we think none can read the work without profit. It is a great and invaluable *help* in the Study of the Scriptures and in the defence of the same. Postage on the two volumes 54 cents. For $2.50 we will send the work free to the purchaser.

2. "VOICE OF THE CHURCH, on the Coming and Kingdom of the Redeemer, or a History of the Doctrine of the Reign of Christ on Earth. *By D. T. Taylor:*" Published by *H. L. Hastings.* A volume of 406 pages, 12mo. Price $1. This is an interesting and valuable work, and will save the student of prophecy great labor who may wish to be informed on this subject. For particular account of this work see EXAMINER for May 1st, page 143. Postage 17 cents.

3. "PAULINE THEOLOGY, or the Christian Doctrine of Future Punishment as taught in the Epistles of Paul. By *H. L. Hastings.* A most valuable work. It cannot be too widely scattered. Price 15 cents. Postage 3 cents.

4. "OLD PATHS; or the Primitive Doctrine of a Future Life, embracing copious extracts from the writings of Primitive Christians, with arguments and remarks by *H. L. Hastings.* Part I is now ready. Price 18 cents. Postage 3 cents. See notice of it in the EXAMINER for July 15. The *three* last works will be sent free of postage when the retail price is sent us.

The following *Tracts,* published by H. L. Hastings, are also for sale at the EXAMINER *office, viz:*

No. 1. "*Church not in Darkness:*" 24 pages. Price 5 cents.

No. 2. "*The Three Worlds:*" 24 p., 5 cents.

No. 3. "*An Outline of Prophetic Coast:*" 3 cts.

No. 4. "*The Last Days:*" 3 cents.

No. 5. "*Voice of Warning from the Four Winds:*" 5 cents.

No. 6. "*State of the Dead,*" by Milton: 5 cts.

No. 7. "*Future Punishment,*" by H. Grew, 2 cents.

No. 8. "*Scripture Tract:*" 3 cents.

Those who wish the foregoing Tracts by the *quantity* should send to H. L. HASTINGS, *Peace Dale,* R. I.

"MATERIALISM SCRIPTURAL; or, *The Doctrine of Rev. N. D. George Exploded;* by *Eld. Z. Campbell,*" 36 pages, 12mo. Price 5 cents.

THE WEEKLY BIBLE EXAMINER.—It is problematical whether the *weekly* issue can be sustained. Not because there are not enough, and funds ample to do so in the hands of those who avow their full persuasion of the great truth of immortality and eternal life though Jesus Christ alone: but much as some value this truth they seem to suppose it is unnecessary to sustain a paper devoted so largely to the subject as the EXAMINER has been. *They* are established in this truth, but forget that thousands are both untaught and unestablished in this matter. They seem to be unmindful that it is not enough to be established ourselves, but if "*freely* ye have received freely give" should be our motto. If self-gratification had been all the Editor of the EXAMINER had desired, he might have saved himself years of toil and the hundreds or thousands of dollars he has expended in giving to others the light God had given him. With the exception of the two years previous to 1854 the Editor may truly say, the receipts for the paper never gave him a dollar for his labor and toil. Since the semi-monthly issue it has not given him a cent. Kind friends have aided him to some extent by *donations;* but these have by no means met his necessary expenses.

We have no wish on our part to enter on the burden of a weekly issue; and possibly our health may not be equal to the task, now at the age of almost sixty. But if to the burden of responsibility for the *matter*, to fill the columns of a weekly, are to be added the burden of providing *funds* to pay paper-maker and printer, surely we must break down under it.

For a weekly issue—the paper remaining same form and size as now—the cost per year cannot be *less* than *two thousand one hundred dollars*, perhaps something more. This estimate does not include anything for the Editor's labor. How much he ought to receive for his services each friend to the EXAMINER can estimate for himself.

We have at this time about 750 paying subscribers; if that number can be doubled, and each one pay $2 per year, the necessary amount to issue weekly will be provided for. On paper it seems easy to do it; but is there a *heart* among our friends which says, *It shall be done?* If it cannot be done, shall the EXAMINER be discontinued altogether? It *cannot* be issued another year as it has been this. It must either go *back* to a *monthly*, go forward to a *weekly*, or *be discontinued.* Which shall it be?

After our next issue (Aug. 15) we think to issue the eight remaining numbers, to complete this volume, in eight consecutive weeks, finishing the volume in October. If in that time the MATERIAL responses warrant a weekly issue, we shall commence volume *eleven* the first week in November. If the responses are against a weekly issue we shall discontinue any further till January, at least.

Pledges to pay $5 per year per copy for a weekly issue, have been received from a dozen or more; and some have pledged from three to five subscribers, at $2 per year.

In relation to conducting the EXAMINER we will here repeat what we said years since. It will not be our inquiry, what will *hurt* us? but, what is truth? When satisfied we have it, we shall not fear to proclaim it. Some theories we shall only name to express our disapproval; while the merits or demerits of others will he discussed at length; and our own judgment will guide us in our course; while we are willing to be reproved by friends or foes; but we shall act our own discretion whether to open our lips or keep silence. Our Lord Jesus acted thus. Some men it is useless to answer; nor do they wish one except to have occasion for more words. A discerning mind can usually tell the motive in seeking a reply; and where it is evident it is for strife, silence is our best course.

We wish all to understand, while we conduct the EXAMINER we shall express our opinions untrammeled, and in our own way; though we intend to be respectful and kind in our language. If any do not like this course they will not sustain the paper: we shall not alter in this matter to gain or keep subscribers.

We trust we have now been explicit enough, so that none will accuse us hereafter of ensnaring them to the support of a paper the contents of which may sometimes not be to their liking.

NINE numbers more close the present volume of the EXAMINER. We can still furnish the back numbers to No. 4. To persons sending us *one dollar* for the 21 numbers of the present volume we will send a copy of the "*Discussion*," free of expense.

OUR ADDRESS.—It has become strictly necessary that all persons should address us as follows—"GEO. STORRS, *Editor of Bible Examiner, New York.*" There is another person of our name in this city; and a Baptist paper here has lately taken the name of the *Examiner*, to its own inconvenience and ours.

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NO IMMORTALITY, NOR EN

VOL. X.

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GEO. STORRS, EDITOR AND P

IMMORTALITY AND THE RE

ESSAY III.

[*Continued from page*

In the last Essay we finished the that department of our subject wh the mere fact of animal life, even i of existence, requires the residence rial spirit; endeavouring to demon a position involves its supporters i so gross, and contradictions of so acter, that without assumption, w isfied, that at least that part of been set at rest.

We now proceed—in furtheran tion, "THAT LIFE AND MIND ARE ORGANIZATION"—to notice the m though equally fallacious, line of rests upon the ground that, in the his superior *intellect* renders an imm mortal spirit indispensuble.

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THE BRAIN: because from it w the manifestations of the mental are said invariably to correspon grees of its development. Thus t Negro, and the Hottentot, is found to that of the European, and upon cause is immediately observable f fact. That cause is not that an inf soul has taken up its abode in t tenement of clay, but that the orga brain is less perfect. Upon this p been observed, that "The large cra forehead, of the Ourang Outang, pl other monkies; but the developme and his mental manifestations, a those of a Negro."

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VOL. X. NEW YORK, AUGUST 15, 1855. NO. 16.

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TERMS---One Dollar for the Year:

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GEO. STORRS, EDITOR AND PROPRIETOR.

IMMORTALITY AND THE RESURRECTION.

ESSAY III.

[*Continued from page* 230.]

In the last Essay we finished the examination of that department of our subject which assumes that the mere fact of animal life, even in its lowest state of existence, requires the residence of an immaterial spirit; endeavouring to demonstrate that such a position involves its supporters in absurdities of so gross, and contradictions of so glaring a character, that without assumption, we might rest satisfied, that at least that part of our subject had been set at rest.

We now proceed—in furtherance of our position, "THAT LIFE AND MIND ARE THE RESULT OF ORGANIZATION"—to notice the more formidable, though equally fallacious, line of defence, which rests upon the ground that, in the instance of man, his superior *intellect* renders an immaterial and immortal spirit indispensuble.

We shall, however, contenting ourselves with a few instances connected with his organization, endeavor to prove that the *mind* of man, in common with his *life*, is the result of organization only; and that no other cause than organization is discoverable; which can be esteemed equal to the production of said effects. At first, we take the phenomena connected with

THE BRAIN: because from it we can alone trace the manifestations of the mental faculties, which are said invariably to correspond with the degrees of its development. Thus the mind of the Negro, and the Hottentot, is found to be inferior to that of the European, and upon examination, a cause is immediately observable for this singular fact. That cause is not that an inferior species of soul has taken up its abode in the Hottentot's tenement of clay, but that the organization of his brain is less perfect. Upon this principle it has been observed, that "The large cranium and high forehead, of the Ourang Outang, place him above other monkies; but the development of his brain, and his mental manifestations, are much below those of a Negro."

The confined degree of intellect in the idiot has been found to proceed from a mal-formation of the brain; whilst, among the brute tribes, the dog and the elephant are known to excell all other of the inferior animals, by possessing a more perfect cerebel structure. Here, then, we submit are causes, connected with organization, which prove at once adequate and rational, in accounting for the varieties in man, and in animals. But once withdraw this simple cause, and substitute spiritual agency, and we become involved in incomprehensible contradictions and absurdities.

The perfection of thinking (that mental process which the defender of a soul deems to be too elevated for organized matter) is also found to depend upon the growth and the sound state of the body, particularly of the brain.

The importance of these facts to the settlement of the controversy, is foreseen by Mr. Rennell; and he attempts to arrest their consequence, by asserting that the mind has attained to its full vigour, not at thirty, but at *seven* years of age, an odd assertion, truly—but some parties write from their individual experience; and, therefore, modestly adopt the authority of the poet, in reasoning only from what they know.

"Cases" (says Mr. Rennell) "*daily* occur—where the strengh is gone, the vital principle rapidly retreating, and the patient is lying helpless, hopeless, waiting for the very moment of impending dissolution; yet his mind shall be as vigorous, his judgment as sound, his imagination as ardent, as in the days of his health and strength; and even in the very convulsions of bodily death, the life of his understanding, and his affections shall be unimpaired."

A cautious writer would not thus have put his hypothesis to the hazard, but of that qualification Mr. Rennell is certainly destitute; and while he is not a liberal, he is undoubtedly a very bold adversary; in some respects, indeed, such a one as we best approve of; for with him as with ourselves, there are no half measures, no efforts to qualify the particular matter in dispute. The system is here carried out to its fullest extent, and we are prepared to go along with Mr. Rennell, and assert that, if man has an immaterial and immortal soul, then, indeed, the facts should be found exactly as stated above; their *constant*, not merely their *occasional* occurrence, we hold to be inseparable from a defence of that doctrine; assuming, as it does, that death releases the soul from its "prison-house." If *death*, indeed, be an advantage with regard to thinking, then *disease* ought to be a proportional advantage; and, generally, the nearer the body approaches to a state of dissolution, the freer and less embarrassed ought, and if there were a soul *would*, be the faculties of the mind, But we shall not stop here to shew how contrary this is to the settled laws of our being, as we are desirous of keep-

ing firm hold of the Advocate's conclusion, that cases *daily* occur, in which men, in the very convulsions of bodily death, preserve their minds, judgment, and imagination as sound and vigorous as in the days of their health and strength.

Such cases may occur, but not, we submit, "daily;" they are very rare and extraordinary instances;—the *exceptions*, in fact, *not the rule*; whilst, before this writer's argument can have the slightest force, he must prove that they are not merely of "occasional," but of constant, of universal occurrence; that, indeed, they are an essential part of the laws of our nature.

But while we scarcely deem these assertions deserving of serious reply, we cannot refrain from expressing the triumph which such an argument, on the part of Mr. Rennell, has assigned to the view of the complete materiality of the whole man; and taking death as the touchstone of the immaterial hypothesis, we contend that, if man had a soul, the contemplation of, and preparation for its season of perfect liberty, together with the weakened state of its "sluggish prison" would cause, not equal, but increased vigour and ardour, to that of any former period—at least, during its connexion with matter. But how contrary to universal experience are such statements! exceptions, as we before allowed, do occur, but they are of extraordinary, and of very rare occurrence; cases also occur, in which great vigour of body is experienced, even at "the very moment of impending dissolution;" and if such arguments, in support of immaterialism, are deserving of any consideration, these cases would as successfully prove the immortality of the body, as the other instances do the immortality of the mind. But they are all equally beside the question, and only demonstrate the weakness of that cause which, can cling to such cases for support; for in the language of a Review before quoted, "The facts, themselves, constitute an exception to the general rule. The mind, in an immense majority of instances, becomes weak, as the body tends towards death. It will often be found that a temporary stimulus has excited the feeble mind to a short-lived exertion, or that some change in the circulation of the brain, perhaps that remission of inflammatory action which often precedes death, has resumed its original vigor in its declining moments."

From the organization of the brain; from the mental manifestation connected with it; and from the influence which it communicates *to*, and receives *from*, the body, we proceed, as further means of proving that our mental powers are the result of the organization of matter, to instance that dreadful affliction of the mind—INSANITY; while we may remark, in passing, that according to the doctrine of an immortal soul, there must be epileptic souls, melancholy souls, and souls raving mad.

The insane mind, upon reference to our medical institutions, will be found to be treated as a disease, not of an immaterial spirit, but of that part of our organization which enables us to judge, to think, to reason. Mr. Lawrence states that he has examined, after death, the heads of many insane persons, and has hardly ever seen a single brain which did not exhibit obvious marks of disease.—Insane symptoms, too, have the same relation to the brain, that vomiting has to the stomach, cough to the lungs, or any other deranged functions to their corresponding organs. These views are fortified by the effects produced upon insane persons, for neither psalm singing, nor prayers, are, of themselves, efficacious in restoring such, whilst vigorous medical treatment is found to be as much so in ouring an "immortal soul," as when applied to an arm, a leg, or any other diseased member of the frame of man; yet how absurd such treatment would be if our thinking powers were not dependent upon, and caused by our organization; then, indeed, were they not so, Bethelem Hospital must be evacuated by Cline, Abernethy, and Lawrence, and suitably taken possession of by those renowned practioners, Bengo Collyer, George Clayton, and *the* Rev. Rowland Hill.

What, it has been pertinently asked, should we think of persons who gravely told us that jaundice was a disease of an immaterial principle; that astima was an affection of a spiritual being; and that insanity was the disorder of an immortal soul? We answer that we should think of them precisely as we think of the Christian Advocate of Cambridge—that they were not judicious and prudent, indeed but that they were consistent, and the *only* class of consistent defenders of immaterialism; the absurdity being chargable not upon them, but upon the system which they support.

From the brain and its diseases, as demonstrating that our thinking powers are the result of organization, we proceed to notice some phenomena connected with the BLOOD; which also tend to prove that life, as well as mind, proceeds from our organization. The circulation of the blood, and the interesting facts connected with it, are generally known; our physicians have succeeded in an extraordinary manner, in what may be almost called renewing life, by the transfusion of blood from healthy persons, into the veins of those whom life had become nearly extinct—a practice, we find, successfully pursued as long back as 1665. Dr. Lower, in the Philosphical Transactions, states that he procured a dog of ordinary size and two mastiffs; he opened the jugular vein of the small dog, and permitted its blood to flow till it ceasd to howl, became feeble and fell into convulsions; he then transfused the arterial blood of one of the mastiffs, till the vessels of the small dog were again filled; and thus repeatedly emptied and filled the vessels of the small dog, until he had exhausted the blood of the mastiff, which consequently died. He then closed the incision in the jugular vein of the small dog, which, upon being untied, leaped from the table, fawned upon its master, and, to wipe off the blood, rolled upon the grass, as if nothing had happened. The French physicians of those times carried the doctor's experiment farther, by applying the principle to human beings with extraordinary success—a success which tended in those days of ignorance, to expose the prejudice which existed as to noble and ignoble blood; for it was found that the blood even of a prince might be improved, or the immortal soul kept alive within a peer's body, by a few ounces of blood extracted

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from the veins of a calf, or the arteries of a fox.—But these experiments, however successful, were found to be too "levelling," and were ultimately and *wisely*, "in their generation," suppressed by the King of France and the Pope of Rome.

But what conclusion do these experiments cause us to draw—that life proceeds from an immaterial soul; or, that the whole of man, and every thing appertaining unto him, are caused by its organization?

Passing from particular details to the combined qualities of the frame of man, for the purpose, on the one hand, of demonstrating his materiality; and on the other, of exposing the monstrous absurdities inseparable from the doctrine of an immortal soul, we take the human offspring, not merely at the period of its birth, but even prior to that event, as stated by Mr. Lawrence from Sir E. Home's experiments, who "was shewn a man eight months previous to his birth, almost as broad, and a little longer, than a pin's head, that he satisfied himself that the brain of this homunculus was discernible. Now could the immaterial mind have been connected with it at this time, or was the tenement too small for so ethereal a lodger? The believers in the separate existence of mind have left us quite in the dark, on the precise time when the spiritual guest arrives at his corporeal dwelling, the interesting and important moment of the amalgamation, or combination of the earthly dust and the ethereal essence." The Roman Catholics, however, (who, by the way, are really consistent in their immaterialism) cut the knot which could not be untied, by deciding that the little mortal *had* a soul to be saved; and it accordingly directed midwives, in cases when the death of the child was apprehended, to have it baptised, and thus save the little sinner's soul from perdition.

We now stop to review what we have written in the present and the preceding numbers, upon the philosophical department of our subject. We proposed to prove that life and mind were the result of organization, and not of an immaterial soul.—We have instanced the absurdities with which the latter doctrine is surrounded. We acknowledge the difficulties, while we appreciate the importance, of this abstruse inquiry. We revert to Newton's principles of finding an *adequate* and a *rational* cause for the effects which we see in creation; we think we have done so, and, so thinking, we do not seek to multiply causes. We apply this principle of argument to the doctrine of an immortal soul, and find that it neither supplies an adequate, nor a comprehensible cause for the effects which we witness. We look from the mite up to the man, and we submit that an immaterial spiritual agency fails in accounting, even according to the doctrines of its supporters, for the innumerable varieties which living beings present to us; but that matter, variously modified and organized, presents an intelligible solution of, and an adequate cause for, all these effects; and should we be called upon to explain *how* matter can perceive, remember, judge, reason—we might reply, by repeating similar questions, as to *how* spirit could perform these operations, and what evidence could be given to us of the existence of spirit at all, with the qualities which are ascribed to it. But are we, because we cannot tell, nor *cannot be told* even by these profound inquirers, *how* these various phenomena are accomplished, therefore, to acquiesce in the gravest absurdities, and the most monstrous contradictions? We certainly do not know *how* the brain accomplishes the mental phenomena, but we are equally ignorant as to *how* the liver secretes bile, *how* the muscles contract, or *how* any other living purpose is effected. We are also equally ignorant as to *how* bodies are attracted to the earth, *how* iron is drawn to the magnet; and we should be equally justified in conferring spiritual agency upon the magnet, because of its attractive powers as we should upon man, in consequence of his mental and living properties.

Experience and the scriptures are our only guides in relation to ourselves and our destiny; if we go beyond their teaching we become involved in a mental labyrinth, from which there is no deliverance; for if we enquire *how* the mechanism of nature is carried on, we shall find every thing around us beyond the reach of our intellects, "from the stone which falls to the earth, to the comet which traverses the heavens; from the thread attracted by sealing-wax, to the revolutions of the planets; from the existence of a maggot in putrid flesh, or a mite in cheese, to the production of a Newton, a Franklin." Neither do we know *how* we shall exist in a future life; but we have the assurance of the appointed messengers of God, that we shall do so, and that by means of the resurrection of the dead; we examine, and are satisfied with, the evidence upon which that assurance is communicated; we compare it with the doctrine of the natural immortality of the living and thinking powers of man, and find that the one is necessarily destructive of the other. We trace this latter doctrine, and find it irreconcilable with every fact and effect proceeding from a living and thinking being, besides involving its supporters in explicable and endless absurdities and contradictions. We turn to an opposite hypothesis, and we persuade ourselves that it sufficiently solves all our difficulties, by admitting the evidence of sense and experience; that every manifestation of life, or of mind, which we see in creation, results from one principle, simple in itself, but variously modified and organized, suitable to, and explanatory of, the circumstances, conditions, and nature of every living being, That in regard to man, he is only a finely organized piece of machinery; being, as was happily expressed by the late Emperor Napoleon, "A machine for the purpose of life, organized to that end; like a well made watch, destined to go for a certain time."

This being our conviction, and these our feelings, we adopt the poetic language of the psalmist, in his address to the Supreme Being:—"I will praise thee, for I am fearfully and wonderfully made. Marvellous are thy works, and that my mind knoweth right well. If I ascend up into heaven thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy right hand lead me. O Lord! thou hast searched me and know me; thou knowest my downsitting and my uprising. O Lord! how manifold are thy works: in wisdom

hast thou made them all. The earth is full of thy riches."

The succeeding Essays will be occupied with an attempt to explain the various passages in the scriptures, some of them difficult ones, which are supposed to apply to this subject; and also with a statement of the evidence upon which the belief in a future state of existence is grounded in the New Testament.

A DIALOGUE.

(*Continued from page* 226.)

A.—"A body or substance individual, animated, sensitive, and rational," and you accept this as a fair description of a man?

B.—I do; for it is as scriptural as it is philosophical. "God made man of dust," there is unity; and "breathed into his nostrils the breath of life, and man became a living soul,"—thus the unity was animated, made soul-alive. There was no junction of separate parts, but a unity, an entire being was constructed at once out of world-elements, and by the process mentioned in the verse, vitality was imparted, and its varied inexplicable movements started into play.

A.—From long training, I suppose, I find it difficult to admit the truth, and that it is in the verse cannot be denied, of man's *becoming*, not his receiving, "a living soul" at the hand of God.

B.—Others experience the same difficulty, but a little patience and reflection makes them familiar with the more accurate views about man's creation and constitution.

A.—The matter is so greatly simplified when the passage is understood as explained by you, that it appears too simple, if I may so express myself; and yet after all this remark is a foolish one, I acknowledge.

B.—Perhaps you may be enabled to understand your present state of mind by recollecting that we all, however the fact may be explained, love the complex and the mysterious. The sublime simplicity of the record as to man's production on the stage of being, is even of itself sufficient to hide its truth and glory from many eyes. We have been educated from our earliest days to regard that event as having been something very different from what it was; in truth it has generally been represented so, as best, according to man's vain judgment, to magnify himself. Not content with the history, we have a new plan and a new process. Fancy supplies, with a willing hand, the wished for facts. First, we have the body, the shell, the house, the base organization, as our Father's work is often styled; then of course the "soul" had to be created, with, according to many descriptions, more of God than creature attributes in its essence, an explicable, invisible, imponderable product or being, which had to be put into this material frame, as the sword is put into its scabbard, or the tenant into his dwelling. This soul was the man; he as a soul must be a mystery, an idol, we suspect, for his own complacent adoration! The visible, the tangible, is not enough; he must be clothed with indescribable qualities, he must come forth from non-being, as it has been fulsomely, if not impiously said—

> "Nearest the great King of kings,
> And little less than God!"

A.—"All flesh is as grass, and all the glory of man as the flower of grass."

B.—Thank you for that apposite quotation.—"Little less than God!" I wonder what those who apply these lines to man imagine God to be?

A.—Let us think of him as the infinite, of ourselves as the finite; and cry out when prostrate in the dust,—"Lord, what is man, that thou art mindful of him."

B.—In further confirmation of the doctrine that man is a unity, we may glance for a moment at the narrative of Eve's creation, Gen. ii. 21, 22. "And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof; and of the rib which the Lord God had taken from man, made he a woman, and brought her unto the man." To preserve the unity in substance of the race, a portion of the man is taken away, expanded and organized, and animated:—thereby woman was made, the second human living soul. The rib was not to form *part* of a woman—a body, a home, for the woman-soul to occupy as a dweller: it was formed into A WOMAN, perfect in all her parts, and capable of every human function and experience. Thus she was reared, a perfectly material structure; a fair and beautiful moral agent to be the companion of man, and another worshipper of the God of love. Observe, that there is no account of the manner in which she was made alive; there is, however, ample ground to suppose that she would be quickened exactly as Adam had been; God would breathe into her nostrils the breath of life, and, like her husband, she would become "a *living* soul." What could animate one being was fully sufficient to make a second alive; the electrified oxygenated atmosphere is, under omnipotence, the grand agent in imparting life to the organized races on earth, of which man is one. The young before birth live by the breathing of their parent, after it by their own respiration.

A.—In casting my eye over the account of the creation of the inferior orders, I see nothing about their receiving "the breath of life" from God. I suspect there must be something peculiar in the case of man.

B.—Something peculiar there is undeniably in his creation, but not, my friend, to the extent you may be inclined to suppose. The only difference as to the process seems to be this,—they appear to have been created at once in an animated state, or alive; he seems to have been formed first, and after a while, how long we do not know, vitality was imparted to him by his being made to inhale the atmosphere. So far from anything mysterious or inordinately great being discoverable in the phrase, "breath of life," or in the action "breathing it into his nostrils," they appear to be exceedingly simple and intelligible. It is breath of life, that is, life-giving breath; what the first man inhaled, the animated tribes breathe still. It is not peculiar to man to have this breath of life,

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or as it is according to the Hebrew, when more literally rendered, "breath of lives?"

A.—Mark your own words, "breath of lives;" and allow me to ask, has he the breath of lives? and have they only the breath of life?

B.—They have both the breath of lives. Remember, I remarked that this breath of life was not peculiar to man; had it been restricted to him, of course it could not have belonged to any other being.

A.—You mean to say that no distinction can be drawn between man and the lower animals, founded on the expression, "breath of life," or lives, however great it may be in some other respects?

B.—Quite so, my friend. Man is a glorious being, compared with the inferior tribes; but his glory consists not in his having the breath of life, or lives; nor in having had it at first breathed into his nostrils by his Creator. And why? Because we read, Ecc. iii. 19—"They," men and animals, "have all one breath;" they breathe, in other words, the common atmosphere: and further, it is stated in Gen. vi: 17, that it was the determination of the Governor of the world, to "bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life" or lives. In verse 15th of the same chapter, it is recorded that the inferior creatures "went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life" or lives. The atmosphere is called the breath of lives, on account of its excellence for the production of such wonderful results as issue from its inhalation; or because it is the one element whereby so many and so different lives, in the air, in the water, and on the ground are preserved in existence. It is a gift divine, and as we breathe we should praise. It is our breath: in a higher sense it is God's, for he is the great Proprietor, and we see his might and his rendered mercy in its production, and in the means whereby it is constantly purified and rendered vitalizing.

To be continued.

FRANCE AND POPERY.

We take the following extract from a letter of Rev. ABEL STEVENS writing from France to the *Christian Advocate* of this city. The facts presented are worthy of consideration. We were well aware of the intimate connection of the revived Napoleon dynasty and the Papacy, and from the first never had a doubt but that the prophecy of Rev. 17th is a clear representation of this *revived* dynasty, under the symbol of the "scarlet colored beast" ascending "out of the bottomless pit," carrying the harlot woman—popery—erelong to "go into perdition," while the harlot is to be utterly destroyed.

Dear Doctor,—In two preceding letters I have given you statistics and other facts respecting the revival of Popery in France. Unquestionably it prevails here, at present, more generally and more intensely than at any other epoch since the first revolution. * * *

The first revolution, the revolution of 1830, and, finally, that of 1848, were essentially reactions against Popery. But now, Louis Napoleon, forgetting the lesson of these events, has resumed the policy which led to them, and resumed it with a determination and audacity which his two predecessors would have deemed madness; and madness it is—the madness with which, according to the classic maxim, the gods infatuate those whom they design to destroy.

I have promised to review the causes of the re-enforcement of Popery in France. This fact of government patronage is the chief one. Peculiar circumstances seduced Louis Napoleon into this fatal policy. In the first place it was important for him to conciliate the aristocracy, if possible; but the aristocracy, since the terrors of the first revolution, have dreaded the popular sceptical tendencies. Though generally sceptics themselves at heart, they deem the Church and priesthood necessary for the restraint of the people. Louis Napoleon, designing from the first to restore and permanently restore the Napoleonic dynasty, perceived the importance of securing the aristocracy. He has not only, therefore, adopted an imperial *regime*, but reinstated, side by side, the altar and the throne. If he has not thus conciliated the Legitimists, he has at least taken from them one of their strongest arguments for the Bourbons, and one of their most effectual appeals to the priesthood.

But precisely here there would have been a formidable difficulty under ordinary circumstances on the part of the popular classes. The *bourgeois*, or middle class, had hated the Church, and effected revolutions to order to throw it off. They associated religion with aristocracy—the priests with the aristocrats. Fortunately, however, for Louis Napoleon, the *bourgeois* were staggered in their anti-religious tendencies by the events of 1848.—Socialism was anti-papal, but it was ruinous to the interest of the middle class. The middle class, therefore, if it had not become Papal, ceased to be anti-Papal, at least for the time being. What a favorable juncture for the new tyranny! It could adopt the priesthood, (a mighty acquisition,) conciliate the aristocracy, (on this point at least,) and not take the *bourgeois*.

Fortune has been singularly favourable to Louis Napoleon in many respects—in so many that he has at last come to trust his "star" with Mohammedan fatalism. In none has it been more auspicious than in this—for the time being, however, be it understood—and only for the time being.

Meanwhile the Church responded to the appeal, for its leaders had the sagacity to perceive how still more fortunate for themselves was this singular coincidence of circumstances. It already had the Legitimists; it now could secure the Imperialists also; and, perhaps, through both, restrain if it could not convert, the every-revolting *bourgeois*. The church to be sure, was virtually pledged to the exiled Bourbons, and the representative of that dynasty (the Count de Chambord) had directed that its advocates should show no favor for the new *regime;* but the priests, true to their old policy of selfishness, of making the best of passing circumstances, rallied

to the hero of Boulogne and the *coup d' etat*, and have made their pulpits resound with devout acclamations at his devotion to religion and order. They have proved traitors to the elder Bourbons; they ruined the younger branch of the family, under Louis Phillippe; they will, sooner or later, bring on a reaction against the Bonapartists; and, in that day of retribution, they will be remembered by all parties.

Louis Napoleon entered most heartily into the coalition. He sent troops to Rome to restore the pope, and, while yet nominally a republic, France was seen under the walls of the eternal city, fighting down the Roman patriots, who were attempting, with both remarkable heroism and moderation, to establish republican liberties in their priest-ridden country. Frenchmen will blush yet for that most anomalous and most mournful fact—a fact which has not only defeated liberty in Italy, but enthroned popery again among the powers of Europe, and giving opportunity for another chapter in its deplorable annals. There is nothing more shameful in modern history; and when the reactionary day comes for France to feel that deep and damning shame, and to charge it on her priesthood, as well as their imperial patron, Rome will also fatally feel, and reiterate the overwhelming charge! That day cannot be far off, and assuredly it will be the most terrible one in the history of the Roman priesthood. Woe to whosoever may be pope then!

Notwithstanding their Legitimatism, the priests were immediately converted into enthusiastic Napoleonists. The *coup d' etat* was a jubilee to them. They put the prayer, "Lord, save Louis Napoleon," into the ritual; the *Te Deum* was sung in all the churches of the country, and the Archbishop of Paris himself consecrated the event by unusual solemnities and pomp in Notre Dame, and "gave the benediction of the holy sacrament, with the censor, brilliant with diamonds, which the emperor had presented to the Metropolitan Church!" At the conclusion of the iniquitous pomp, "his lordship, the archbishop, in a procession, conducted back to the entrance of the catherdral the president of the republic, with the same pomp which had accompanied his reception." So speaks "*L' Univers*," the Catholic paper of Paris.

A cardinal archbishop sent forth a circular letter congratulating his clergy on the new tyranny, and instructing them to "beseech the Lord to finish what he had begun, and for that end to preserve the men of his Providence." Even the Pope, when the news of the new empire reached him, went into devout ecstasy, and exclaimed; "Heaven has paid the debt which the Church owed to France;" that is, for the suppression of republicanism, and the restoration of the papacy in Italy. The *Univers* endorsed the whole usurpation. It had a leader on the bloody *coup d' etat*. It says, "The prompt adhesion of the clergy has been ascribed to the influence of M. de Montalembert and that of some other Catholics. The advice they gave for that end was very well received, but it was not required. The clergy knew the state of society, and knew what was wanted, and what was coming. The clergy saw that bloody tide coming in. The wave which at the last overflowed, appeared to it as the instrument of Providence, and it blessed God, who sends whom he pleases, and when he pleases. We have had letters from all parts of France. Everywhere sound religious and popular sentiment regards the result as grand and glorious."

It is well known that the clergy everywhere interferred in the act of suffrage by which Louis was elected emperor. They trained the people for the occasion in the provinces; and some priests even led them, in procession, with the up-lifted cross, to the ballot box. The result was no sooner secured than Popery again flourished everywhere. It developed energies and resources which, if they really belonged to it, had been latent for more than half a century. It repaired its old churches, it increased its pomps, it abounded in fiscal resources, it multiplied its auxiliary agencies and societies—its processions and priests became omnipresent—Jesuitism, so often repelled in France, assumed a bolder front than ever; it entered the royal household in the person of its ablest representative; it found itself able to confound Michelet, Lamenais, and their literary associates in the old combat for the control of the University, that is, in other words, the education of France; it obtained from the emperor the restitution of the Pantheon, which, from being the mausoleum of the great men of the country, has again become one of the most magnificent churches of Paris, where, above the very ashes of Voltaire, Rousseau, and other literary and infidel hierarchs, the "host" is now exalted amidst thousands of idolatrous worshippers: it has peopled all the towns and villages with its ecclesiastical women and laics, and is even attempting to supersede the classic text books of the schools by the miserable literary imbecilities of the "fathers" and medieval schoolmen.

Thus, then, has the patronage of the present government become the chief cause of the reinvigoration of Popery in France—and not only in France, but in Europe generally, by reinstating its throne at Rome. Let this fact be distinctly understood. I have been the more particular in giving the proofs of it, because it has an important relation to another topic, to be discussed hereafter, viz., the probabilities of a reaction, and of the defeat of this mighty conspiracy against humanity—and further, because it is an illustration of the real character of the present reign. The latter has not been rightly comprehended abroad. It receives too much credit even among thinking men of our own country. Its check on Socialism has seemed to the latter a great merit, but they have failed fully to appreciate the fact, that it is only a substitution of the rankest Popery and the direst tyranny in the place of those "Socialistic" follies which must necessarily have cured themselves in a short time.

Christ's Second Coming.

"Verily I say unto you, there be some standing here that shall not taste of death, till they see the Son of Man coming in his kingdom."—Mat. 16; 28.

Reference is made to this event in three of the

Gospels, and in nearly the same words; and immediately following each declaration we find an account of our Lord's transfiguration.

"And after six days, the Lord taketh with him Peter, James and John, and goeth up into a high mountain," &c. In connection with this let us read 2d Peter 1: 16, 17, 18—"For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory: 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with him in the holy mount." The apostle explains the transfiguration to be the second coming of Christ: "When we made known to you the power and coming of Christ, we were eye-witnesses of his majesty."

Now, let us make his transfiguration an earnest of his coming, and see how beautifully it will reconcile and harmonize the word of God.

Upon the mount Christ appeared in his glory, that is, in the glory of his second coming: his raiment became white as the light, and his face did shine as the sun.

"Moses and Elias appeared, talking with him." We may suppose this to be an earnest of the resurrection glory—a revelation, or exhibition, of the glory that will be realized in the first resurrection.

The appearance of Moses might be intended to represent the resurrection of those that have passed over the river of death, and Elias to represent those that shall be alive upon the earth when Christ shall come the second time. Elias or Elijah went up in a whirlwind, and all that are alive when Christ shall come, shall be changed in a moment, in the twinkling of an eye, and shall ascend and meet the Lord in the air.

A cloud overshadowed Christ in the mount, and it is declared in Scripture, that Christ shall come in the clouds of heaven. Again: he shall be accompanied with glorified beings, "for he cometh with ten thousand of his saints;" two, and for ought we know, thousands, of his saints were with him in his transfiguration. That this was no more than an earnest of his second coming, is clear from the fact that after that event, Christ, the angels, and apostles speak of his coming as yet future.

John says, while yet upon the Isle of Patmos, "Behold he cometh with clouds, and every eye shall see him, and they also that pierced him."

It is thought by some, that the predictions concerning this second coming were fulfilled in his coming by judgments upon the Jewish nation at the destruction of Jerusalem. Such a view can hardly be reconciled with the declaration of John and our chronology, for John utters his prediction twenty years after the destruction of Jerusalem. That important period in the Jewish history had passed by, and Jerusalem was then trodden down of the Gentiles.

The Savior says in reference to the signs that were to precede his second coming in connection with other events: "This generation shall not pass away till all these things be fulfilled." What things? Luke says, "and Jerusalem shall be trodden down of the Gentiles till the time of the Gentiles be fulfilled," and adds, "this generation shall not pass away till all these things be fulfilled." Now, either the Savior could not have referred to all the things mentioned, or the term generation must refer to something different than commentators have generally supposed, for some things mentioned have not received a fulfillment yet.

The Bible speaks of a generation of people, as the "generation of the righteous." Let us apply this to the Jewish nation, as a people, a race that were to continue. The children of Abraham now number about the same as they ever have, and how remarkable is this fact. While other nations have risen and fallen, and they are known only in the records of the past, and yet the Jews continue.—They do not inter-marry and mix with other nations, though scattered among them: they have not passed away, and will not, until the times of the Gentiles be fulfilled.—*N. Ch. Ad.*

Dogmatic Interpretations of Symbolical Predictions.—Nothing can be much more precise than the line which forms the boundary between a legitimate and an enthusiastic feeling, on the subject of prophecy. Is a prediction couched in symbol? Is it entangled among perplexing anachorisms? Is it studied with points of special reference? We then recognise the hand of heaven in the art of is construction; and we know that it is so moulded as to admit and invite the manfold diversities of ingenious explication, and, that therefore, even the true explication must, until the day of solution, stand undistinguished in a crowd of plausible errors. But for a man to proclaim himself a champion of a particular hypothesis, and to employ it as he might an explicit prediction, is to affront the spirit of prophecy by contemning the chosen style of his announcements. And what shall be said of the audacity of him, who, with no other commission in his hand than such as any man may please to frame for himself, usurps the awful style of seer, pronounces the doom of nations, hurls thunders at thrones, and, worse than this, puts the credit of Christianity at pawn in the hand of infidelity, to be lost beyond recovery, if not redeemed on a day specified by the fanatic, for the verification of his word.—*Natural History of Enthusiasm.*

Cheerfulness.—It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under every hedge lamenting your hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is continually sad and desponding. Prudent conduct in the concerns of this life is highly necessary; but if distress succeed, dejection and despair will afford no relief. The best thing to be done when evil is upon us, is not lamentation but action, not to sit and suffer, but to rise and seek the remedy.

BIBLE EXAMINER.

NEW YORK, AUGUST 15, 1855.

MORE DEATH WORSHIP

One of our exchange papers contains some blank verses on "Death," in which the *Monster* is worshiped at usual by "undying soul" entity believers. It begins by the inquiry—

"Why should we picture death a thing of dread?"

We answer—Because God so announces it, by making it the penalty of sin. If Adam had *dreaded* it as he ought he might have been preserved from its power. By believing the serpent's lie of natural immortality—"ye shall *not* surely die"—he had the "*dread*" of death removed and fell into sin.

In the fifth line the following sentiment is utterd:

"Death is an Angel—messenger divine!"

We do not wonder the writer placed a mark of surprise at the close of this line. Inspiration declares "the *devil* had the power of death;" that "sin entered into the world and *death by sin*:" see Heb. 2: 14, and Rom. 5: 12. To call the "messenger" of Satan, "*divine*," is cause of surprise and astonishment. Next follows a "whitewashing" of the monster, thus:

"White-robed, though shadowed oft in dark disguise,
Stealing at midnight unto prison doors
Where weary spirits long in chains have pined,
And bidding them go forth to taste new life
Beyond the precincts of their dim abode;
While they with many a sigh and groan of pain
Reluctantly follow their mysterious guide."

This is strange enough. "White-robed," *disguised* in "dark" ones! Will the writer please tell us if immortality can be "weary?" We happen to think that weariness is not an attribute or accident that pertains to immortal entities. If the soul is immortal it cannot, in the very nature of the case, be "weary." To talk of an immortal "spirit" *pining* "in chains" is to talk unmitigated nonsense; and then for death to be represented as a white-robed thief, to steal out this chained spirit, almost caps the climax of folly, but a still greater one follows it. This weary spirit (immortal, of course) leaves its prison and chains "with many a sigh and groan of pain," and follows its guide "reluctantly." Strange jargon this. One would think the absurdity was at its height to suppose this chained spirit leaves its prison with sighs, and groans, without representing it as going "reluctantly." This immortal entity, going "forth to taste new life," ought to have been, in consistency, presented as shouting and dancing for joy, following its "guide" with the light-footedness of the young roe as it flies from its confinement, or from the pursuit of an enemy. But no! death—the "messenger divine"—is followed "reluctantly!" A plain evidence that the said soul has no knowledge of the fancied bliss we are told it is going forth to possess. Why do not our immortal soul theorists instruct these entities so that they shall behave better when the "white-robed" friend comes to conduct them to "new life?" Perhaps they are "fools, and slow of heart to believe all that the" deifiers of death tell them, and therefore "groan and sigh" in "following" him, and go "reluctantly." These fancy souls must be stupid things, after hundreds and thousands of the priests of death have so often declared the glories of death, and his amazing friendship, that they cannot "follow" him in a better manner. We have heard of many of these glorifiers of death that took every possible care to keep out of his way; and if they hear of one that follows death gladly, by suicide, they cry out, "insanity;" or "dreadful!" The fact is, the most devoted priest of death after all his prating of death's friendship will not trust him at all; and you will see them hasten after a Doctor and swallow the most bitter dose rather than let death lead them into their imaginary Paradise.

Away then with all this lying song of death's friendship! It is hollow and false as falsehood can be. No man really believes it, tho' many doubtless think they do; but it is all deception.

The writer of this eulogy on death next says—

"Death is a builder—architect supreme!
Pent in our clayey temples here we dwell,—
One stroke of his rude hammer they are dust,
And palaces immortal are our own."

"Great is Diana of the" immortal soul advocates. If death introduces us into "palaces immortal," what shall we do with them at the resurrection? The resurrection is the time and the way for this "mortal" to "put on immortality;" so saith Paul, 1 Corth. 15. But if death places us in immortal palaces we must leave those palaces at the resurrection, or it will be these *immortals* that put on immortality; that is, we shall put on that, at the resurrection, which, by the "stroke" of our friend death's "rude hammer," we had at death. Next—

"Death is a pilot—long in our treacherous seas,
While cloud-hung skies above us frown, we sail,
And many a foul Charybdis lurks beneath.
We spend the fleeting moments as they pass,

In ceaseless longings for the onward shore.

* * * *

Eternal shores are dawning in our sight,
And Death's the friendly hand to guide us there."

Here death is made an all important "*friend*" "to pilot" us out of this life's "sea" on to the "eternal shores!" Enoch and Elijah could not meet that "friendly pilot" and so landed without his aid! Unhappy men! How dared thou venture without this pilot? Paul rejoices that God, on a certain occasion, "delivered" him "from so great a *pilot*;" and in that hour of trial he did not trust himself to that old ship-wrecker—death—the devil sends out for a pilot! No, saith Paul, our "*trust*" is "*in God who raiseth the dead.*"—See 2 Corth. 1 : 9, 10. The devil's "pilot" shipwrecks all that come in his power! God is the Christian's Pilot, and brings into "palaces immortal" by *raising the dead.* No thanks, and no praise to Satan's "pilot." Old "death" has stood on the shore to deceive weary mariners, and to rob God and His Christ of the honor of conducting to "palaces immortal," for many long years. But the old black white-washed hypocrite is doomed to an exposure by the grand doctrine of "Life and Immortality only through Christ," that shall place him where his long series of crimes against God, Christ and truth demands; viz: Jesus Christ shall "*destroy death*" and his royal master, "the devil." See Heb. 2 : 14. Then will the robber of God and man be no more deified by good, but deceived, men who have so long sung his praises. Yes, friends, your old "Pilot" is to go "into *the lake of fire;*" Rev. 20 : 14. A just doom for all such "liars" and deceivers. His godship will then be seen in its true character.

In closing the stanzas to death's praise the following language is used—

"O! child of God! call Death no more thy foe,
But picture him with Love and all sweet things,
Fear not his voice—it is thy father's call,
Nor shrink from his embrace though cold and chill."

The first line is a rebuke of the great apostle, who says, "The last *enemy* that shall be destroyed is *death;*" 1 Corth. 15 : 26. But Paul did not know the wonderful good things *death* does; he was ignorant of "Death's friendly hand!" Mistaken apostle! Oh, if you had only lived in these days, in which "the world by wisdom" has found out a better work for death than to keep him in the devil's employ! He is now transformed into "love and all sweet things," whose "voice" is *not to be feared!* "Death!" why it's only "thy father's call!" If this be true, however, they are *children of the devil;* for death is his voice.

This eulogist of death after dwelling on the "bliss" that "disembodied souls" are in, when the "friendly hand" of death has knocked the "clayey temple" to pieces, says—

"We then shall say of death, dread ill, transformed,
Only an angel met us in the way."

We add, in the language of Paul—"No marvel; for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers" [of which *death* is one] "also be transformed as the ministers of righteousness, whose end shall be according to their works:" 2 Corth. 11 : 14, 15. The "end" of death we have seen portrayed by inspiration. If it is to "be destroyed" by being "cast into the lake of fire;" see again Heb. 2 : 15 and Rev. 20 : 14, when will man cease to be deceived by the natural immortal soul theory?

Will the Wicked Dead Live Again?

This question has been partially discussed by "MACKNIGHT" and "VERITAS," in the EXAMINER; but it was not as thoroughly investigated as is desirable; at least some are anxious to see it further discussed, and we are perfectly willing it should be. The ordinary exposition of the process of the day of judgment and final destiny of wicked men is, that *all* dead men will be made *alive* from the dead by a general resurrection; that, then a longer or shorter period will elapse in which the judgment will go on and terminate; that at its conclusion all the wicked that have ever lived from Adam to the last sinner will be sent to *eternal* torments, or else to temporary torments, ending in actual death.

Let this subject be investigated in the light of the Scriptures, that our faith may be founded on that testimony, and not on the traditions of men or any vulgar prejudices of men. To simplify the question we put it in the following form: *Do the Scriptures teach that the wicked dead will be made* ALIVE?

This question will naturally bring out the discussion of the following items; yet it is desirable that each one be taken up separately, and in the order numbered.

1. Is there positive testimony that the wicked dead will be made *alive?*

2. Is there testimony as to the means or power by which they are to receive *life?*

3. If *alive,* by what *means* is that life sustained

during the judgment, or any period alotted to torment after?

4. Do the Scriptures distinctly teach that any who are made alive by a resurrection at the last day are *mortal?*

5. Do the Scriptures not distinctly affirm *deathlessness*, or *incorruptibility*, to all who are made *alive* by that resurrection?

If *life* is the gift of God, does He give it at all to those who have died in their sins? If Christ is the *Life-Giver*, does he give *life* to dead sinners who have gone down to death without union with him, and without the indwelling of God's Holy Spirit?

Some may think these questions ought not to be agitated; and there are some questions which have been discussed till argument is exhausted, and further discussion is useless; but that cannot be said in this case, for there has been but little discussion on it. We once thought it was a settled fact that all the wicked dead would be made *alive* at the judgment; and the text, John 5 : 28, 29, "All that are in their graves shall hear his voice and come forth," &c., answered all objections, without further examination. Just so do the advocates of immortal souls and consciousness in death think one or two texts, that are at their tongues' end, settle the question on their side. After all, it is not one or two texts that settles any theological question: it is what is the general tenor of the Scripture testimony? That point settled there must be a way to harmonize texts that seem to contradict the general Scripture view.

We are not settled on the question now proposed for discussion, though we have given it much thought; we confess a *doubt* as to the Scriptures teaching the wicked dead will be made *alive* again. We are desirous to see the subject fairly and candidly discussed; and hope it may be done without party feeling. What is the truth on the question? If MACKNIGHT and VERITAS will renew their friendly controversy on the topic, we shall be glad. If they do not choose to, we are willing to take part in it with any candid and intelligent friend who will take it up for the truth's sake, and not for mastery, or with a determination to adhere to an old theory or to bring out a new one, whether it appears in general harmony with Scripture or not. Let truth be our earnest pursuit.

RUSSIA AND THE ALLIES.

The question is often asked, who has gained thus far in the contest between Russia and the Allies? To this question the *Church Journal* gives a reply, from which the following is an extract:

At the time when war was declared, Russia was in undisturbed possession of the Danubian Principalities. She also, soon after crossed the Danube and occupied the Dobrudscha, investing Silestria with a force of 60,000 to 80,000 men, and threatening to take it, penetrate the Balkans, and capture Constantinople, before the Allies could come to the rescue. Repeatedly beaten in the field, and finally driven back defeated from the walls of Silistria, Russia has been compelled to abandon every foot of ground she had thus occupied. Not a Russian soldier is now to be found west of the Pruth or on the southern bank of the Danube.

Nor is it only in what she had thus unlawfully seized, that war has visited upon her a just retribution. Both by land and sea she has lost a large portion of that which a past century had laboriously gained. At the beginning of the war, she was mistress of the Black Sea. It was a Russian lake: and the bloody day of Sinope nearly annihilated the Turkish fleet. Now, not a Russian vessel dares to thrust its prow beyond the protection of the batteries of Sebastopol. The Allied fleet commands all the coasts, and every town is at their mercy. The Sea of Azof is penetrated, its skirting towns have been scoured, its commerce destroyed, its roads and communications broken up. And in the Baltic, the powerful Russian fleets are as hermetically sealed up within their granite harbors, as in the Euxine. The only way in which the Russians have been able to *use* their ships, has been by *sinking* them, to block up the entrance to their harbors. A few ships sunk are found to stop the enemy far more effectually than whole fleets afloat.

On land, they have lost the long chain of fortresses on the eastern coast of the Black Sea, which had for years fettered the independence of Circassia. The prestige of Russian power is humbled in Asia: and if Sebastopol should fall, that prestige will disappear for centuries.

Great boasts were made, at first, of the co-operation of Greece. A King and a Queen became conspirators in aid of the Czar; and the champion of legitimacy against Revolution, stirred up a rebellion. But it was with the utmost ease crushed out at once. Greece is now of no farther use to Russia, except as furnishing its ablest spies.

But the most serious loss by land, is the occupation of a portion of the Crimea by the Allies, who have so fortified themselves in their position, that it is very evident the whole military power of Russia could not drive them out. If peace should be made on the simple basis that *each party retain what it has gained during the war*, it will be found Russia gains nothing; loses her naval supremacy in the Black Sea altogether; abandons her costly conquests in Asia; leaving the Allies in quiet possession of the Gibraltar they have built for themselves on the heights above Sebastopol, and in full control of all the southern commerce of the Russian Empire, except upon the Caspian sea.

On the subject of the humiliation of Russia we have had but *one opinion* since its entrance into the Principalities. That Russia designed to take Constantinople and advance into Palistine, we felt no doubt, but our belief was, that in this effort she would be "*turned back.*" This effort to enter Constantinople and Palistine we regarded as clearly set forth in Ezk. 38 : 1—4 and 39 : 1 and the first half of the second verse. Thus far, in the history of the present war that prophecy has been most strikingly fulfilled. The Russian Dynasty is ultimately to come up on the mountains of Israel; but we have no faith that such an event will occur till "after many days,"—not in this generation; and probably not for several hundred years. Prior to that, Israel literal or spiritual must be "gathered" there "out of the nations," and be "dwelling without walls, and having neither bars nor gates;" Ezk. 38 : 8–11. To suppose all this is to take place in the next ten or twelve years is more than we can credit; besides, that time would not meet the prophetic declaration that it is "after many days" that Gog, or Russia, is to recover from her turning "back" by the "hooks" God "put into" her "jaws." Those "many days," in Scripture phraseology seem to us to embrace several centuries; our belief is, that Rev. 20 tells us how may, *viz:* "a thousand years." But we wish to express nothing with *positiveness* in the matter, We have given our *opinion* merely, and there we leave it for the present.

"Spirit Rapping."

This development came in to help the advocates of the natural immortality theory just at a time when the supporters of that theory were at their wit's end, having been routed by the Bible testimony of Life Eternal only through Christ, and of man's *inherent mortality.* Its mission was, avowedly, "to convince men of the immortality of the soul." As such, it was hailed by many believers of the common dogma of natural immortality. But it soon manifested a departure from "orthodoxy" in relation to man's final destiny; being, in fact, on the side of universal salvation. That alone, it seems, kept the largest portion of "orthodox" persons from giving themselves up to the guidance of the spirits, professing to be the spirits of their dead friends.

We never called in question the reality of the various manifestations said to be made by this development; but we have steadily rejected the idea that the spirits of the dead had anything to do in the matter. If we could not explain the *manner* of these manifestations, we never have for one moment wavered in the fact that dead men were no actors in these developments: our faith in the Bible forbid the indulgence of a thought which we regarded as virtually giving the *lie* to inspiration. The book of God is distinct in its utterance that "There is no remembrance of God in death"—that "the dead praise not the Lord"—that "in the very day" of one's death "their *thoughts perish*"—that "the dead *know not any thing*"—and "there is *no knowledge* in sheol," the state of the dead. Psa. 6 : 5; 115 : 17; 146 : 4; Eccl. 9 : 5, 10.

Such being the fact we have stood firm, that God is true, though every man be found a liar. By some it has been wholly attributed to the devil; but we have been more inclined to the opinion that it resulted from some unknown cause in the mediums themselves and in those who consulted them. In confirmation of this view we have recently seen an extract from the July number of the *American Journal of Insanity*, containing an abstract from a paper by Dr. Bell, read at the meeting of Insane Hospital Superintendants in Boston. From that abstract we make a few extracts.

Dr. Bell first narrates a series of experiments in "table moving." Next he speaks of "long conversations with what purported to be the spirits of persons dead for twenty-five to forty years, in which every question he could devise relating to their domestic history and to events in it, known only to them and him, had been truly answered. Some of the subjects put mentelly—*i. e.*, without speaking or writing—had half a dozen correct replies, forbidding of course completely on any doctrine of chances, the contingency of accident or coincidence, as such *mental* questions, *per se*, negative the explanation of previous knowledge on the part of the medium."

The account then proceeds as follows:

Pretty early, however, in his investigations, Dr. Bell began to find that, however correct his spiritual conferees were in most of their responses, the moment a question was put involving a response the truth of which was unknown to him, uniform failure occurred. Sometimes, where he believed at the time that his questions were truly answered, subsequent information had shown him that he had been mistaken. He had answers which he believed to be true, when the facts were decidedly otherwise.

Pursuing this train of inquiry, he found the "spirits," while averring that they could see him distinctly "face to face," never could read the

signatures taken from an old file, and unfolded *without his having seen the writing*. Yet as soon as he had cast his eye upon the signature, without allowing any one else to see it, it was promptly and correctly reproduced by the alphabetical rappings. And again, when he had made a previous arrangement with his family that they should do certain things every quarter of an hour at home—he, of course, not knowing what—while he was to ask the "spirit" what was done at the instant, uniform failure occurred. He proved, too, that the theory of the "Spiritualists" to meet such difficulties, viz: that evil or trifling spirits interfered at *their* end of the telegraph—was not tenable. For the responses just before and after these gross failures had been eminently and wonderfully accurate, and the "spirits" not only declared that they saw with perfect clearness what was going on at his house, but denied that there had been any interruption or interference.

Dr. Bell also gave examples where test questions involving replies *unknown* to the interrogator had been designedly intermixed with those which were known. The result uniformly was that the known responses, however curious and far remote, were correctly reproduced; the unknown were a set of perfectly wild and blundering errors, the responses often being obviously formed out of the phraseology of the question, as a *stuck* schoolboy guesses out a reply!

The result of the inquiries of Dr. Bell and his friends—for several gentlemen of eminently fitting talents pursued the investigation with him—was briefly this: *that what the questioner knows, the spirits know; what the questioner does not know, the spirits are entirely ignorant of.* In other words, that there are really no superhuman agencies in the matter at all—no connection with another state of existence; but that it bears certain strong analogies to some of the experiences of *clairvoyance*, in that mysterious science of animal magnetism, as it has been protruding and receding for the last hundred years. Dr. Bell thought there was some reason to believe that the matter reproduced may come not only from the questioner, but if in the mind of any one at the circle, that it might be evolved. He made some observations upon the evidences of spirit existence, drawn from the character of the matter communicated by the mediums in a state of *impression* when, as is believed, spirits express themselves through the human agent. Of course, the quality of such composition is more or less a question of taste. Much of it is elevated, indicating high intellectual and moral capacities in the mind to which it owes its origin. Much more is absurd, puerile and disgusting, infinitely below the grade of the human productions of the same persons from whom it professedly comes. Yet the spiritual revelation has given us nothing of such extraordinary value or novelty as to stamp it, in the judgment of unprejudiced minds, as of super-mundane production.

Dr. Bell concluded by the expression of his full convictions that, while the faith in spirits must be given up as being connected with these facts, it was a topic, whether regarded as a physical novelty, or even as a delusion, cutting deeply into the very religious natures of our people, which was worth our fullest examination. *There were great, novel, interesting facts here.* They had not been treated fairly and respectfully, as they should have been. The effect was that the community, knowing that these were *facts*, if human senses could be trusted at all, went away from those who should have thrown light upon the mysteries, but who would or could not, to those who gave some explanation, even if it was one which uprooted all previous forms of religious faith. He hoped that the members of this Association, who were as much required to examine this topic as any order of men except, perhaps, the clergy, would not be afraid of looking it in the face from any apprehensions of ridicule or of degrading their dignity.

We think Dr. Bell's conclusion on these topics is the most rational and worthy of attention of anything we have seen. To sneer at the facts is folly: they are too well attested to admit of a rational doubt; but that they are produced by the spirits of dead men is not for a moment to be admitted, unless we are prepared to reject the Bible as a revelation from God. That they are a mere human production from some cause not yet fully understood is most likely. That these manifestations will utterly destroy many persons we have no doubt, and they seem to be a fulfillment of 2 Thess. 2: 9 to 12, which runs as follows:

"Even him whose coming is after the working of Satan, with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause shall God send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

"The Great Wine Press."

I desire to imitate your commendable modesty in avoiding positive affirmations "in relation to the course of prophecies yet unfulfilled." The unwarrantable confidence of some of our brethren, in the certain verity of their own opinions, concerning the precise time and manner of the fulfillment of the prophetic word, and their corresponding dogmatic assertions, has tended unhappily to disparage, in the minds of many, a due attention to the subject of prophecy, and prejudiced them against the reception of revealed truth relative to the personal coming and reign of our blessed Lord.

You "have thought that the *Crimea* might prove to be the great wine-press of the wrath of God." I understand, from Ezekiel's prophecy, and that of John, that the mountains of Judea, "without the City" of Jerusalem, will be the scene of

that terrible and righteous manifestation of divine vengeance.

John says, Rev. 14: 20, "the wine-press was trodden without the city," *i. e.* Jerusalem, as appears from Ezek. 38: 21, 22. "And I will call for a sword against him (Gog) throughout all my mountains, (the land of Israel) saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood, and I will rain upon him and his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire and brimstone." Compare Rev. 16: 14, to the end, where the battle of the great day of God Almighty at Armageddon is described in similar language. "And there fell upon men a great hail out of heaven;" &c.

It rather appears to me that the prophecies of Ezek. 38: 21, 22, of Zech. 14: 3, of John, Rev. 14: 20, and 16: 14 to end, are synchronical. If so, before the Son of God, the minister of the Father's vengeance, treads the wine-press of the wrath of Almighty God, numbers of the children of Israel must return to Judea and build the villages, being "brought forth out of the nations," which Gog will know before he gathers his armies to go up against them, when, after a temporary triumph, "the Lord will go forth and fight against" him, to the entire destruction of all his armies. Ezek. 38th chap., and Zech. 14.

Our present consolation, my dear brethren, amid the scene of human butchery and woe which the Crimea and other parts of this wretched world presents, is the glorious fact that "the Lord reigneth," and will overrule the wrath, and pride, and ambition of man, for the accomplishment of his own infinitely wise and gracious counsel concerning "the restitution of all things" in this disordered planet, declared by his holy prophets.

The day of the Lord hasteth greatly. What manner of persons ought we to be, in all holy conversation and godliness!

Yours in Christian love,

HENRY GREW.

Providence, R. I., Aug. 2, 1855.

One Truth—Eternal Life.

PLYMOUTH, Mass., Aug. 7, 1855.

BR. STORRS,—Some persons seem to be displeased with the idea of having a paper devoted especially to the publication of one truth; but for my own part I should be sorry not to have the EXAMINER retain its present character. Of course a little variety is admissible, and perhaps desirable; but it does seem to be necessary to have a paper devoted to the doctrine of eternal life only through Christ. On this principle we have temperance journals, anti-slavery journals, &c., and who can deny but that they accomplish much more in their line than if they were filled promiscuously.

True, we need papers of a more miscellaneous character, and we have them. Why not let each pursue its own proper course?

I do not know why the charge of sectarianism should be made against a paper published on this principle. If a man chooses to publish a paper, he has a right to do so; and if he deems it his duty to dwell much on some one important theme, why should others find fault?

Sectarianism consists, not in giving a neglected truth a prominence, but in rigidly adhering to one side of the question; refusing to admit arguments on the other side, (which the EXAMINER has not done, as the late discussions prove,) or in making that truth a test of salvation, assuming that salvation depends on the reception of it, as an article of faith. This I feel sure the EXAMINER has never done.

In regard to the weekly issue, I am not prepared to advise, but intend to have the paper so long as it retains its present character, if possible.

Yours in love, B. S. BATCHELOR.

NOTE BY EDITOR.—We thank Br. Batchelor for the foregoing; it is too good to be kept "private." Let "*whole truth*" editors publish as they please, only let them keep clear of sectarianism, which Br. B. has well defined.

From J. R. Randall, Illinois.

Br. Storrs.—I must say a few words about things out West, as there are some bright stars that *light up* in the East and shine even to the West. An infallible elder came here a few weeks ago. He taught the brethren that except they were immersed *again* they could not be saved; thus subverting their souls. And that if they did not *fully* understand the gospel when they were baptised, their baptism was not valid; they must understand the promises made to the fathers; life and death, &c., &c.; and must be baptised for the remission of sins. He accordingly baptised some six; four had been immersed before, that is, one of them once, and some twice. I think they will get along safely now, till some other star appears with a new test question. He taught, also, that there is no Holy Ghost, or Holy Spirit, but the Bible, the written word. Now it is presum-

able that a man that denies there being any Spirit of God never had that Spirit operating on his heart, and may be never will; and if not, let the great day of the Lord make known the result, I have no right to judge; but I do not desire a religion that has no Holy Spirit in it; not that the Spirit is a guide separate, or of itself; but "the Spirit and the word agree." My prayer is, that we may possess more of "the Spirit of Him that raised up Jesus from the dead."

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NOTE BY THE EDITOR.—For preaching and conduct such as that described by Br. RANDALL, we have no sympathy nor fellowship. But be patient, brother; for God will yet show who have labored for Him and His truth, and who have been actuated by *will-worship*, or party strife.

From Abigail L. Kemp.

Br. Storrs.—We received the six copies of the *Discussion* last Saturday, and the day following, at a grove meeting, circulated them. We wish to distribute as many more, and send the money for them accordingly. If each subscriber, or his lady, would circulate as many, they would soon be off your hands.

Millport, Pa., July 31st, '55.

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NOTE BY EDITOR.—We thank Sister KEMP, and hope her suggestion at the close will not be overlooked. It is of more importance to the cause and to the EXAMINER *Office* than our subscribers at present can be aware of.

THE HOLY SPIRIT.—The presence and agency of the Holy Spirit should be recognized, sought, cherished and gratefully acknowledged; for upon this agency the Church is dependent for prosperity, progress and power. Without it our prayers are not answered, the ceremonies of worship are formal and powerless, and the preaching of the gospel is comparatively in vain. The terrors of Sinai and the sweet accents of Calvary divested of living power, fall upon the listless ears, and the hearers remain insensible under the discipline of mercies and of judgments. Every thoughtful Christian knows that when the Spirit of God is present in a congregation, Christians are instinct with life, they labor for Christ, they bear the cross cheerfully, devise and execute plans for the glory of God, they consecrate themselves, with all that they possess, to the service of Christ, they co-operate cheerfully in every good work, and the preaching of the gospel becomes the power of God in conversion and sanctification. But when the Spirit of God is not present, Christians are characterized by spiritual insensibility, they are not active and devoted, their prayers are listless and formal, they complain of the burden of the cross, they turn aside from the straight and narrow way, and seek a path to Heaven strewn with flowers; they devise no liberal plans of usefulness, and oppose those devised by others, they withhold their gifts from the treasury of the Lord, and invest their substance in stocks, and mortgages, and bonds. But the Church languishes, the benevolent agencies are not prosecuted vigorously, the treasury of the Lord is not filled, expediency is made the rule of action, prudential maxims constitute the standard of morality, the *ritual and the form* are the chief manifestations of Christianity, religion is an incident, rather than an essential element of life, and in reference to the great interests of the soul, immortality and retribution, the relation of cause and effect is disregarded.—*Selected.*

The Confessional.

THE CONFESSOR, THE WIFE AND THE HUSBAND.*

WHEN I reflect on all that is contained in the words *confession* and *direction*, those simple words, that immense power, the most complete in the world, and endeavor to analyse their whole meaning, I tremble with fear. I seem to be descending endless spiral stairs into the depths of a dark mine. Just now I felt contempt for the priest; now I fear him.

But we must not be afraid; we must look him in the face. Let us candidly put down in set terms the language of the confessor.

"*God hears you*, hears you through me; through me God will answer you." Such is the first word; such is the literal copy. The authority is accepted as infinite and absolute, without any bargaining as to measure.

"But you tremble, you dare not tell this terrible God your weakness and childishness; well! *tell them to your father;* a father has a right to know the secrets of his child; he is an indulgent father, who wants to know them only to absolve them. He is a sinner like yourself; has he then a right to be severe? Come, then, my child, come and tell me—what you have not dared to whisper in your mother's ear; tell me; who will ever know."

Then is it, amid sobs and sighs, from the choking heaving breast that the fatal word rises to the lips: it escapes, and she hides her head. Oh! he who heard that has gained an immense advantage, and will keep it. Would to God that he did not abuse it! It was heard, remember, not by the wood and the dark oak of the confessional, but by ears of flesh and blood.

And this man now knows of this woman, what the husband has not known in all the long effusion

* Michelet's Priests, Women, and Families.

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of his heart by day and night, what even her own mother does not know, who thinks she knows her entirely, having had her so many times a naked infant upon her knees.

This man knows, and will know—don't be afraid of his forgetting it. If the confession is in good hands, so much the better, for it is for ever. And she, she knows full well she has a master of her intimate thoughts. Never will she pass by that man without casting down her eyes.

The day when this mystery was imparted, he was very near her, she felt it. On a higher seat, he seemed to have an irresistible ascendancy over her. A magnetic influence has vanquished her, for she wished not to speak, and she spoke in spite of herself. She felt herself fascinated, like the bird by the serpent.

So far, however, there is no art on the side of the priest. The force of circumstances has done every thing, that of religious instruction, and that of nature. As a priest, he received her at his knees, and listened to her. Then, master of her secret, of her thoughts, the thoughts of a woman, he became man again, without, perhaps, either wishing or knowing it, and laid upon her, weakened and disarmed, the heavy hand of man.

And her family now? her husband? who will dare to assert that his position is the same as before?

Every reflecting mind knows full well, that thought is the most personal part of the person. The master of a person's thoughts is he to whom the person belongs. The priest has the soul fast, as soon as he has received the dangerous pledge of the first secrets, and he will hold it faster and faster. The two husbands now take shares, for now there are two—one has the soul, the other the body.

Take notice that in this sharing, one of the two really has the whole; the other if he gets any thing, gets it by favour. Thought by its nature is prevailing and absorbing; the master of her thought, in the natural progress of his sway, will ever go on reducing the part that seemed to remain in the possession of the other. The husband may think himself well off, if, a widower with respect to the soul, he still preserves the involuntary, inert, and lifeless possession.

How humiliating, to obtain nothing of what was your own, but by authorization and indulgence*; to be seen, and followed into your most private intimacy, by an invisible witness, who governs you and gives you your allowance; to meet in the street a man who knows better than yourself your most secret weaknesses, who bows cringingly, turns and laughs. It is nothing to be powerful, if one is not powerful alone—alone! God does not allow shares.

It is with this reasoning that the priest is sure to comfort himself in his persevering efforts to sever this woman from her family, to weaken her kindred ties, and particularly, to undermine the rival authority—I mean, the husband's. The husband is a heavy encumbrance to the priest. But if this husband suffers at being so well known, spied, and seen, when he is alone, he who sees all suffers still more. She comes now every moment to tell innocently of things that transport him beyond himself. Often would he stop her, and would willingly say, "Mercy, madam, this is too much!" And though these details make him suffer the torments of the damned, he wants still more, and requires her to enter further and further into these avowals, both humiliating for her, and cruel for him, and to give him the detail of the saddest circumstances.

The confessor of a young woman may boldly be termed the jealous secret enemy of the husband. If there be one exception to this rule (and I am willing to believe there may be), he is a hero, a saint, a martyr, a man more than man.

The whole business of the confessor is to *insulate* this woman, and he does it conscientiously. It is the duty of him who leads her in the way of salvation to disengage her gradually from all earthly ties. It requires time, patience, and skill. The question is not how these strong ties may suddenly be broken; but to discover well, first of all, of what threads each tie is composed, and to disentangle, and gnaw them away thread by thread.

And all this may easily be done by him who, awakening new scruples every day, fills a timid soul with uneasiness about the lawfulness of her most holy affections. If any one of them be innocent, it is, after all, an earthly attachment, a robbery against God: God wants all. No more relationship or friendship; nothing must remain. "A brother?" no, he is still a man. "But at least my sister? my mother?" "No, you must leave all—leave them intentionally, and from your soul; you shall always see them, my child; nothing will appear changed; only, close your heart." A moral solitude is thus established around. Friends go away, offended at her freezing politeness. "People are cool in this house." But why this strange reception? They cannot guess; she does not always know why herself. The thing is commanded; is it not enough? Obedience consists in obeying without reason.

"People are cold here?" this is all that can be said. The husband finds the house larger and more empty. His wife is become quite changed: though present, her mind is absent; she acts as if unconscious of acting; she speaks, but not like herself. Everything is changed in their intimate habits, always for a good reason: "To-day is a fast-day"—and to-morrow? "Is a holyday." The husband respects this austerity: he would consider it very wrong to trouble this exalted devotion; he is sadly resigned: "this becomes embarrassing," says he: "I had not foreseen it; my wife is turning saint."

In this sad house there are fewer friends, yet there is a new one, and a very assiduous

* St. Francois de Sales, the best of them all, takes compassion on the poor husband. He removes certain scruples of the wife, &c. Even this kindness is singularly humiliating. (See ed. 1833, vol. viii. pp. 254, 312, 347, 348.) Marriage, though one of the sacraments, appears here as a suppliant on its knees before the *direction*, seems to ask pardon, and suffer penance.

one: the habitual confessor is now the director*; a great and important change.

As her confessor he received her at church, at regular hours; but as director he visits her at his own hour, sees her at her house, and occasionally at his own.

As confessor he was generally passive, listening much, and speaking little: if he prescribed, it was in a few words; but as director he is all activity; he not only prescribes acts, but what is more important, by intimate conversation he influences her thoughts.

To the confessor she tells her sins; she owes him nothing more; but to the director every thing must be told: she must speak of herself and her relations, her business and her interests. When she entrusts to that man her highest interests, that of eternal salvation, how can she help confiding to him her little temporal concerns, the marriage of her children, and the will she intends to make? &c., &c.

The confessor is bound to secrecy, he is silent (or ought to be). The director, however, is not so tied down. He may reveal what he knows, especially to a priest, or to another director. Let us suppose about twenty priests assembled in a house, (or not quite so many, out of respect for the law against meetings,) who may be, some of them the confessors, and others the directors of the same persons: as directors, they may mutually exchange their information, put upon a table a thousand or two thousand consciences in common, combine their relations, like so many chessmen, regulate beforehand all the movements and interests, and allot to one another the different parts they have to play, to bring the whole to their purpose.

The Jesuits alone formerly worked thus in concert; but it is not the fault of the leaders of the clergy, in these days, if the whole of this body, with trembling obedience, do not play at this villainous game.† By their all communicating together, their secret revelations might produce a vast mysterious science, which would arm ecclesiastical policy with a power a hundred times stronger than that of the state can possibly be.

Whatever might be wanting in the confession of the master, would easily be supplied by that of his servants and valets. The association of the Blandines of Lyons, imitated in Brittany, Paris, and elsewhere, would alone be sufficient to throw a light upon the whole household of every family. It is in vain they are known, nevertheless employed; for they are gentle and docile, serve their masters very well, and know how to see and listen.

Happy the father of a family who has so virtuous a wife, and such gentle, humble, honest, pious servants. What the ancient sighed for, namely, to live in a glass dwelling, where he might be seen by every one, this happy man enjoys without even the expression of a wish. Not a syllable of his is lost. He may speak lower and lower, but a fine ear has caught every word. If he writes down his secret thoughts, not wishing to utter them, they are read;—by whom? no one knows. What he dreams upon his pillow, the next morning, to his great astonishment, he hears in the street.

* The name is rare in our days, but the thing is common; he who confesses for a length of time becomes director.

† We know it full well by the loyal priests who have refused to join them.

For the Examiner.

A TRIBUTE

TO THE MEMORY OF BR. E. R. PINNEY,

BY MRS. A. C. JUDSON.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep."

Ay, blessed sleep— within the grave
So quietly at rest;
No pain, no care, nor sorrow now
His slumbers to molest.

Dear brother! we rejoice indeed—
Although our loss is deep—
That thou art now from anguish freed,
And dost so calmly sleep.

And truly blessed 'tis to know
That Faith triumphant shone,
And Hope still spann'd her radiant bow
Till life's last ebb was gone.

Yes! blessed sleep! thy heart's desire
For many painful years—
While life prolonged would oft inspire
Alternate hopes and fears.

Hopes that the blessed One from heaven
Would come on earth to reign,
And life, immortal life be given,
In lieu of wo and pain.

Fears lest beneath the flesh so frail
The wearied spirit faint,
And faith grow dim, and doubts prevail,
Repinings and complaint.

Sleep, brother! sleep till dawns the ray
Of Resurrection morn—
Ay, rest until in that bright day
A "nation shall be born."

Then shall thine eyes those scenes behold
Of wonder and delight,
Which thou so often hast foretold
Should dawn upon the sight.

Books.—Most of the works issued at this office can be had of H. L. Hastings, *Peace Dale*, R. I.

For list of Books for sale at Bible Examiner *Office* see Examiner for August first.

BIBL

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VOL. X.

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GEO. STORRS, EDITOR

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INVESTIGATION CONCERNING AND ORGANIZATION OF CHURCHES.

BY J. H. M'CULLOH, M.

We have already exhibit our discourse upon the pro literal history of Jesus Chri part of his functions as the M foundations of a kingdom up he was to be the sovereign. merely commenced this wor development to the agenci disciples, who were instructe of men to become subjects o ual kingdom, as contemplati ing from such citizenship. such persons subjects or citiz place, and his disciples a them as being his church church, which terms howev nonymous with those of subj the original and true sense merely signifies the whole Jesus of Nazareth as being

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TERMS---One Dollar for the Year:

Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

CONSTITUTION OF THE CHURCH.

[From "Credibility of the Scriptures"]

INVESTIGATION CONCERNING THE CONSTITUTION AND ORGANIZATION OF THE FIRST CHRISTIAN CHURCHES.

BY J. H. M'CULLOH, M. D., BALTIMORE.

We have already exhibited to our readers, in our discourse upon the prophetic as well as the literal history of Jesus Christ, that one important part of his functions as the Messiah was to lay the foundations of a kingdom upon the earth, of which he was to be the sovereign. Jesus Christ however merely commenced this work, and left its further development to the agencies of his apostles and disciples, who were instructed to invite all nations of men to become subjects or citizens of his spiritual kingdom, as contemplating the benefits resulting from such citizenship. But instead of calling such persons subjects or citizens, Christ in the first place, and his disciples afterwards, designated them as being his church, or members of his church, which terms however are really only synonymous with those of subjects or citizens, for in the original and true sense of the word church, it merely signifies the whole body of believers in Jesus of Nazareth as being the Messiah.

The term church in this comprehensive sense was perfectly familiar to the Jews, as may be seen every where throughout the Old Testament, which speaks of the *congregation of Israel*, or elliptically *the congregation*, as designating the whole body of the Jewish people, and which was strictly founded on the fact, that all who entered into covenant with Jehovah by the rite of circumcision, thus became members of the congregation of Israel. Any large concordance will abundantly show the proper sense in which the words church and congregation are to be understood.

In like manner as with the Jews, all those who were baptized into the religious system established by Jesus Christ, became through their faith in him, members of his congregation or church, *i. e.* as subjects or citizens they were henceforth entitled to all the privileges belonging to such citizenship.

Though Jesus Christ laid the foundation of his church, or as it is otherwise designated the kingdom of heaven, or of God, yet his personal ministry was not so much directed to obtain subjects as to the fulfilment of more important objects, and in laying down the principles by which his subjects were to regulate themselves in the discharge of their duties. But when he had accomplished what he had come to perform, and just before he ascended to heaven, he then charged the disciples he had made during his ministry, to go forth and proselyte disciples or subjects for his kingdom, "teaching them to observe all things whatsoever I have commanded you," and encouraging them to this work by promising to be with them in a miraculously helping manner until the "end of the AGE," (Math. 28 : 20,) and not as it is incorrectly rendered in our Bibles "unto the end of the *world*."

That Jesus Christ here gave an express commandment to his disciples to go forth and proselyte all men to the system in which they had been instructed by him, is so evident, that no paraphrase of his words can render it plainer. But a question of great importance is involved in the correct comprehension of the direction given by our Saviour, whether this commandment was addressed to his apostles and disciples as a duty pertaining to them merely as individuals, or whether it was given as a commission to them as being a divine corporation of ministers, set apart under a special ecclesiastical organization.

Nearly all theologians have interpreted our Saviour's words to signify that he gave a special commission to the apostles as an ecclesiastical corporation, who as such were henceforth to preside over the whole body of Christian believers, and as such had authority to expound the principles of the Christian faith, to administer certain ordinances now called sacraments, and to ordain other persons to the exercise of peculiar functions, which by successive ordinations should continue them as an ecclesiastical corporation until the literal ending of the world.

This notion however of a divinely appointed clergy, or body of ecclesiastics, is opposed in the first instance by the remarkable circumstance, that the apostles have not recognized the existence of any such corporation in any part of the New Testament. There is no plan for the organization of a clerical body laid down any where in the apostolic writings, nor rules given by which they should be regulated. Neither is there a word said concerning their supposed peculiar functions. These remarkable omissions therefore fully justify the conclusion that no corporation of ministers of the gospel could have been contemplated by our Saviour as an institution pertaining to the Christian Dispensation.

Hence in warning his disciples against the false prophets (teachers) who would in after time ap-

pear among them, he gave them no other instruction by which the character of these false teachers was to be determined, but by judging of them according to *their fruits*. (Math. 7 : 15, 23.) Such a rule is manifestly opposed to any notion of a divinely commissioned body of clergy, for if such an institution had been recognized by Christ, he would assuredly have referred his disciples at once to some specific test, and not have left the subject to be determined by the mere inferences of their private judgment.

The doctrine of a divinely commissioned clergy is furthermore opposed by insuperable objections as regards the exercise of the peculiar functions ascribed to such supposed divine organization.

A divinely appointed corporation, who by successive ordinations among themselves should preserve such an institution throughout all generations of Christians, could only contemplate two objects, *first*, that they were to teach men by divine authority what were the true principles of Christian faith and practice, and *secondly*, that they should administer the sacraments as possessing an efficacy in the fact of their clerical administration.

But neither of these suppositions can bear a moment's examination, In the first place, it is evident that if an authoritative teaching of the doctrines of Christianity has been conferred on the clergy, then every individual clergyman *must be infallible in what he teaches*, for if not infallible, to what end is a divine commission given? It is a manifest absurdity to suppose that Christ should have set men apart to teach others by a divine commission, when at the same time as being fallible they might through personal infirmity abuse their divine commission, and thus establish error or false doctrine with authority. It is therefore essential to a divine commission to teach other men, that the teachers themselves should be individually preserved from all error.

This dilemma was not perceived in the primitive church until after they had recognized the doctrine that the clergy exercised their functions upon a divine commission; and the expedient to which they resorted to sustain their assumption, was to claim this infallibility for the church as an assembly of clergymen consecrated to God, and whose deliberations as such, it was assumed that the Holy Spirit would not only preserve from error, but that it would furthermore lead them to the discernment of all truth.

But it is not enough that the church, in the abstract, is supposed to be always under the guidance of the Holy Spirit, or in other words that it is infallible, as is maintained by the Catholics. We contend, that if the clergy have a divine commission to teach, *every ecclesiastic* must be infallible, for otherwise their individual teaching may lead their hearers into all manner of error. What does it signify that the church abstractedly be infallible, when influential clergymen are the cause of leading thousands into heresy. Arius was an ecclesiastic, Nestorius was a bishop, Eutychus and Pelagius were ecclesiastics, and yet by their preaching they induced thousands of men to adopt their peculiar opinions, which the greater portion of the clergy now consider to be heresies of the most dangerous kind. To say that these individuals ought to have submitted to the church is to no purpose, for they did not submit, and thousands of men followed their teaching.

If every clergyman is not infallible it is nugatory to assert the existence of a divinely commissioned body of clergy, for we have no possible means of determining whether individual ecclesiastics are led by the Spirit of God or not. The supposition that a majority of them when assembled in a council, will be guided into infallibility by the Holy Spirit, is utterly absurd; for we have no promise of God concerning such assemblies, and our whole experience is sufficient to convince us that truth is not to be determined by majorities. Our Saviour and his disciples were a minority, Luther and the Reformers were a minority, and so with others since.* But the thing itself is so self-evident that we need not attempt to prove it.

It is therefore seemingly incredible that Christ could have contemplated the establishment of any organized body of clergy as possessing a divine commission to teach; for not only is no such doctrine taught in the Scriptures, but all the phenomena of ecclesiastical history are utterly irreconcilable to such an hypothesis.

Thus for instance, I defy the whole body of Christian ecclesiastics, Catholic and Protestant together, to tell us whether a differing reading of the Samaritan, the Hebrew, or the Septuagint, is the true reading. I challenge them to tell us whether any disputed text is true Scripture or not, otherwise than as based upon the investigations of commentators and critics who claim no inspiration for their labors. Shall we then allow ecclesiastics to tell us they have a commission to expound the sense of the Scriptures to us, when they cannot tell whether it is Scripture or not?

If Christ had constituted his church as an ecclesiastical corporation, we should have always found the clergy united in harmonious operation, and opposing an undivided front to the irreligious world. Sects and heresies therefore ought to have originated only among laymen, or persons out of the clergy, whereas the very reverse is the case, for heresies and schisms have originated essentially with the clergy only.

The slightest acquaintance with ecclesiastical history abundantly informs us, that in all times since the advent, there has been a great amount of disputes and heresies among the clergy, which it has been impossible to control or counteract by any expedient that the rulers of the church could

* On this subject of Christian truth being determined by a majority of votes, nothing can be more pertinent than the observation of "ever memorable Hales." (Works i. 66.) "It was never heard in any profession that the conclusion of truth went by plurality of voices, *the Christian profession only excepted:* and I have often mused how it comes to pass, that the way, which in all other sciences is not able to warrant the poorest conclusions, should be thought sufficient to give authority to conclusions in divinity, the supreme empress of science."

adopt. Councils or assemblies of clergymen have for centuries been working on this subject, but yet have never advanced any further in the disposition of the matter than to decide on the subject of controverted doctrines by a majority of votes. But such action as this is preposterous, if clergymen had a divine commission, and consequently as such influenced by the Holy Spirit, there could be no differences of opinion among them. Every where as individuals they would have inculcated the same principles of truth. Hence the very fact of councils or assemblies of clergymen to determine what is true Christian doctrine, is *ipso facto* proof that they have not been authorized by Jehovah *to teach mankind* with authority.

The notion that our modern clergy have any right to expound the Scriptures *authoritatively*, is so utterly fallacious, that even Mr. Froude notwithstanding his high church prejudices respecting the *priestly character* of the clergy of the church of England, has yet argued against their assumption to interpret the Scriptures with authority, in language fully as explicit as I have done. His words are as follow: (*Remains, &c.* i. 430.)

"The Tracts," (*i. e.* the Oxford,) "talk a great deal about the clergy *teaching authoritatively*. Do you think that on any fair principle of interpretation, the texts which claim authority for the teaching of inspired persons, and those in immediate communication with them, can be applied to the teaching of those who have no access to any source of information which is not equally open to all mankind? Surely no teaching, now-a-days is authoritative in the sense in which the apostles' was, *except that of the Bible;* nor any in the sense in which Timothy's was, except that of primitive tradition. To find a sense in which the teaching of the modern clergy is *authoritative*, I confess baffles me, Do you mean that if his lordship of ——" (some bishop) "taught one way, and Pascal and Robert Nelson another, the former would be entitled to most consideration? Or do you only give the preference to ordained persons *cæteris paribus*? The former assertion would be startling —the latter does not come to much."

That our Saviour could not have contemplated the appointment of a body of persons as a clergy or ministers of the gospel to teach with authority, is furthermore distinctly inferred from what he said to his disciples, (Math. 23: 7–10,) "But be ye not called Rabbi, *for one is your teacher or instructor, even Christ, and all ye are brethren.* And call no man *your father*, upon earth, for one is your father which is in heaven. Neither be ye called *masters*, for one is your master even Christ."

As I think it very important that the reader should be impressed with these words of Christ, I call his attention to them by the following analysis.

"BE YE NOT CALLED RABBI." This term means learned man, and more especially *teacher*, as it is stated, John 1: 38, "*rabbi*, which is to say, being interpreted, *teacher*" (*didaskale.*)

"FOR ONE IS YOUR *leader*, (*kathegetes*) EVEN CHRIST, AND ALL YE ARE BRETHREN." The word signifies, *leader, conductor, or guide.* In our common translation it was formerly well expressed by the term *master*, but of which we have now no proper apprehension unless in its partial application to a *schoolmaster.*

"AND CALL NO MAN YOUR FATHER UPON THE EARTH, FOR ONE IS YOUR FATHER WHICH IS IN HEAVEN." The word *Father* was applied by the Jews to that individual rabbi or teacher to whose spiritual guidance they especially submitted themselves, though it also was applied as a term of respect to any elderly rabbi of reputation.

NEITHER BE YE CALLED *master* (*kathegetai*) FOR ONE IS YOUR MASTER (*kathegetes*) EVEN CHRIST. This term we have already interpreted above as signifying *leader, conductor, or guide.*

Here then we have the most positive prohibition on the part of Christ himself, against any of his disciples assuming the character of being teachers or instructors *by authority*, for that it is only in this sense that the terms are reprobated is evident, since Christ and the apostles distinctly recognize certain of their followers to be teachers and instructors of others. Hence they were only to teach and instruct by communicating the knowledge they had acquired, just in like manner as any layman in our day instructs any other layman in the principles of religious truth as he has learned them.

Now if none of Christ's disciples were to be saluted with appellations which signify learned men, teachers, or instructors, can any thing be more evident than that no class of persons could have been constituted by Christ to exercise such functions by a divine commission? Is it possible for words to bear a more direct testimony against a divinely constituted body of teachers than the circumstance, that the very words that imply the necessary superiority of such teachers, are positively forbidden to be used?

There is a single passage in our English translation of the New Testament that to an ordinary reader might seem to recognize authority as being vested in a minister of the gospel. This is in Titus 2: 15, "rebuke with all *authority*." Though this is the only place in which the Greek word *epitagee* is thus rendered, I think our translators have given its meaning correctly. But the authority thus referred to, is simply that of Titus being fully qualified to speak with a full knowledge of the doctrines that constituted Paul's teaching; and not from any *ex officio* authority pertaining to him as being a minister of the gospel. If Paul had intended to convey any such idea as that, he would have used the word *exousia*, which is the term always employed in the New Testament to express authority as founded on official position. This any one can ascertain who examines a Greek Concordance of the New Testament.

If it then be incredible that Christ could have constituted a body of clergymen to teach mankind by a divine commission, it is more incredible to suppose that he has instituted such a body merely to administer sacraments as communicating grace; for there is not a single passage in the whole New Testament that specifies what individuals are to administer the sacraments. And in further opposition to all theological assumptions on the sub-

ject, the New Testament writers no where recognize the sacraments to be *means of grace*, as we have already urged in our preceding chapter. Indeed such a notion is directly contradicted by the doctrine of Christian adoption; see vol. ii.: 85, &c., where we have shown that in consequence of what our Saviour had accomplished for the salvation of mankind, he was in virtue of that obedience to introduce into his father's household all that would seek that privilege from him. Hence all who do acknowledge him as their Redeemer are by adoption made children of God, with full right as such to come to Jehovah, through Jesus Christ, and obtain from him as their FATHER, all things necessary to them whether temporal or spiritual. Jehovah therefore having authorized an immediate communication with himself on the part of all true Christians, with the promise of answering their prayer on all subjects whatever, it follows necessarily that no clerical agencies can be essential to communion with him. If every man, by his own prayer, can obtain whatever grace Jehovah deems suitable to bestow upon those who seek his favor, what more can he promise or what more can man require.

If then the ministers of the gospel have no divine commission to teach mankind with authority, nor to administer sacraments as *opera operata*, how can we suppose that such a body of men were ever constituted by Christ as a corporation with powers to continue themselves to the end of the world? The error of mankind on this subject originally proceeded from a gross corruption of Christian simplicity, which has been maintained ever since by false constructions put upon certain passages in the New Testament respecting those persons recognized by the apostles as teachers or exhorters in the religious assemblies of the converts they had made, but who were simply laymen who acted according to the abilities or gifts they individually possessed, as we shall abundantly shew in the progress of our work.

But though the theory of the Scripture is most distinctly opposed to the institution of a clergy as a body of men who bear a divine commission, yet human prejudices have been so long established in favor of such an hypothesis, that the vast majority of Protestants as well as Catholics hold no doctrine to be more certain.

(To be continued.)

The Resurrection from the Dead Opposed to the Doctrine of the Immortality of the Soul.

(Continued from page 244.)

ESSAY IV.—THE SCRIPTURAL EVIDENCE.

"The more any man is convinced of the immortality of the soul, from the principles of Aristotle or Des Cartes, the less will he concern himself about the gospel account of futurity."—*Archdeacon Blackburn.*

We commenced the series of Essays under the title affixed to the present one, with the design of shewing, from a view both of nature and the Scriptures, that the doctrine which teaches that man is animated by an immaterial and immortal principle, is undiscoverable from the one, and stands in direct opposition to what is taught in the other.

The evidence from nature we brought to a conclusion in our last number;—that upon the scriptural department of our subject, we are now about to enter upon; the investigation of which we shall briefly preface by a reference to one or two documents, which, in their day carried with them no mean authority. The first is a canon which was passed under Leo X. by the council of Lateran; and will not be found deficient in the qualities which similar statements generally possess, whether of Catholic or of Protestant origin. "Some have *dared* to assert concerning the nature of the reasonable soul, that it is mortal; *we*, with the approbation of the *sacred council*, do *condemn and reprobate all such*, seeing, *according to the canon of Pope Clement the Fifth, that the soul is immortal;* and we strictly inhibit all from dogmatizing otherwise: and we decree, that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics."—*Caranza*, page 412; 1681.

And among the Protestants, says Archdeacon Blackburn, the honor of condemning such as dissented from Plato and Socrates, was reserved for our English Reformers in 1552; whilst on the Continent, when, four years afterwards, the second Helvetic Confession was published, supposed to have been drawn up by Beza, under the article entitled, "*The Creation of all Things, of Angels, the Devil, and Man*," it is solemnly announced, after a description of the qualities of the soul, as well as those of the body—"That we condemn all who scoff at the immortality of the soul, or bring it into doubt by subtle disputation."

For ourselves, undismayed, as well as unconvinced, by these and other documents of an equally formidable description, we are content to rest our faith upon the scriptures of truth, rather than upon the "canon of Pope Clement the Fifth," although his holiness proclaims so authoritatively that "the soul is immortal:" and we fully coincide upon this subject with the dignitary of the English church, already quoted, that "the Protestants, either unable or unwilling to investigate the meaning of certain terms used in the scripture, weakly concluded, from the mere *sound* of them, that the doctrines of the scriptures, and the reigning philosophy" (concerning a future state) "were one and the same thing." What that reigning philosophy was, and, to a certain extent, still remains, we have been engaged in exposing;—and what those "*certain terms*" are, which, from their "*mere sound*," have been pressed into the service of this philosophy, we are now about to inquire; previous to our doing which, in consequence of the obscurity which those who defend the soul's immortality have cast upon this subject, we deem the recognition of certain positions desirable, as well for the right conduct of the argument, as for bringing the evidence home to the reader's mind. We would maintain then,

Firstly; That from an investigation of nature a distinct, spiritual, and immortal principle in man *not* being discoverable, we can believe in such from *revelation* only; and *that* explicitly conveyed, and

not in such ambiguous terms as to be capable of being misunderstood, or applied to any other subject.

Secondly; That a mere *popular* belief among the Jews, in doctrines which have not been revealed *expressly* by God himself, cannot be received as evidence of the truth of such doctrines. And,

Thirdly; That the language of the scriptures should be taken agreeably to the sense in which it was understood and intended by the parties composing them, and in connection with the context and general scope of the writers.

Thus endeavoring to establish definite conceptions as to what is and what is not admissible evidence on such a subject, we proceed to an examination of the Old and New Testaments, with regard to the existence of a soul in man, its immateriality, and inherent immortality; carrying with us the important position maintained by its supporters—that upon the truth of that doctrine depends *our only hopes of future existence:* we therefore, on account of the extreme importance thus attaching to the subject, anticipate a ready acquiescence in the principle we have first laid down—that in so vital a feature in our faith, the scriptural evidence in its support should be clear, distinct, and inteligible—and not, as is singularly and reluctantly, though certainly with much honesty, admitted by its strenuous advocate, Archbishop Tillotson, "*That the immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible.*"—Sermons, vol. ii.; 1774. We hope, however to prove that the bishop is in error, even as regards, what he supposes to be thus *taken for granted* in the Bible.

It will avail little to the argument that the mere word "SOUL" is to be found in our Bibles—for words, taken alone and independent of their meaning and connection, do not, and cannot establish doctrines. To illustrate this latter assertion, we might instance that all-important tenet in the in the faith of believers—the existence and attributes of the Divine Being: for, upon reference to the Scriptures, it will be found that the word "GOD" were there nothing but the term itself, would fail in conveying to us either that there was *one only* God, or that he was a self-exist Being; for even this word is applied in the Scriptures to mere men. The recurrence, likewise, however frequent it may be, of the word SPIRIT or SOUL, any more than that of the word "GOD," must fail, if adduced, to establish of *itself* leading and important, or indeed any doctrines whatever. Nor, looking at the language of the scriptures, will the argument of our opponents be aided, should we even concede to them that the Jews believed in the existence of spirits, and their interference, in bodily shapes, with human affairs; for, besides that we should call upon them to prove the consistency of such alleged appearances with their own definitions of what they term an immortal soul—aerial—not visible to the sight, nor tangible to the touch: besides all this, it should be remembered that the Jewish nation, having emerged from one heathen people, and having frequently been captive among others, had naturally imbibed much of the false philosophy, and many of the absurd notions and speculations of such nations; and their history shows us the almost herculean labor which Moses and the prophets had to encounter, in order to purge out from among them their old impurities. This people, also, as is well known, evinced, upon too many occasions, in the early part of their history, a proneness towards idolatry, and were disposed to believe in the existence and power of false gods; so that any opinions held by them, which were not derived either from their divinely appointed teachers (not any of whom, it will be hereafter shown, ever even glanced at the immaterial doctrine) cannot be entitled to the slightest weight in the argument. Upon this principle, therefore, it will be seen that the present discussion cannot be aided, by a reference to the unauthorized opinions of the Jewish people. Should it even appear that the first followers of Jesus held such views—that some of his immediate disciples (being Jews) should have shared in the popular faith—or that even Jesus himself, when addressing the multitude, made use of language, not in contradiction of it, (such alone being that which they could comprehend,) even these combined facts would neither teach the truth of the doctrine, nor prove that its belief was inculcated by revealed religion. The case of demoniacal possessions might be adduced in support of this position; for this doctrine has for its support all the points of authority above referred to, namely, the popular belief of the Jews, the language of Jesus and his apostles, &c.; yet the most enlightened Biblical critics can prove that it is the cure of certain diseases only which is intended to be conveyed to the reader—that no doctrine of revelation is at all in question—and that the ambiguity arises merely from the use of common language, which was necessarily in accordance with the prevailing belief and superstition. So that, if the mere opinions of the Jewish populace can aid the cause of our opponents on the present subject, then they must take the consequences of their own argument, by having it applied to other cases; and admit, for example, that Mary Magdalen was not cured of an inveterate mental disease, but had actually expelled from within her seven devils. But it is not thus that the scriptures announce valuable truths and essential principles; for when such are communicated, they have not for their basis the prejudices of the ignorant, nor are we left to collect them in a doubtful, or an inferential manner.

Had, therefore, the doctrine of the immortality of the soul been a true one—and had it been intended to have been revealed at all, it would doubtless have been communicated in a manner equally distinct, because equally required to be so, as that of the existence of but one God—of pardon upon repentance; and of the resurrection from the dead. Thus, to illustrate our meaning, when we turn to the scriptures, we find God and his providence spoken of in the following clear and distinct manner—"I, the Lord, speak righteousness; I declare things that are right, who hath declared this from ancient time?—have not I the

Lord? and *there is no God else beside me*—a just God and Saviour—*there is none beside me;* look unto me and be ye saved, from all the ends of the earth, for *I am God, and there is none else.*" (Isaiah, 45: 20–23.) And wherever the prophets or the apostles reason upon the being and attributes of the Deity, they are, alike with the above—clear, distinct, and intelligible. Thus, in the instance of Paul, when addressing the Athenian philosophers—"whom ye worship, him declare I unto you—God that made the world, and all things therein; who dwelleth not in temples made with hands, as though he needed any thing; seeing he giveth to all life, and breath, and all things." (Acts, 17: 23, 24.) Now, we ask, can any man, upon what is here stated, doubt even for a moment, but that the writers here meant to convey the oneness, the power, and attributes of the Supreme Being? The announcement, too, of the forgiveness of sins upon repentance, and that of a future state of existence, by means of a resurrection from the dead, are equally clear and intelligible:* and can we believe it possible, had the immateriality and immortality of the soul been a Bible doctrine, that it would not have been taught with equal plainness and distinctness? and and if so, it then would not have required support from popular ignorance—it would not have solicited aid from Socrates and Plato, neither could it obtain elucidation from Catholic councils or Protestant confessions of faith; nor would it, like the system which Tillotson advocates, be required "*to be rather supposed or taken for granted;*" but it would be, what he *allows* it is *not*, if "not expressly revealed," yet, at least "expressly" stated in the Scriptures. The archbishop's admission, indeed, upon this point, we must consider to be of no mean service in the present controversy, seeing that it puts into the hands of his opponents a triumphant weapon against his own doctrine; for neither Jesus nor the Apostles required *their* adherents to take their principles "*for granted;*" and it is difficult, if not absurd, to conceive that the sole foundation of the Christian's future hopes should rest upon a doctrine *allowed* by its advocates to be "*not expressly taught in the Bible.*"

Not, however, availing ourselves of those concessions which the most ingenious defenders of the soul have felt themselves compelled to make, nor of the entire absence of that clear and distinct evidence which ought to be the essential character of a doctrine claiming, as this does, preeminent importance—we shall still proceed in the inquiry, being desirous of going most fully into every branch of it. We commence, therefore, with an examination of the terms SOUL and SPIRIT, and the several senses in which they are used by the original writers, as well as by the translators of the Scriptures; such being the cause, in a very material degree, of the misconceptions which clog the present inquiry. Referring, therefore, to the meaning in the original of the words from whence they are derived, the Hebrew term *nephesh*, admits, it appears, of the following renderings: *mind, soul, breath, life.* The Greek word *psuche*, may be translated, *breath, life,* (whether of man or beast,) *the body,* (whether dead or alive) *soul, spirit, mind, or person:* whilst, in other languages, the word rendered soul would appear to be nearly as indefinite. Thus the Latin *anima*, signifies *life, soul, body, breath, wind;* in our own language, also, the word soul, from the Saxon *sael*, is used so variously, that Johnson and others give it the following meanings: *soul, spirit, life, mind.* The word *spirit* has a different derivation. Its original in the Hebrew is *ruach*, which denotes spirit, the power of the Deity, mind, vigor, life, breath, person. The Greek word *pneuma*,† is rendered, spirit, wind, the air. The Latin, *spiritus*, is rendered, spirit, mind, soul, wind, breath;—to blow, to breathe, to draw in and throw out the air by the lungs, a blast of wind. And, in our language, nearly, if not the whole of these several meanings, are attached to the word spirit.

Such, then, being the facts with respect to these terms, we may proceed, with definite conceptions, to an examination of the manner, as far as this doctrine is concerned, in which the really difficult and important task of translation has been executed, in our authorized version of the Scriptures, performed as it was, under royal authority. Seeing that so great a latitude of interpretation was before the parties, we contend that certain fixed principles should have guided them; and that they ought, if such were at their disposal, to have either selected such terms as could not by possibility have led to misconception, and have rejected all which were of a doubtful or an equivocal meaning; or, if they were determined to retain the latter, then they should have used them without favor or affection, equally in *all* cases; so that the very connection in which they would have been found constantly to occur, must have enabled the ordinary reader to understand their general import; as by finding them regularly in passages which were plain and definite, such uses of the words would naturally be employed for the purpose of explaining those which were less so; but, in truth, neither of these rules have been systematically followed, arising possibly from the circumstance that the Scriptures were parcelled out to a great number of persons for translation, who being also professors of orthodox and mystical doctrines, would naturally feel inclined to bend the text to their own conceptions. In illustration of this assertion, we will submit, for the purpose of comparison, a few instances of an adherence to, as well as a departure from, a faithful rendering into English of the terms *nephesh* and *psuche*, and those of *ruach* and *pnuma*. Thus, in the case of the address of the King of Sodom to Abraham, the discretion of the translators has been correctly exercised:—"*Give me the persons,*" (*souls*, as it is elsewhere rendered) "*and take the goods to thyself.*" (Gen. 14: 21.) But in the Jewish law,

* In relation to the first of these doctrines consult the following passages: Mat. 3: 2; 4: 17. Luke 24: 47. Acts 5: 31; 11: 18; 26: 20. And upon the latter, see Acts 4: 22. 1 Cor. 15.

† That branch of physical science which is devoted to the study of the air, is from this word termed *pneumatics.*

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Q. What good does thi
do?

A. 1st, It gives *vitality*
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as contained in Leviticus, the same term is there rendered soul; and that, too, in a case where, from the connection, it is equally self-evident that it should have been person. "And whatsoever man there be that eateth any manner of blood, I will even set my face against that *soul* (*person*) that eateth blood; for the *life* of the flesh" (the *soul* of the flesh—the source of life) "is in the blood." (Leviticus 17: 10, 11.) In the book of Lamentations, where the instances are really as plain—though, from the difference of the subject treated upon, capable of some perversion, the translator presents us with the term *soul*, which would have been rendered, with more propriety, in one case *mind*, and in the other *person*. "The Lord is my portion, saith my *soul* (*mind*). "The Lord is good unto the *soul* (*person*) that seeketh him." (Lam. 3: 24, 25.)

So with the Greek term "*pneuma*," the same obliquity is prevalent in the translation: this may be illustrated by the instance of Paul, when showing the Corinthians that it is the mind of God which knoweth the things of man. "For what man knoweth the things of a man save the *spirit*" (*mind*) "of man, which is within him." (1 Cor. 2: 11.) Here the translators have chosen a term, *spirit*, likely to be misconceived when one, that of *mind*, which could not by possibility be so, was equally at their service. In other cases, however, they have pursued the opposite course; as where they have correctly rendered the term "*pneuma*"—wind, in the address of Jesus to Nicodemus: "The *wind* (*pneuma*) bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh; or whither it goeth." (John 3: 8.) Now every authority and argument which could justify the use of the word *spirit*, instead of *mind*, in the former passage, would equally have justified the use of *spirit* instead of that of *wind*, in the one last quoted. The translators should in the one case, as in the other, have exercised a sound discretion in the choice of an English phrase, which would have given a sense correspondent with the context, and with the evident intention of the writer; or they should, in *both* cases, have made use of the indefinite terms *soul* or *spirit*, when the reader would have felt the necessity, by a comparison of various passages—and by bringing, as we have said, the most plain to illustrate the most difficult ones, of finding for himself that peculiar sense of the word, in each case, with which the translator had failed to supply him.

(*To be continued.*)

Animal Life:

SCIENTIFIC FACTS ABOUT IT.

Q. What is meant when it is said that *oxygen* (one of the component parts of the atmosphere,) "*sustains life?*"

A. It means this: If a person could not inhale *oxygen* he would *die*.

Q. What good does this inspiration of *oxygen* do?

A. 1st, It gives *vitality* to the blood; and 2dly, It is the cause of animal heat.

Q. How does the *oxygen* we inhale mingle with the blood?

A. The oxygen of the air mingles with the blood in the lungs, and converts it into a bright red color?

Q. How does the combination of oxygen with the blood produce *animal heat?*

A. The principal element of the blood is *carbon;* and this carbon, combined with the oxygen of the air inhaled, produces *carbonic acid gas*, in the same way as burning fuel.

Q. Does the heat of the human body arise from the same cause as the heat of the fire?

A. Yes, precisely. The carbon of the blood combines with the oxygen of the air inhaled, and produces *carbonic acid gas*, which is *attended with combustion.*

Q. If animal heat is produced by combustion, why does not the human body *burn up* like a coal or candle?

A. It actually does so. Every muscle, nerve, and organ of the body actually wastes away like a burning candle; and, being reduced to air and ashes, is rejected from the system as useless.

Q. If every bone, muscle, nerve, and organ is consumed by combustion, why is not the body consumed?

A. It would be so, unless the parts destroyed were perpetually renewed: but as a lamp will not go out so long as it is supplied with fresh oil, so neither will the body be consumed so long as it is supplied with sufficient food.

Q. What is the principal difference between the combustion of the fire, or lamp, and that of the *human body?*

A. In the human body the combustion is effected at a much *lower* temperature, and is carried on more *slowly* than it is in a lamp or fire.

Q. How is it that carbon can be made to burn at so *low* a temperature in the human body?

A. Because the carbon of the blood is reduced to very *minute particles*, and these particles are ready to undergo a rapid change immediately oxygen is supplied.

Q. When a man is starved, what parts of the body go first?

A. First the *fat*, because it is the most combustible; then the *muscles;* last of all the *brain;* and then the man dies, like a candle which is burnt out.—*Brewer's Guide to Scientific Knowledge.*

"Constitution of the Church."—We hope no one will fail to read with care the extracts we have commenced from Dr. McCulloh's work on this topic. It is one of vast importance to the peace and purity of the Church. So long as persons think they have a *divine* commission to act as *ministers* we shall have a plenty of parties, sects, divisions, and creeds, written or unwritten.

"The Test of Faith."—Let the article by Br. Batchelor on this topic be read, without fail. It ought to be put in a *Tract* and scattered all over the land; but we have no funds to do it. Those who have cannot expend a portion better.

BIBLE EXAMINER.

NEW YORK, SEPTEMBER 1, 1855.

"STRANGE DOCTRINE."

Under this head the *Prophetic Expositor* quotes the following remark by "Moncrieff," which appeared in the EXAMINER not long since :—

"Expecting men to see eye to eye about ordinances is as vain as to expect them to see eye to eye about doctrines."

This just sentiment is "Strange Doctrine" to the *Expositor;* and it asks—"Why do men not see eye to eye in these matters? Is the *Bible* defective?"

It seems the *Expositor* thinks the Bible is "defective" in its translation; for in its editorials we seldom, if ever, see the word *baptism*. That word is quite too "defective" for the *Expositor*, so it crowds in the word "*immersion*," continually, as more expressive of its peculiarities. But even the *Expositor* cannot "see eye to eye" with the "*Herald of the Kingdom*," which has gone a little ahead of it. The *Herald*, it seems, has put down "J. B. COOK"—who is a strict immersionist—and along with him, of course, the *Editor* of the *Expositor*, as being "without God, and impious heretics, teaching what is blasphemous, ungodly and unsound," because they are not immersed *again*, being imperfect in knowledge at their first immersion. For this sentiment the *Expositor* gives the *Herald* a deserved rebuke, but they will not "see eye to eye" we think after all. Why? "Is the *Bible* defective?" asks the *Expositor;* and it answers—"No, for it was given by inspiration of God." It then asks—"Cannot men understand the Bible?" and answers—"They can; for it was given for the express purpose." Its next question is—"Can they not understand it alike?" and adds—"To say they cannot, is to charge it with imperfection."

The *Herald* and the *Expositor* do not "understand it alike" as to the prerequisites of "immersion;" and there seems to be a growing difference. If it is so easy to "see eye to eye," we think that two such sticklers for *exclusive* immersion as the *Herald* and *Expositor* ought to be put in "*purgatory*" till they come to an agreement. We, of course, wish them a purified deliverance out of it.

On the "strange doctrine" of Moncrieff the *Expositor* proceeds to inquire—

"Why do they understand the Bible differently?" and answers—"Because they are guided by the *mystical principles of interpretation* in reading it, which leads each one to give a meaning to the plain word which will suit his own theory."

Here is truth in this answer; but it is not the "*whole truth*," by any means. The understanding, as a faculty of the mind, is not alike in all men; and unavoidable circumstances often have a control over it that is impossible to be wholly overcome; hence an imperfection or difference in judgment is perceivable, sometimes, in the greatest and best of men, as well as in inferior persons.

To talk about all men—or all Christians, even—being able to "understand the doctrines and ordinances of the Bible alike," or to "see eye to eye" on them, in this dispensation, in which "we know in part" only, is to us the very root of popery and persecution; and the *Expositor* is getting a sip at that fountain from the *more perfect Herald*, which has put such *imperfect* characters in the list of those who are "without God, and impious heretics, teaching what is blasphemous, ungodly and unsound." The *Herald* is "*infallible*," of course!

If the *Expositor* does not admit the Herald's infallibility, it must not expect others will give the palm to it simply because it seems to set up this claim. We say the *Expositor* "seems to claim" infallibility, when it affirms the reason why all do not understand the Bible *alike* is "Because they are guided by the *mystical principles of interpretation*," &c. Now this language, put in "plain words," does seem to say—"*I* do not use the *mystical principle of interpretation*, therefore *I* interpret the Bible *truly;* and if others would adopt *my* principles they would understand the Bible *just as I do;* and not to understand the Bible as *I do*, is to charge it with imperfection.'"

Such, we say, *seems* to be the import of the *Expositor's* "plain words;" nor can we put any other construction on its "Strange Doctrine" article.

We do not wish to find fault with our neighbors, and it is very disagreeable to be compelled to do so, but seeming attempts to *lord it* "over God's heritage" must be met by some body, or they will soon go to seed. We wish for the "whole truth" as much as any others can: but this idea that no body has the whole truth but onrself is popery without a mask; and if we are to be charged with being unchristian and wanting in the spirit of Christianity because we do not interpret some "doctrines and ordinances" just as other *Editors* do, be it so: we care nothing, personally, for "*Bulls*" whether they come from *Rome* or any other quarter.

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Just at this point we ask the *Expositor* to look at Isaiah 52 : 8, and see if the time has come for even the "watchman" to be in the position it contends for. Here it is.—"The watchmen *** shall see eye to eye, *when* the LORD shall *bring again Zion*." Has the LORD done this work? If so, the *Expositor* is wrong about the "Age to Come."

We will conclude these remarks by an extract from an article from DR. FIELD in the *Expositor* of the same date as the article "Strange Doctrine." He had been speaking of the "*ultraism*" of certain would-be-thought infallibles, and says—"If they wish everybody to subscribe to *their understanding* of the Bible as a condition of fellowship—in a word, if they wish to re-establish Popery in some form or other, let them say so."

To this sentiment, of DR. FIELD, we say, *Amen*. We do not believe in any man, or any set of men, setting up either their interpretation, or their "*principles of interpretation*," as an infallible rule for all others. All may freely state the rule which governs them in their investigations, and which they think is the true one; yet let them remember they are but men; and others adopting the same principles of interpretation may, possibly, arrive at a somewhat different conclusion, even though we might think strange how they could.

"TEST OF FAITH."

FROM B. S. BATCHELOR, PLYMOUTH, MASS.

August 5th, 1855.

Br. Storrs:—In the *Independent* for July 19th, the following "*Test of faith*" is given, as quoted from Prof. Park of Andover Theological Seminary. Speaking of the moral sentiments of mankind he says:—

"These universal feelings provide us with a test for our faith. Whenever we find, my brethren, that the words which we proclaim do not strike a responsive chord in the hearts of the choice men and women who look to us for consolation, when they do not strike the depths of our own souls, reach down to hidden wants, and awake our best sensibilities; or when they make an abiding impression that the Divine government is harsh, pitiless, insincere, oppressive, devoid of sympathy with our most refined sentiments, reckless of even the most delicate emotion of the tenderest nature, then we may infer that we have left out of our theology some element which we should have inserted, or brought into it some element which we should have discarded. Somewhere it must be wrong."

This quotation evidently expresses important truth; for though the plain statements of the inspired word are to be received as the only authoritative standard in matters of faith, yet, on the authority of an inspired apostle, we may conclude that whoever preaches the pure truth of the Gospel of Christ will "commend himself to every man's conscience, in the sight of God."

Of course the Prof. intended that his test of faith should be applied to all, and every doctrine claiming to be worthy of our acceptance. While reading, I was led, involuntarily, to make an application of the principles laid down, to the popularly received doctrine of unending torture. Now it seems to me, that if any one doctrine, received by any who bear the Christian name, comes under the ban, this doctrine is showed by the Professor's test of faith to be wrong.

It is a fact, rendered familiar to many by their frequent observation of its manifestation, that those who are professed believers in this theory, do not love to have it set before them in all its horrible features, but prefer to have it spoken of in mild and equivocal terms: and if one, in attempting to show its untruthfulness, describes it in detail, they start back in pious horror, as if it was too sacred a subject to be discussed, but should be left in the darkness of obscurity, and believed by the wholesale.

We do not deny but that such persons may believe, in theory, the doctrine which is evidently so repugnant to their own good feeling, but we do claim that this repugnance arises from its utter opposition to those moral sentiments, which in Scripture are termed, conscience.

To an unperverted conscience, there is, in the true doctrine of future punishment, nothing unreasonable; but when the Scriptures declare, "The soul that sinneth it shall die," every man's conscience feels it is right, that whoever abuses life to the dishonor of his Creator, should lose that life which has thus become forfeited.

Those, however, who teach that the hosts of the lost will be preserved alive in misery, throughout the ages of eternity, are forced to run for shelter against the remonstrances of their moral sentiments, under the plea that if God does it, it will be right, for he cannot do wrong. Now, could this be proved to be the design of God, we must submit that the reason why our moral sentiments seem opposed to it, is our ignorance of what strict justice demands. But this is a subject concerning which the Scriptures speak in no ambiguous terms; they state explicitly, again and again, in various terms, that the wages of sin is death, and appeal to our moral sentiments is made with direct reference to this subject, "*Are not my ways equal, saith the Lord?*"

When then "words" teaching the doctrine of endless sin and misery are proclaimed, do they "strike a responsive chord in the hearts of the choice men and women who look to us for consolation?" Can we sit by the side of any of our pious friends and comfort them, under any circumstances, by a recital of the horrors of the damned, wailing in wo eternal, ever cursing God with hellish rage, and plunging ever deeper and deeper still in wickedness and wo? What man, however strong his faith in these things, was ever so inconsistent as to attempt to administer consolation by such means! On the contrary, "the choice men and women who look to us for consolation," turn pale when such a picture is presented to them, and if they are so unfortunate as to believe it true, they can only satisfy themselves with the conclusion, what God ordains is right, of course. From this doctrine no one thinks of deriving consolation for himself, or to impart to others.

Again: Do "words" teaching this doctrine "stir the depths of our own souls" except with horror, even if we believe it true? and if, in the mercy of God, we have learned that no such atrocious cruelty is justly chargable to Him, do we find the "depths of our own souls" stirred, except with a holy zeal to wipe from the character of our heavenly Father, such a foul reproach? Whoever told of high or holy emotions being stirred within him by a recital of such horrors? As well might one listen for this purpose to a recital of the barbarities of the Indians of the forest in their wars—of the cruel rites of ancient heathen—or of the fearful cruelties practiced by the inquisition on its miserable victims.

Do such words "reach down to hidden wants?" What wants of our nature demand such teaching as this to satisfy them? We have heard of persons seeking in vain for something to satisfy their restless conscience, troubled by the burden of sin, and of their being satisfied only by a recognition of JESUS as the sinner's righteousness. We have heard of others, who, between the popular hell, universalism, and restorationism, were like Noah's wandering dove, yet when they heard "The wages of sin is death, but the gift of God is eternal life," felt that they were satisfied; that this was just the truth they needed to keep them from sliding gradually into entire disbelief of the gospel. But whoever heard of one who found any hidden want supplied by a discovery of the idea that sin and suffering are to be eternal in the universe of God?

Whenever did any person find that the proclamation of words teaching the eternal torment of the wicked, had an effect to "evoke our best sensibilities?" If fear, hatred, or blank unbelief are to be regarded as "our best sensibilities," we may give to this doctrine the credit of evoking them: but if reverence, love and confidence are better, then, in our judgment, the preaching of that doctrine, never so faithfully, will forever fail to accomplish this.

Does not this view "make an abiding impression that the divine government is harsh, pitiless, insincere, oppressive, devoid of sympathy with our most refined sentiments, reckless of even the most delicate emotions of the tenderest nature?"

What can be more "harsh" than the subjecting of myriads of the members of the human family to a state, where, beyond the possibily of reprieve, they must be the subjects of suffering, and the perpetrators of sin, so long as God has an existence, or eternity endures?

What can be thought of, or found among all the cruelties ever perpetrated by men or devils, more "pitiless" than this? Here, truly, is unmingled pitiless revenge. Monsters of cruelty have lived on earth, but none whom we would be willing to believe were so entirely destitute of pity as to consign their victims to eternal torture had they the power. According to this view the government of God as far exceeds in cruelty the governments of earthly tyrants as He exceeds his creatures in wisdom, power and duration.

What can be so "insincere" as for God, while representing himself as the father of his creatures, to confer upon them, without any will of their own, an immortal existence, and then to make that existence as miserable as his power can perform or his wisdom devise? Surely here is a contradiction that none can reconcile. If God be the Father of his creatures, why then should he not permit to cease, that existence, which, by sin, has become a curse to the sinner, and a reproach to his own honor?

Is not here the consummation of "oppression," that an omnipotent God, infinite in wisdom, should exert his power and wisdom for the purpose of perpetuating sin and suffering forevermore?

Is not this view "devoid of sympathy with our most refined sentiments?" Are those the most refined sentiments of our nature which find delight in torture? I have known brutal men, influenced with passion, to wish persons, the objects of their rage, sent to the popular hell to endure its torments; and even these wretched persons did not realize what they wished. In cool blood they

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could never have wished it. Much less can persons of "most refined sentiments" find in such a view the least "sympathy." They feel that it is a something with which they cannot sympathize without a radical change in the constitution of their minds. Hence, one distinguished advocate for the eternity of hell torments supposes that in the future state the saints will be so deprived of their sensibilities that they may look, not only without pain, but with actual pleasure, upon the torments of the damned. Now, what is this but an evidence that the writer was conscious that the view which he had advocated was "devoid of sympathy" with his "most refined sentiments" insomuch that one of the most refined sentiments man is endowed with now—that of sympathy with the miserable—must be taken from the saints, before they can be perfectly happy in glory?

To conclude, is not this view utterly "reckless of even the most delicate emotions of the tenderest nature." If the presentation of it "makes an abiding impression that the Divine government is harsh, pitiless, insincere, oppressive, devoid of sympathy with our most refined sentiments," then surely it must be "reckless of those most delicate emotions" of love and benevolence which the "tenderest natures," those which have been softened by the operation of the grace of God, feel toward Him and toward all the creatures he has made.

There is a distinguished preacher, whose "star" often graces the columns of the *Independent*, who once, in public, made a confession something to this effect, that one of the greatest weaknesses of his ministry consisted in not having enforced the doctrine of the future punishment of the wicked, and the cause of this failure, he attributes to the *repugnance* of the subject to his feelings.

Here, then, is the testimony of one, who, it will be confessed, possesses, to some good degree, a development of those moral sentiments of which Prof. Park speaks; yet, so odious is the doctrine of future punishment, as he understands it, to him, that it causes a confessed weakness in his ministrations.

Is not here a strong presumption, that in his view of future punishment there is something "wrong" somewhere? Paul says, knowing the terrors of the Lord, we persuade men. Then if a man holds a theory of future punishment to which he cannot persuade himself to give due prominence, is it not evident, that however strong his theoretic faith may be, his moral sentiments stand opposed to it, unless some lower motive operates to keep him silent, which we would not like to believe in this case.

Is it not, therefore, evident, that however strong he may hold the theory, he can have no practical faith in it? Else how could he hold his peace, or fail to lift up his voice like a trumpet, to warn men of their danger. If a horrible fate awaits men, shall the ambassador of God therefore fail to tell them of it? Or shall not his zeal increase with the terror of the doom awaiting the enemies of God? If everlasting torture be the wages of sin, should not the eloquence of such a man as Henry Ward Beecher be enlisted to inform the world, that none be overtaken unawares? But no, he cannot; so revolting is the theory which he has received by tradition from his fathers, to his moral sentiments, that he cannot enforce the doctrine of future punishment!

O that he, and all such as he, had but an understanding of the true teachings of the word of God on this great question: that they might no longer fear to insist on the terrors of the Lord.

If Prof. Park's test of faith is correct, and we freely accept it, then those who thus feel, to shrink from a full and free discussion of the wages of sin, may "infer that" they "have left out of" their "theology some element which" they "should have discarded. *Somewhere it must be wrong.*"

B. S. Batchelor.

Note by Ed. of Examiner.—We have sought in vain an *Exchange* with the *Independent*, and once more solicit it. We should like to see it occasionally.

Reply of H. Grew to Br. Wendell.

I did not see your question until the present week, being from home. I see no ground for limiting the term "spirit" in Acts 23: 8, "to devils," although it includes them, or the devil and his angels. It appears to me to be used in this text in a *general* sense to express the disbelief of the Sadducees in the spirits, whether good or bad. The term "*unclean* spirits," Acts 15: 16, &c., implies that there are spirits of a different character.

—

Dear Br. Storrs.—I sympathize with you in trials of faith; but it is our Lord's will that we should bear the cross before he gives the crown—Will not the latter be more glorious in consequence? Our Savior honors us in calling us to fellowship with his own sufferings for the truth's sake. His smile and welcome at his coming will amply compensate for all reproach we are called

to endure now for his dear name. I freely pledge five dollars for the year, if you judge best to publish weekly, but advise you not to do so without sufficient funds to preclude embarrassment.

Yours in Christian love,

H. GREW.

Providence, R. I., Aug. 9th,'55.

"Great is Diana of the Ephesians."

FROM J. P. COWLES, GRIFFINS CORNERS, N. Y.

August 19.

Br. Storrs.—Early last spring a Presbyterian clergyman, preaching where a number of my friends were present, said in substance as follows,—I am going to make an appointment at Millbrook, after rafting time, and will show the falsity of the doctrine of man's unconsciousness in death, and the destruction of the wicked; and added, "bring on your man."

All understood this as a challenge for me to meet him in discussion. The people anxiously looked for the appointment. At last it was given out for Sabbath, Aug. 19. The Sabbath previous I informed my congregation of his appointment, and advised them to go and hear him. The day arrived, and a large congregation assembled, and among them was myself.

Over one hour after the appointed time the preacher came, and after the usual ceremonies he commenced by saying,—My subject this morning will be the Immortality of the Soul. His first argument was made out of the supposition that in all ages, even where the Bible was not known, the people believed in the transmigration of souls, and not annihilation.

He dwelt at large upon this; referring to the Hindoos, and to the American Indians as proof of his position. Then he endeavored to show that unconverted men could not understand the scripture at all. He spoke of a vital force which existed in the vegetable and animal kingdom—this was life; but man had something different from this; for there was something in man which wore upon the nerves and muscles; and this, said he, is the soul! He said, a number of times during his discourse, that he could not tell what the soul was; and yet, several times, in stating a principle, he said, "*that* is the soul." Several times he uttered with emphasis, "*I affirm that man has a soul.*"—I really supposed we should hear a little scripture, and at last one came, *viz:* 1 Cor. 15: 52, 54; which he wished to read without any comment.

In the afternoon he was to preach upon the future punishment of the wicked. The weight of his argument was to prove that there is a devil, a hell; and that everlasting and eternal were the same. Not one of these points had I ever denied; but, truly, I must confess, I cannot believe in Milton's Devil.

I will not attempt to give you particulars of this discourse; I will only say, that most of it was "fighting a man of straw;" or in other words, those doctrines which no man disputes.

He closed, giving me no chance to reply; in consequence of which most of the people were very much disappointed.

I wish to say to Mr. L. (the preacher) that I extend to him a kind invitation to preach the same discourses to all of my congregation, some twelve in number; for I think it will strengthen them in the truth which I have endeavored to lay before them.

The pencil, obedient to my will, dashed upon paper, in phonographic characters, all his leading ideas, and will be reviewed by me in three of my congregations on Sabbath, Aug. 26.

THE BIBLE.

[The following is an extract from Fenelon, one of the most able of French writers, and virtuous of men, who was born in 1651, at the castle of Fenelon in Perigard, and died in 1715, leaving behind an imperishable reputation as an eloquent writer and conscientious prelate, and an amiable, enlightened and virtuous man.]

Translated from the French

BY J. P. COWLES.

"The writings surpass in ingenuity, in liveliness, in grandeur, all the writings of Rome and of Greece. Even Homer could not approach to the sublimity of Moses in his antiquities, particularly the latter, which all the children of Israel had to learn by heart.

"Neither were the Greek nor Latin poems able to attain to the height of the Psalms.

"For example, take that part which commences thus, ** '*The God of the Gods, the Lord has spoken, and he has called the earth,*' surpassing all human imagination. Even Homer or any other poet could not equal Isaiah in describing the majesty of God, in the eyes of whom* '*The kings are but a grain of sand, the universe is but a tent which he erects to-day, and pulls down to-morrow.*'

"Sometimes the prophet has all the sweetness and all the tenderness of a pastoral poem, in all

* The quotations are according to the French Bible.

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the smiling pictures which fits one for peace.—Sometimes he elevates himself so far as to have all below him.

"But who, in all profane antiquity, can be compared to the tender Jeremiah, deploring the evils of his people? or to Nahum, seeing at a distance, in spirit, the magnificent Nineveh, falling under the mighty arm of an innumerable army? We may think of seeing this army, and of hearing the noise of weapons and of chariots.

"All is descriptive of the manner in which the imagination is seized; he fastens Homer far behim. Read also Daniel, denouncing to Belshazzar the vengeance of God, which is ready to fall upon him; and set forth in the most original sublimity of antiquity, some things of which we might follow after.

"As to the rest all sustain themselves in their writings; all sustain the character which they ought to have:—the history, the particulars of the law, the descriptions, the vehement passages, the moral discourses: in fine, there is as much difference between the profane poets and the prophets as may be found in true and false enthusiasm. The one truly inspires, expressing sensible things of the divine; the other endeavors to elevate above themselves, always leaving upon them the mark of human infallibility."

Napoleon and the War.

We cut the following item from *The Express* of this city. Of the truth of that which is attributed to the French Emperor we know nothing and do not vouch for it; but this much we must say, it is a most masterly piece of policy if pursued with design by the Emperor, and shows that Louis Napoleon is not that *fool* many of the wise ones have imagined. We have thought his policy was strange in some respects; yet it may eventually turn out to be the only true war policy in this case. If the statement here made of Napoleon's intentions is true, the result may be more terrible to Russia than her most bitter enemies have anticipated. Looking at the Russian Dynasty *prophetically*, the readers of the EXAMINER know it has been our *opinion*—from the outset of this war—that it is to be *bound*.—Whether that opinion is correct remains to be seen; but that "hooks" have been put in the "jaws" of that power and it "turned back"—as we thought would be the case—is an undeniable *fact*. But we will not detain the reader longer from the article which led to these remarks. *The Express* says:

The *Times* publishes what it says is a conversation of a reliable friend with the present Emperor Napoleon touching the war in the Crimea. The Emperor has said there is no siege of Sebastopol, because a siege is an investment. There have been attacks, but not a siege,—or if a siege, it is the Anglo-French army which has been besieged, because the Allied army is not large enough to extend its lines to face the enemy, and only strong enough to occupy an entrenched position opposite the Russian right wing at Sebastopol. We quote:—

"The Russian army has been posted in extended line between Simpheropol and Sebastopol, its centre being movable, at one time concentrated on Inkermann and at another on Baksi-serai. The right wing of the force rests on Sebastopol, as the right wing of the English troops at Waterloo rested on Hougoumont.

"I acknowledge the tactics of the Crimean campaign to be of my own projection, and I confess myself satisfied mainly in the results. The people of France and England want a feat of arms, and perhaps the people of America would applaud another Smolenski and Moskowa. No! France in 1813 crossed the arid steppes and deadly snows of Russia; I will now make Russia traverse her own wilderness to meet us on her frontier."

The Emperor added that the Russians were decimated in going to the frontiers; that they had lost 270,000 men and the Allies not one-tenth as many, and that he was "content to protract the war on these terms." Napoleon says the future will approve his tactics, as he is inflicting "not a wound but a running sore in the side of Russia."

The correspondent concludes,—

"It is confidently stated that Louis Napoleon in person will command in the forthcoming campaign in Moldavia and Russian Poland. The new levy of 140,000 men is destined for this field of action, and will supersede the Austrian army of occupation. The object of this campaign will be the erection of a Polish republic comprising Volhynia, Poland and Bessarabia. In case Prussia dissents, an advance made by an Anglo-French army upon her cis-Rhenish provinces and the Baltic fleet, will keep her in check, while Lombardy and Hungary are moved up to block the interference of Austria. The end of all this will be an empire of republics. Turkey will be obliterated from the map of Europe, and form a nest of Byzantine States, into which Greece, and perhaps Hungary may fall. The last great European war commenced with Republicanism and ended with confirmed monarchy; this present struggle commences with a battle of the monarchs, and will end with confirmed republics."

As to the conclusion of this "correspondent"—that the "end" of the present war will be "republics," we differ entirely. The wind up, we are of *opinion*, will be a *universal monarchy, viz:* "The Kingdom of our LORD and of His Christ:" Rev 11: 15, 17; Dan. 7: 13, 14, 22, 27; also Rev. 17: 14; and 19: 11–16.

FRANCE AND POPERY.

The readers of the EXAMINER know that it is our opinion that the Napoleon Dynasty is the "*Scarlet-colored Beast*" of Rev. 17, which ascended "out of the bottomless pit and goeth into perdition," on which the harlot woman—*popery*—rideth till her flesh is eaten and she burned with fire.—That has been our view ever since that dynasty has been revived. Whether this dynasty—or beast—as such, is to have anything to do in destroying the harlot is a point about which we are not prepared to speak confidently. We have been waiting for the development of the "ten horns" with uncertainty from whence they will arise. Those horns, it seems from the prophecy, will "agree and give their power and strength to the beast" for a time, or "until the words of God shall be fulfilled;" but whether the beast and horns *combined* destroy the harlot, or the horns *alone*, we are not clear, and must wait till events determine. The beast—or Napoleon dynasty—is surely to go into perdition, or be destroyed: and the harlot—or papacy—is as certainly to be overthrown; and we are satisfied these events are both near at hand. That dynasty is *now* the chief support of the harlot woman; but intelligent and liberty-loving men already "hate" her, and will reckon with her ere long.

On the subject of France and Popery we have given one extract from a letter of Rev. A. STEVENS, writing from Europe to the *Christian Advocate* of this city. We now present our readers with the following extract from another of his letters, in which, after speaking of the present usurpation of Popery, and the deficiency of the Priests in "classics and scientific intelligence," &c., he speaks as follows:—

An English review, now lying under my eye says: "For the last few years we have carefully watched the theological literature of Catholic France; with the character of its chief productions we are acquainted: and we are compelled to say that we have seen in it no signs of life; no originality, no power; no breadth of treatment, no comprehension of the subject; no masterly handling whatever; but in the little that has come forth there is a poverty of thought and a crudeness of expression, or mere verbosity, or mere reproduction; an attempt to ignore the theological questions of the day, or—which is probably the more correct statement—an almost utter ignorance of issues on the determination of which not Churches only, but Christianity itself depends."

Thus stands Popery, then, among the French people—a fiscal blunder—an oppression—a triumph of Jesuitism against the "liberties of the French Church," and against the intellectual men of the country—a triumph of Ultramontanism—an attempt to restore the dark ages—without a claim for literary consideration—ridiculous even in the earnestness and sentimentality of its devotions.—Can such a combination of mischiefs and abominations last in this age, and especially among this brilliant and revolutionary people?

But besides all these considerations, there remains to be mentioned the most fatal danger to Popery—*its conjunction with the reigning tyranny.* No man in his senses expects the latter to be permanent; the former is so identified with it, that it must share its fate. I have already reviewed the connection of the priests with the *coup d' etat*, and their extreme exertions for the vote which is said to have constituted the empire. Next to the force of the will of Louis Napoleon, they may be considered the chief cause of the present state of things in France. The republicans and the silenced literary men hold them thus responsible. At the revolution of 1848 the republicans and Lamartine designed to throw the support of the priesthood on the voluntary liberality of the people. They have been defeated by the reaction, and they find the priests in closest league with the tyrant, and more audacious than ever. France averages a revolution in every fifteen years. The monstrosities of the Socialists defeated the movement of 1848, and makes the present despotism temporarily endurable, but at the next revolution—and I predict that it cannot be far off—one thing may be assuredly relied upon: the papal hierarchy will be put beyond any further services to tyrants in France.—There will be thorough work made of it at that time. The priests see the liability and are bestirring themselves, in the manner I have described, to fortify themselves as best they can while their day lasts; yet they are attempting an impracticable task. They cannot turn back the ages; they will not conform to the conditions of their own age; they must perish therefore. This, it seems to me, is the stern conclusive opinion of thoughtful and liberal minds in France, on reviewing the course of Popery here since the breaking up of the foundations of old things in the first revolution.—Men who had strong sympathies and strong hopes for the Church, long after the first revolution, are abandoning them. The late Abbe de Lamennais was one of these. His eloquent writings at first seemed to guarantee a new destiny to the Church, and he became its idol. But he had misjudged it. He found it impracticable to convince it of the policy of keeping pace with the country and the times. He wrote again, and shook its very foundations in France. It proscribed him; and turned to its obsolete policy with more avidity than ever. He died in despair of it, refusing to see one of its priests in his last hours, or to be buried with its rites. Certainly France has seen enough of Popery to learn that it is now synonomous with Jesuitism, and that in her next uprising for liberty, she cannot treat with it, but must overthrow it!

The remedy, and the hope, in the opinion of Mr. STEVENS, is "Protestantism." On that point we differ with him entirely. Protestantism, as it now exists, has not vitality enough to stand against the tornado of real infidelity, or rather atheism, that is

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sweeping over Europe and must have its day, and will be destroyed only by our Lord Jesus Christ's return "*from* heaven." "So we believe, and so we speak." But time will soon show where the truth lies. Popery is doomed to fall any way, whatever follows it. For further developments we wait.

The Resurrection of the Wicked.

Br. Storrs.—I observe by the EXAMINER that you encourage the investigation of the subject of the resurrection of the wicked. Allow me to say, upon this interesting topic, that there are many who seem to be very much opposed to this investigation; urging for a reason, that we have enough to contend with already; and, should we come out and advocate this, the enemies of truth would take advantage of it to our injury.

Now, kind friends, I wish to say to you:—We have boasted of our liberal principles, and of our willingness to investigate all subjects, and shall we fear this? even though we have more to contend with? If it is truth, it should be our delight to contend for it, if not, to oppose it. But while I say this, I would also say, that an evil seems to exist among many, which is—They seem to be on a race to see who shall be the first to advance some new idea. In our investigation of any subject it should be our aim, and our *only* aim, to arrive at *truth*, and after having obtained it, present and defend it to the best of our ability.

For my own part, I believe that the wicked will come up, not in the order of the resurrection, but by the power of God; still I do not fear an investigation of this subject. J. B. COWLES.

August 22, 1855.

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NOTE BY THE EDITOR.—The principle of investigation spoken of by Br. COWLES is the true one. To fear the discussion of a Scriptural question lest it may lead to unpopularity and reproach is precisely the principle which governs all the sects, and is the essence of sectarianism. Had we given place to such fear fourteen years ago we would now have been plodding along in the immortal soul doctrine, and that of endless sin and suffering. We repudiate such fear; and say to all such, as God said to the army of Gideon—"Whosoever is fearful and afraid, let him return and depart early," &c.; Jud. 7 : 3. Let them also read John sixth, from the 27th verse to the end. Jesus, for advancing on the subject of *life* beyond the then position of those around him, was forsaken of "many of his disciples," who "went back and walked no more with him." Many wish to stand still when they see any prospect of war. Very well; let them do it; and those who have courage to face reproach and desertion go forward.

The discussion proposed is—"*Do the* SCRIPTURES *teach that the wicked dead will be made* ALIVE?"

This is the *first* point; and whoever writes on it we hope will keep to *this* question till they have exhausted the *Bible testimony*. Then take up the other points in the order stated in the EXAMINER for August 15th. We also hope that whoever may take part in the discussion will do so with the single desire to know the truth, and not to maintain a particular theory. And to avoid the influence of *names* in the matter, we suggest that the articles be inserted over fictitious names; though it will be expected that the real name of the writer will accompany the manuscript.

The *first* item growing out of the foregoing question is—"*Is there* POSITIVE *testimony that the wicked dead will be made* ALIVE?"

From M. C. Allen, Black Rock, N. Y.

Br. Storrs.—I have read with much interest all contained in the EXAMINER, relating to its future publishment, and I should be more gratified than I can express, if it could be issued weekly in its *present form*, and *you be sustained* by so doing. If you should find sufficient encouragement to conclude to issue it weekly, I desire two numbers at $3 each, should *it retain its present form*, which is by far the most eligible for binding. I would not fail of preserving the numbers in this way; for as a work to which I should often refer, I prize it above measure. But as much as I enjoy its perusal, and value its contents, I do not desire that you, who have already made such sacrifices to promulgate the truth, should make them any longer, without in a pecuniary way, being fairly remunerated.

I parted with my *Bible vs. Tradition* to a young student of theology, who promised to peruse it carefully, ponder its contents thoroughly, and then to impart to me, what he thought of it. He is a very interesting person, and is by no means satisfied with the preaching of the present day, *all of which* is palmed off upon the hearers as Bible truth. I had several conversations with him on those topics, which for the last six years has seemed to me to be palpable errors, and contradictory to our Saviour's and the apostolic teaching.

Would it not pay to print, in book form, the "Essays" you are now publishing in the EXAMINER? I admire the cool, dispassionate style of the writer, and should like to know who he is.

—

NOTE BY THE EDITOR.—*We* do not "know who he is." As to publishing the Essays in Pamphlet, we should be glad to do so; but we absolutely have *no funds;* and find it difficult to sustain the

expenses of our Office, and our small family. We have expended all we had according to our best judgment. In judgment we have, doubtless, often erred: we claim no infallibility, We have endeavored to sow the seed of truth, and must leave the result with God. If others have means to do more than we have done we bid them welcome to the same and greater labors and expenditures than has ever been our lot.

From O. G. Barnum, St. Lawrence Co., N. Y.

Br. Storrs.—You may consider me a subscriber for the EXAMINER for another year on whatever terms you may see fit to issue—whether weekly, monthly, or semi-monthly—and at the price you may think best to ask: and upon the reception of the first number (after the close of this year,) I will forward you the amount. I make this statement now that you may know what course to take. I think I can obtain four or five names for the EXAMINER at two dollars a year; and will do what I can, as soon as I have secured my harvest, and acquaint you with the result. I hope the friends favorable to the cause will do what they can to obtain funds for the support of a weekly issue; or at least semi-monthly: for I would not do without it for four times its cost. Yours in hope of immortality by Jesus and the resurrection.

THE EXAMINER will continue to be issued only semi-monthly to the close of this year. If continued after that it will retain its present form and size, most likely, as there seems to be but one voice on the subject. It is our design to make no appeal in behalf of the EXAMINER, as the friends know whether they are determined it shall be sustained or not. If continued it will make prominent the immortality question, as heretofore, whether issued monthly, semi-monthly, or weekly. It was originally started with that *main* design; and while we issue it no carping of other papers about our "*one* truth," or "one idea," if they please so to stigmatise it, will drive us to another course. We believe we have had really as much variety, according to our space, as any of them. But we would be glad to have still greater, though not to the exclusion of the prominent theme of "*No Immortality, nor Endless Life except through Jesus Christ alone.*"

We have no fear that those who understand and *love* this great solar truth will be unmindful of those other truths which necessarily flow from it, and are connected with it: but we think there is much more danger in giving some minor truth a prominence which will ultimately lead those who do it to undervalue, or entirely neglect *this* truth; and it seems to us some have already attained that point; but we intend not to interfere with their peculiarities, unless they urge them to a test of Christian fellowship. We never will allow ourself to make it a test of Christian character or fellowship that others shall think and practice just as we do; nor will we submit to any such test from them. We blame no man for putting a value upon what he honestly thinks to be truth; nor for expressing his convictions frankly. But when he proceeds to make his views and practice *a standard* for all others he has forfeited his claim on the Christian public for sympathy, if not for their respect. We repeat, it is not for urging ones views or practices ardently that we condemn any one, but for a bigotry which allows no dissent from it without a forfeiture of Christian fellowship.

EXPENSES OF THE EXAMINER FOR 1855.—Without entering into details, or stating to a dollar—the expenses of publishing the *semi-monthly*, this year, will be between eight and nine hundred dollars, in money, which we have to pay out for paper, composition, press-work, envelop, and office rent. To meet this expense, we have received on subscriptions about $750; making a deficiency of a hundred, or more, dollars in paying the actual expense for the items mentioned.

We have not made this statement to excite any sympathy, nor to ask any aid. We shall do all we can to promote the spread of what we believe to be the truth, and where means end our responsibility ends. The Lord does not require us to "make brick without straw," though the Egyptians might. We rejoice that he has enabled us to do what He has, and in the evidence that the seed sown is taking root. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain;" so we intend to do, the Lord helping us. The "early rain" we have seen, and we hope to see the "latter" by and bye, and trust we shall. "Brethren pray for us."

We think to lessen our expenses by giving up our present office, and doing our Editorial work at our house. It is most likely we shall do this immediately. No one, however, should make any alteration in our *address*; it will be the same as before, *viz:* "GEO. STORRS, *Editor of Bible Examiner, New York.*"

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NO IMMORTALITY, NOR

VOL. X.

PUBLISHED SEMI-

At No. 141 Fulto

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GEO. STORRS, EDITOR AN

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NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. X. NEW YORK, SEPTEMBER 15, 1855. NO. 18.

PUBLISHED SEMI-MONTHLY
At No. 141 Fulton-street.
TERMS---One Dollar for the Year:
Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

The Resurrection from the Dead Opposed to the Doctrine of the Immortality of the Soul.

(Continued from page 263.)

ESSAY IV.—THE SCRIPTURAL EVIDENCE.

Having thus glanced at the lax principles upon which the translation of the Scriptures has been conducted, we shall proceed to an examination of every important passage in them which has been held to teach, or in any way support the immateriality and immortality of the soul: and as in this, more perhaps than in most controversies, it is desirable to have definite positions for examination, we shall, in the absence of such on the side of the defenders of immaterialism, aim at supplying their deficiency, by classing, under three heads, what we conceive will faithfully and fully embrace every part of their system.

First, then, they contend, on the ground of Scripture, that God imparts to, and also withdraws from, the body of man, an immaterial, immortal soul or spirit. *Secondly*, that the apostles and prophets, on various occasions, sanction, by their language, a belief in the doctrine of the immortality of the soul. *Thirdly*, that the Scriptures indirectly support this doctrine, by teaching that there is an intermediate state of life after the death of the body, until the general resurrection; the inference being this, that therefore there must be a soul, because in the grave the body is entirely decomposed. As these positions, particularly the two first of them, are mainly supported by a reference to passages of Scripture, in which the Hebrew and Greek terms occur, to which we have already referred as so variously rendered—we purpose, previously to an examination of particular passages, to make a brief classification of the various senses in which these words have been, or should be taken. For the purpose of explicitness, and also for ease of reference, we class them under the following arrangement—(1) Breath; (2) Life; (3) Person; (4) Body; (5) Wind or Air; (6) Mind, and the Affections. From the passages we shall submit in support of this classification, it will further incidentally be proved that, whilst in many instances our translators have correctly chosen that term which best accorded with the sense of the original—yet that in most, if not in every case where, in our common version, the word soul or spirit occurs, one or other of the above words should in preference have been selected, as better expressing the sense of the original.

Commencing with (1) BREATH. In Genesis, where the relation is given of the destruction by the flood, it is said, "*All flesh died that moved upon the earth; of fowls, of cattle, and of beasts, and all in whose nostrils was the* BREATH" (in the original the same term which in other and similar passages is rendered *soul* or *spirit*) "*of life, that was in the dry land, died.*" The *breath*, or soul, here clearly belongs equally to the beast as to man. From this passage we pass on to one in the book of Ecclesiastes; where the translators, having chosen the word "*spirit*," instead of "*breath*," a most absurd conclusion has been drawn from the passage; the plain and forcible reflection of Solomon, upon the brevity of human life, being construed, or rather tortured into a defence of the doctrine of an immortal soul! "*For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other;* YEA, THEY HAVE ALL ONE BREATH *—all go unto one place; all are of the dust, and all turn to dust again.*" (See Eccles. iii: 19, &c.) Thus far all is simple and correct on the part of our translators; but, apprehending, we presume, danger from materialism being taught from the mouth of Solomon, they confuse and mystify his reflections, by abandoning their former word *breath*, and substituting that of *spirit*; and that, too, in the verse immediately following, and in the same connection. "*Who knoweth the* SPIRIT" (breath) "*of man that goeth upward, and the* SPIRIT" (breath) "*of the beast that goeth downward to the earth?*" (Eccles. iii: 21.) Here insert the word—used by the translators themselves in the preceding verses—*breath*, and no difficulty occurs. Man's figure being erect, his *spirit* or *breath* goes upwards; and that of beasts being the contrary, their *spirit* or *breath* descendeth: the argument and conclusion of the writer being, that when they cease to breathe, then the existence of each is ended; man, equally with the beast, turning to the dust from whence he came. Breath is thus used as the means, or rather the evidence of the possession of life, by various authors; as in our language, by Shakspeare,

> "She shows a body, rather than a life—
> A statue, than a *breather.*"
> *Anthony and Cleopatra*, Act iii, Scene 3.

Plutarch, too, represents the infant in the womb as nourished by nature like a plant, but when it is brought forth, as being "refreshed and hardened by the air till it becomes a *breathing*, living

animal." And, in the satires of Perseus, the word soul is used as expressive of breath—

"Thy wives' *soul* (breath) stink."

And the term is correctly rendered breath, in the early part of Genesis, in the relation of the covenant with Noah. "*Behold I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the* BREATH (spirit) *of life; from under heaven, and every thing that is in the earth, shall die.*" (Gen. vi: 17.) So, in perfect accordance with this understanding of the word, the apostle Paul describes the Deity to the heathen philosophers as a "*God that made the world, and all things therein, and giveth to* ALL" (beasts, in common with man) "*life* (soul) *and breath,* (spirit) *and all things.*" Acts xvii: 25.

(2) LIFE. The word *soul*, which should have been rendered *life*, occurs, among other instances throughout the Scriptures, in the book of Job thus, in the reply to Zophar: "I am as one mocked of his neighbor; the just and upright man is laughed to scorn: but ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; and the fishes of the sea, they shall declare unto thee—the hand of the Lord hath wrought this, in whose hand is the *soul*" (*life*) "*of every living thing.*" (Job xii: 10.) And such life, or soul, or spirit, is represented as existing in the blood. Hence Noah and his sons are commanded not to eat flesh which contained blood: thus, "Flesh with the *life* (*soul*) thereof, which is the blood thereof, ye shall not eat." (Gen. ix: 4.) And in the levitical service, the blood which is commanded to be poured out on the altar of burnt-offerings, and some of which would necessarily run under the altar, is described as being the *life* (soul or spirit) of the animal which had been offered in sacrifice. Zenophon likewise uses the Greek term, rendered soul, in a corresponding meaning—

"Ye have preserved your *souls*" (*lives*)—
"He hath deprived my dear and only son of *soul*" (*of life.*)

And in a corresponding sense the Latin term *anima* is used by Virgil—

"He vomits forth his purple *soul*" (*blood—life.*)

(3) PERSON. In the triumph of the Israelites over the five kings, Joshua relates that "the Lord delivered them into the hands of Israel, who smote them, and left none remaining: and he smote all the *souls,*" (*persons*) "utterly destroying them, and there was not any left to breathe." (Joshua xi: 11, &c.) See also in the book of Numbers, when Eleazar the priest commands the Jews in what manner they shall divide their spoil, in which place the word soul is used as applicable equally to beasts and to men. "Divide the prey into two parts; between those that went out to battle, and between all the congregation, and levy a tribute unto the Lord; one *soul* out of five hundred of the persons, of the beeves, of the asses, and of the sheep." (Numb. xxxi: 28.)

In the New Testament the same line of remark is in an equal degree applicable, as when Peter is addressing the Jews in the temple; he warns them, that as Moses had taught, "The Lord your God would raise up unto you a prophet; him shall ye hear in all things, whatsoever he shall say unto you; and it shall come to pass that every *soul*" (*person*) "that will not hear that prophet, shall be destroyed." (Acts iii: 23.)

(4) BODY. In the Mosaic law, relative to the vow of the Nazarites, the Jews are commanded—"All the days that they separate themselves, they shall come at no dead *body:*" (in Hebrew *nephesh, dead soul.*) And in the book of Numbers, where commands are given at greater length not to touch any dead person, we shall, for the purpose of more clearly showing the absurdity which attends the use of the term soul, insert the greater portion of the law upon that subject. "He that toucheth the dead body of any man, shall be unclean seven days;" (in Hebrew, and in the marginal readings, "*the dead soul of any man.*") "Whosoever toucheth the dead body of any man that is dead," (*dead soul* that is dead) "and purifieth not himself, defileth the tabernacle of the Lord; and that *soul*" (*person*) "shall be cut off from Israel. And whosoever toucheth one that is slain, or a *dead body*" (*dead soul*) "or a bone of him" (bone of a *soul*) "shall be unclean seven days;—for an *unclean person*" (unclean *soul*) "shall take of the ashes of the burnt heifer for the purification for sin; but the man that shall not purify himself, *that soul*" (that *man*) "shall be cut off from among the congregation; and whatsoever the unclean person" (unclean *soul*) "toucheth shall be unclean; and that *soul*" (*person*) "that toucheth it, shall be unclean until even." (Numbers xix: 11 to end,)

(5) WIND, or AIR. The powers of the Deity are thus described by Amos:—"Prepare to meet thy God, O Israel! for lo, he that formeth the mountains, and createth the *wind;*" (in Hebrew *ruach*, the soul or spirit) "the Lord, the God of hosts is his name." (Amos iv: 13.) So, in Zechariah's vision: the *four spirits* there described are the four winds. "Then I answered, and said unto the angel," (messenger) "that talketh with me, what are these? and the angel" (messenger) "answered, these are the four spirits" (or four winds) "of the heavens." (Zechariah vi: 5.)

In a similar sense the Latin phrase *spiritus*, whence the English word *spirit* is immediately derived, is used by Virgil—

"When the northern *blast* (spiritus)
"Roars in the Ægean."

And in the English word *ghost*, being of the same root with *gust* of wind, is often used in such a sense by our old writers. Thus Sydney represents Lucretia as having been precipitated into such a love fit, that in a few hours "*she ghosted;*" and in the same sense, and in the received version of the Scriptures and elsewhere, to "*give up the ghost,*" is used for the giving up of life, and the ceasing to *breathe*, as the means of life.

(6) MIND, AND THE AFFECTIONS. Thus Jesus, when quoting the prophecy of Isaiah, concerning himself—"Behold my servant, whom I have chosen; my beloved, in whom my *soul*" (*mind*) "is pleased." (Matt. xii: 18.) So in the Acts—

"The multitude of them that believeth were of one heart, and of one *soul*" (*mind.*) (Acts iv: 32.) Also, as descriptive of the affections of the mind—"Shechem's *soul* clave unto Dinah, and he loved the damsel." (Gen. xxxiv: 8.) "The *soul* of Jonathan was knit with the *soul* of David, and Jonathan loved him as his own *soul.*" (1 Sam. xviii: 1.) "Hearken diligently unto me, and eat ye that which is good, and let you *soul* delight in fatness." (Isaiah lv: 2.) See also Paul's address to the church at Thessalonica—"We were willing to have imparted unto you, not the gospel of God only, but also our own *souls*, because ye were dear to us." (1 Thess. ii: 8.)

From these several cases, thus classed, it will appear that the phrases rendered soul and spirit, are all of them capable of a translation which does not imply or give the least support to the doctrine of an immortal, immaterial principle in man, distinct from his body, and from what may be called his animal life. It has, indeed, been well said, on what is considered *orthodox* authority, "*that this word in Scripture, especially in the style of the Hebrews, is very equivocal*;"* such then being the fact—we ask, why have not our translators, in rendering such a word into English, selected terms which are not "very equivocal," as such were clearly at their disposal? Or why have they *sometimes* retained the words *soul* and *spirit*, together with the superstitious ideas which custom has attached to those words, and at others, the sense and context being precisely similar—rendered them, as we have seen above, by intelligible phrases as *life*, *breath*, &c.? At any rate, to have been consistent, they should either always have avoided the use of these phrases, (soul and spirit) or have always employed them. One inference, however, flows directly from the above classification; namely, that the mere terms soul and spirit, thus arbitrarily adopted by our translators, ought not and cannot be esteemed to teach, or in any way to support the doctrine of the immateriality and immortality of the soul.

Having thus cleared the way, by ascertaining the meaning of the terms so frequently employed in this controversy, we can now, with advantage, proceed to the investigation of that class of passages which comes under the first position—"That God, at the creation of man, imparts to, and, at his death, withdraws from the body, an immaterial and immortal soul." Taking first the history of the creation, as recorded in the book of Genesis, when, after the heavens and the earth were formed, God having made every living thing after its kind, then man was called into being, and allowed to have dominion over all other animals, we are told that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living *soul.*" (Gen. ii: 7.) That is, a living person—a living body—a breathing, living man; any of these forms of expression being, not merely allowable, but actually more faithful to the idea in the original, than is the term *soul*, as must, from the preceding remarks, be self-evident; but had our translators, in their use of this word, only been consistent even throughout these two first chapters of the book of Genesis, we should not anticipate that a defender of immaterialism would resort for argument to the Mosaic account of creation: for eight verses only previous to the one just quoted, we are informed, that God said, "let the waters bring forth abundantly the moving creatures that hath *life*;" in Hebrew the same term elsewhere rendered soul—and the margin of even the old English translation more consistently reads "*that hath soul.*" And, in the 30th verse of the first chapter, every green herb is offered for meat "to every *beast* of the earth, and to every *fowl* of the air, and to every thing that creepeth upon the earth wherein there is *life.*" In the Hebrew the same word as that rendered soul, and in the margin of our Bibles—"To every thing that creepeth upon the earth which hath a *living soul.*" But, without placing, which we well might do, our reliance upon, *first*, the acknowledged meaning of the term in the original; and, *secondly*, the applications of the words "a living soul," equally to every thing which "creepeth upon the earth," as to man, we look at what is supposed the most difficult passage, the 7th verse of the 2d chapter, as it stands in the common translation: God, we are told, out of the dust of the earth "*formed man*;" that is, the *whole* man; not a part of him, not a mere shell, but the entire and perfect machine: the materials with which this machine was formed are described as being, not in part, but solely "*the dust of the ground*:" they were material, therefore, and perishable—not immaterial and immortal. "And he breathed into his nostrils the breath of life:" the formation of the machine proceeding (for the relation is given in accordance with human language, as though there had been three stages in man's becoming a living person or soul) the air entering into his nostrils—the lungs become inflated—the heart beats—the blood circulates—and this organized machine, as a natural consequence, "*becomes a living person or soul.*" The process of creation in the vegetable world is described in a similar manner—"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens; and every plant of the field *before* it was in the earth, and every herb of the field *before* it grew." Thus far the earth, the heavens, the herbs, and the plants, are described as having, like man, been "*formed*;" but a something additional is still, in both cases, required for perfecting the thing so made. In regard to the former, "the Lord God had *not* caused it to rain upon the earth;" consequently though made, it was not fertile; and the "*plant of the field*," and "*the herb of the field*," could not vegetate or grow, but "*there went up a mist from the earth, and watered the face of the earth*:" then, but not till then, the earth brought forth plenteously, and the plant and the herb "grew;" consequently this "*mist*," and the rain which ensued, were to vegetables the cause, or principle, of life, in the same way that the breath, which passed through man, was so to him; for as it was the rain which caused the plants and the herbs already formed, *to grow*—

* Cruden's Concordance. Article "soul."

so it was likewise the breath, or vital air, and not any immaterial immortal principle, which, passing through the lungs of man, already created, caused him to *breathe*, and *move*, and *live*, and he forthwith *became a living being*. The process of vegetable life began in the one case—the process of animal life in the other. In support of this view, let it be observed, that the language is that "man *became* a living soul," not that he *received* a soul; he—himself—the *whole* man, thus formed from the dust of the earth, *was* the soul—the person—perfect and complete but not set in motion; and when the air or breath of life had passed through the tubes and the valves of this complicated, this beautiful, this wonderful machine! then it was that man "*became*" a living soul or person.

As already observed, it is not to man alone that the expression *soul* is applied. The previous explanation of the word renders this intelligible; but how can those who associate with the term ideas of immortality, &c., how can *they* explain this? In the preceding chapter, every "*beast of the earth*," and every "*fowl of the air*," are described as becoming "*living souls*," upon precisely the same principle as man; and this sense of the word will be seen to run through Milton's almost literal adaptation of the first chapter of Genesis:—

"And God said, 'let the waters generate,
Reptile with spawn abundant, *living soul*:
And God created the great whales, and each
Soul living—each that crept—which plenteously
The waters generated by their kinds.
—— He formed thee, Adam—thee, O man,
Dust of the ground, and in thy nostrils breathed
The breath of life—
And thou becam'st a *living soul*."

Paradise Lost, Book 7.

(*To be continued.*)

CONSTITUTION OF THE CHURCH.

[From "Credibility of the Scriptures"]

INVESTIGATION CONCERNING THE CONSTITUTION AND ORGANIZATION OF THE FIRST CHRISTIAN CHURCHES.

BY J. H. M'CULLOH, M. D., BALTIMORE.

(Continued from page 260.)

Though we have in our preceding exposition fully confuted such an opinion, yet to make it still more conclusive and satisfactory, we shall investigate the subject as it is involved in the interpretations put upon those passages of the New Testament advanced to sustain such a doctrine, but which we will undertake to show do thoroughly prove a condition of things altogether different from the ordinary expositions given on this important matter.

This doctrine concerning the divine authority and functions of the ministers of the gospel, was promulgated in Christendom long before the rise of the Bishop of Rome to universal authority, and of itself led inevitably to such a result. For, as it was universally conceded during the fourth and fifth centuries that Christ had established the clergy as an ecclesiastical corporation under the superintendence of the apostles, so they also inferred from certain passages of Scripture that Peter had been constituted the head of the apostolic body, and consequently when the Bishop of Rome claimed to be Peter's successor, the doctrine of papal supremacy as the head of the whole christian clergy as a divinely commissioned body of men, was so consistent with such a constitution of things, that it ultimately prevailed throughout the whole Western Empire by the inherent strength of such inferences.

Though the Protestants from the time of the Reformation have rejected the supremacy of the Bishop of Rome as the successor of the apostle Peter, they appear to have never doubted that Christ constituted the apostles an ecclesiastical corporation, with authority to ordain other persons as members of this body, and consequently that all ecclesiastical functions necessarily pertain to the ministers of the gospel by the express appointment of Christ, and cannot lawfully be exercised by any other than ecclesiastically ordained persons. The Protestants therefore only differ essentially from the Church of Rome respecting the supremacy of the Pope, and in certain particulars concerning the powers of the bishops, or their identity in point of rank with presbyters. I apprehend however there is a much more important point to be determined on the general subject than has hitherto been properly investigated; *viz:* is it an undoubted fact that Christ did constitute the apostles an ecclesiastical corporation. The determination of this question involves the most serious consequences, for all the claims of the clergy as a body of men consecrated by a divine appointment to perform certain functions, rests ultimately on the fact whether the apostles themselves were a corporation: for unless they were so constituted they could not convey corporate powers to persons who succeeded them in point of time. Now every important passage that is quoted from the New Testament as implying commission, authority, or power to the clergy or ministers of the gospel, has been deduced from words addressed expressly to the apostles. But no one has a right to apply to the clergy at large words spoken by Christ specially to his apostles, unless they can also show that the apostles were a corporation, and that as such, they communicated the powers or authority they themselves had received.

The term apostle was not one devised by our Saviour, it was of known use and signification among the Jews at this very time, and essentially signified a legate or ambassador entrusted with a particular mission. This term was appropriated by the Jews to certain persons who were confidential ministers of the high priest, and who were occasionally invested with particular powers and dispatched on missions of importance, principally to such of their countrymen as resided in foreign parts. See *Mosheim, Comment. Affairs Christ.* &c., i: 120—note.

That Christ gave certain powers to his twelve apostles as individuals, to commence the great work of proselyting mankind, is evident from the New Testament, but that he appointed them in any sense an ecclesiastical corporation with powers

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to confer a corporate authority upon those they might ordain to the ministerial function, is a doctrine that we cannot admit to be taught in the Scripture.

In the first place, there is not a passage in the New Testament that either speaks of, or implies any corporate action of the apostles as a distinct body.

Secondly. That there could have been no organization of the apostles as a corporation, is evident from the statement made by Paul, who expressly tells us, (*Gal.* i: 15, &c.) that after his miraculous call to the apostleship, he held no conference whatever with those who were apostles before him, but went as a mere individual into Arabia on the work of his ministry; and not until three years after did he go up to Jerusalem, where he conferred with Peter singly, and merely mentions having seen James only of all the other apostles.

Thirdly. Neither did the other apostles know during these three years, that Christ had appointed Paul an apostle with them, for it is stated expressly, in *Acts* ix: 26, 27, that when Paul first went up to Jerusalem and "assayed to join himself with the disciples," they were all afraid of him, not believing him to be even a convert to Christianity, until Barnabas brought him to the other apostles, who could only have been Peter and James as stated above, and then declared to them that the Lord Jesus had spoken to Paul and that he had afterwards preached boldly in his name. It seems incredible therefore that the apostles were a corporation when they did not know for three years so eminent a member of their body.

A further series of arguments against the theory of an apostolic corporation may be derived from the manifestly independent action of the several apostles as so many different individuals. Thus Paul tells us, (*Gal.* ii: 2, 6–9,) that fourteen years after his conversion, when he went up to Jerusalem, he only held a private discourse with some of the more eminent of the apostles concerning the doctrines he preached among the Gentiles, &c. He then adds, that when the other apostles saw that the gospel to the heathen was committed to him, as the gospel of the Jews was to Peter, (*i. e.* by the evident intention of Christ) they gave him the right hand of fellowship, &c., and they severally departed on the work of their ministry as mere individuals unconnected with any corporate dependence on each other.

In further support of this view of the individual action of the different apostles, we remark that Paul in the greater number of his epistles associates with himself in the address, Timothy, Sylvanus, or Sosthenes, who were his ordinary attendants on his missionary excursions. In other epistles he writes in his own name, and never uses any expression as implying the concurrent authority of an apostolic corporation. It is the same with Peter, James and John, they each write as individuals only. These facts are altogether inconsistent with the hypothesis that the apostles constituted a corporation.

But we can place our objections to the common notions on this subject in a still stronger light, by showing from the clearest inferences, that notwithstanding the plausibility of the assumptions that have been inferred from *Acts* i: 3, &c., that Christ, neither at that time, neither on any other occasion, could have possibly given the apostles any direct or explicit instructions, whereby they could have determined by corporate authority either the faith or practice of the general body of Christian believers.

Thus for instance, Christ could not have given them any instruction as to what order of things they were to establish among the Gentile nations, for it is abundantly clear that the apostles did not even comprehend they were to preach to the heathen, until *ten or eleven years after Christ's ascension*, when Peter had his vision and interview with Cornelius as related in *Acts* x: and for which intercourse with a Gentile, he was actually censured by his Christian brethren, (*Acts* xi: 3,) until he justified himself by relating the whole circumstance, and the miraculous testimony of the Holy Spirit that ensued.

As the apostles were thus evidently without any express instructions concerning the Gentiles, so we can show it to have been the same case as regarded the Jewish people; for it is evident that Christ could not have taught the apostles in positive terms, that they were to dispense with the observance of the Mosaic institutions concerning *circumcision*, and the use of clean or unclean food, for if he had thus instructed them they never would have held a conference *twenty-two years after the ascension*, to determine this matter among themselves. (*Acts* xv.) Surely if Christ had left them any systematic instructions respecting ecclesiastical institutions or observances, they would have said so at once, instead of making this subject a matter of debate upon which the sense of the whole church membership was literally taken.

A still stronger proof that Christ could not have given the apostles any formal instruction as to any peculiar organization of the Christian church, is evident in the fact, that *thirty years after the ascension*, the apostles and the whole church at Jerusalem were unaware that the Mosaic institutions had been abrogated by the coming of Jesus Christ. Paul in his individual capacity had correctly inferred this, but the others had not, for when he made his last visit to Jerusalem, (*Acts* xxi: 20,) the "*apostle James and all the elders*" informed him that the Christian society there had heard that he (Paul) had taught the Jews among the Gentiles to forsake Moses, &c. But said they, as you perceive there "*are many thousands of the Jews who believe*," (*i. e.* who are Christians,) "*who are zealous for the law*," (*i. e.* for the observance of the law of Moses,) therefore to induce them to understand that the report they had heard concerning your teaching is unfounded, "*and that thou thyself walkest orderly and keepest the law*," now be at the expense of purifying four *Christian brethren* who have taken a (Nazarite) vow upon them according to the law of Moses, &c.

From this statement it is abundantly clear that no constitution or organization of the Christian church had been previously appointed by Christ, for had such been the case it is utterly incredible that the apostles, James our Lord's brother, and

the whole body of Christians at Jerusalem, should persist in a zealous observance of the institutions of Moses, instead of adopting the system that our clergy assume Christ himself had appointed at least thirty years before this time.

The notion therefore that Christ established a formal constitution for his church, which was to be carried out into effectual operation by an organized clergy, possessing those peculiar ecclesiastical powers that the great body of professing Christians presume was conferred upon them, is totally irreconcilable with the statements made above; which show the apostles themselves were wholly uninstructed as to the extensive character of the Christian dispensation, beyond proclaiming to the world as mere witnesses what they had heard or seen respecting the personal ministry and history of Christ. It therefore follows conclusively, that any communications made by Christ to the apostles, whether before or after his resurrection, could only have been directed to the establishment in their minds of certain particulars concerning himself as being the Messiah, which they were to testify to mankind, as is indeed plainly intimated in *Acts* i: 8, "*ye shall be witnesses unto me*," &c.; but which instruction was wholly unaccompanied by any special exactments or directions as to the mode by which they were to dispose of those who should be the converts of their future ministry.

This fact is perfectly clear from the New Testament, for what Christ's instructions to his disciples were after the resurrection is plainly stated in *Luke* xxiv: 45–48.

"Then opened he their understanding, that they might understand the Scriptures, (*i. e.* of the Old Testament,) and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And *ye are witnesses of these things*:" *i. e.* these are the matters which you are to preach to the world, as things you have been personally instructed in by me, or have witnessed concerning me.

It may however be insisted upon that the apostles were an ecclesiastical corporation from the fact, that they filled up the vacancy that occurred in their body from the defection of Judas Iscariot, by the election of Matthias, as is related in *Acts* i: 15–26.

In order to properly estimate this transaction, let us consider all the circumstances connected with it. Jesus Christ at his last interview with his apostles and disciples, (*Acts* i: 4, 5,) left a positive command to them, "that they should not depart from Jerusalem," *i. e.* that they should not immediately enter on their ministry, "but wait for the promise of the Father," (*i. e.* the influences of the Holy Spirit,) "which, said he, ye have heard from me, for ye shall be baptized with the Holy Ghost not many days hence." But instead of waiting until they had received this promised influence, as soon as they returned to Jerusalem Peter stood up among the one hundred and twenty *disciples*, and after expounding a passage in the Psalms that predicted the apostacy of Judas and that another person should take his office, he then proposed to them, that *they*, *i. e.* the one hundred and twenty *disciples*, and *not the apostles exclusively*, should appoint a person from among themselves in the place of Judas. This proposition having been assented to, they then selected two persons whom they deemed to be suitable, and after having prayed that the Lord would determine which of them was to be chosen, they then drew lots; and though one of the two must necessarily be elected under such an arrangement, yet as the lot fell on Matthias they then presumptuously concluded that he had the divine approbation, and was consequently numbered by them "among the eleven apostles." This election however was made by the whole body of disciples, and not by the apostles exclusively, and therefore they cannot be said to have filled up the vacancy themselves.

That this election was presumptuous is evident from the very relation. It was made prior to the descent of the Holy Spirit, and was unattended by any manifestation whatever of divine approbation.* But we have further a conclusive proof against the validity of the election of Matthias, in the fact that Christ himself afterwards selected Paul for the vacant apostleship by a direct and supernatural appointment.

It would be superfluous to say any thing as to the manner in which Paul fulfilled the duties of an apostle, but it is not so well known that ecclesiastical tradition charges Matthias to have afterwards taught the doctrines of the Nicolaitanes,† which

* I find Macknight on Epistles, *Prelim. Essays No.* 1, has expressed a similar opinion on this transaction.

† This tradition is preserved in Eusebius, (*Eccles. Hist. lib.* iii. *chap.* 29,) who states that Nicholas the deacon, from whom ecclesiastical tradition has ever derived the heresy of the Nicolaitanes, on being reproached for jealousy respecting his beautiful wife, brought her forth and gave permission to any one to marry her, (rather cohabit with her) justifying his proceeding by the observation "*that every one ought to abuse his own flesh.* And thus those that adopted his heresy, following both this example and expression, literally rush headlong into fornication without shame." Eusebius makes some attempt to explain the tradition to a different meaning, and then adds that "they indeed say, (*i. e.* it was a report) that *Matthias* thus taught to fight against and abuse the flesh, not to give way to any thing for the sake of pleasure, and to cultivate the spirit by faith and knowledge."

That discreditable reports prevailed concerning Nicholas the deacon and Matthias the apostle in the first century, is therefore abundantly clear from the preceding statement, but as to the actual truth we are not sufficiently instructed, for the partiality of the earlier Christian writers has endeavored as much as possible to suppress the statement. Thus Eusebius himself does not hesitate to tell us, (*Eccles. Hist. lib.* viii. *chap.* 2,) that in writing his history he had suppressed accounts of those shaken by persecution, or who had suffered shipwreck in salvation, and that he had only brought forward matters profitable to the then generation of Christians and their future posterity.

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From Joseph Armorer,

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Christ (*Rev.* ii : 6, 15) expressly said "*he hated.*" —That the election of Matthias could not have been recognized by Christ, we apprehend may be further insisted upon from *Rev.* xxi : 14, which in describing the city of the celestial Jerusalem, states its foundations bore the names of "the *twelve apostles* of the Lamb," &c. If Paul was included in this enumeration, then certainly Matthias was not, for then there would have been *thirteen apostles*, and if Matthias was included, then by the same reason Paul was not. I should think the alternative would be sufficient to determine that Matthias was not legally elected an apostle.

It may be thought however that I am presumptuous in thus undertaking to invalidate an act which the Scripture no where censures, for if the election of Matthias had been contrary to the will of Christ, it is assumed we ought to suppose the transaction would not have been passed over in silence. But those who argue in this manner altogether beg the question, they assume that the apostles did constitute a corporate body, of which there is no proof in the Scripture. Therefore I apprehend that the election of Matthias, however presumptuous it may have been, did not interfere with the functions of the other apostles, as being only so many individual agents in carrying out Christ's intentions. But we may further remark, that when Christ himself selected Paul to the vacant apostleship, the election of Matthies was thereby as directly censured as if the disapprobation had been communicated in so many express words.

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this very doctrine implied above, concerning Nicholas and his wife, to have been expressly taught by Mazdak, one of the followers of Zoroaster. (*Dabistan* i. 377.) "It is a great injustice," said he, "that one man's wife should be altogether beautiful, whilst another's is quite the contrary; it therefore becomes imperative on the score of justice and true religion, for a good man to resign his lovely wife for a short time to his neighbor who has one both evil and ugly, and also take to himself for a short time his neighbor's deformed consort."

(*To be continued.*)

From Joseph Armorer, Fort Smith, Ark.

Dear Sir.—Through the kindness of our mutual friends, Mr. and Mrs. Battersby, I have been reading your BIBLE EXAMINER, and also, separate, your Six Sermons—are the Wicked Immortal? and of course being in possession of your position, and to a good extent of your views on Christianity, and being myself well advanced in years, and no less a professed follower of our Lord Jesus Christ, we most certainly need but few words of introduction. All true laborers in the vineyard of Christ are measurably indifferent to the praise, approbation or disapprobation of men, but remain perfectly satisfied with an approving conscience and their Lord's approbation at his coming.

As a religious publication, I think yours will compare favorably with any of like character as periodicals of the day. Each one, for the most part, is governed by some strong, leading feature, bias, or prepossession of the editor or party; and in this particular yours is not exempt from the general characteristic. It would be almost an anomaly if it were, for we fall into party-*ism* or sectarian-*ism*, seemingly of necessity, as it were, without our own consent, and most certainly, frequently without our own approbation. Assuredly sect begets sect: for, in advancing our own views we run counter to that of others.

What I would call two leading traits in your paper, is, the *Kingdom of Messiah*—and the *perfect mortality of man.* Of the latter subject I have had the views you exhibit for good forty years; yet, as it is, and as we both hold it, I have never considered it as deserving any very marked predominence over other heads, or other portions of Scripture—simply resting in the truth, that "*life and immortality is brought to light by the gospel.*" To assign to any one subject an undue preponderence is naught, and hurtful, and if it reaches not to the height of creating to ourselves a little idol, or a pet, men will at least wonder why we array it with so much distinction; when, *being only one*, of many, of Scriptural views, that falls directly against popular opinion.

On the other leading trait of your papers, or rather an ever present feature in your publication, is the *Kingdom of Christ*: a subject, most assuredly, of all others, the most determinate, vital, and enduring. Yet, remarkable as it may seem, I have at present my own doubts, that we shall differ on its definition and import, much more than on the other head or topic. But you will readily understand that this is not its favorable moment, to award to it its deserved discussion.

This letter is accompanied by a pamphlet I composed and gave to the public some short time ago, and respectfully present you with a copy. I had it printed at my own cost (which was in all about $140,) and, as it regards dollars and cents, has been a true loss; and if its intrinsic worth—(provided it has any)—should be estimated at as low a standard by the *thinking* portion of men, as it has received from the *un*thinking, pity me!

I send you this copy, less on the score *personal* than the score *editorial.*

Should you consider the various subjects upon which it discants of sufficient value and interest as to deserve the Christian's inquiry—and it should suit your columns—I would be very glad to see it appear it your BIBLE EXAMINER.

With Christian sentiments of love, I remain, dear sir, you humble servant.

NOTE BY THE EDITOR.—Br. ARMORER'S pamphlet has been received and read. A considerable portion of it is in harmony with our views. Before we received it we had selected extracts from Dr. MCCULLOH'S work, touching the same topics, which we have commenced inserting in the EXAMINER: this will prevent, at present, our giving much, if anything, from Br. ARMORER'S.

The pamphlet is entitled—"MATERIALS FOR THINKING, *Respectfully Addressed to the Calm*

Inquirer After Sacred Truth." It contains 80 large octavo pages. Its main point is to show that "the creation and existence of an ORDER of men, as a CLASS, from other men, called alternately by the cognomens of '*Ministers*'—'*Ministers of the Gospel*'—'*Pastors*,' &c., but in general, the term 'CLERGY', as recognized by all denominations," is an "apostacy" or "departure from the faith and practice of the primive churches," and "most serious in its effects." It is well that the subject should be discussed; though we may not go to the extent of this pamphlet. Many things in it are well said.

BIBLE EXAMINER.

NEW YORK, SEPTEMBER 15, 1855.

"Death a Ferry-boat."

"Death to God's people is but a ferry-boat.—Every day, and every hour, the boat pushes off with some of the saints, and returns for more."—*Exchange Paper.*

Now, is not that nice! The "boat" does not go without a *ferryman*. Will our exchange tell us who he is? Is Christ the ferryman? If so, "the devil" has succeeded to obtain "worship" from Jesus; and by persevering temptation has brought the Son of God to act servilely for his Satanic Majesty! How so? Because, he "who had the power of death"—the "ferry-boat"—"is the devil:" Heb. 2:14. But if Jesus has not consented to serve *Diabolos* then his Satanic Majesty has to serve the "ferry-boat" *himself*. Just the business we should expect him to be engaged in: a cruel, barbarous, heartless work. But thanks be to God, Jesus will one day spoil the devil's *ferry*, dash his *boat* to pieces, and "destroy" the old *ferryman*. What neighbor think you will "God's people" do when ferry, ferry-boat and ferryman are all swept away together? Oh, how this praising *death* dishonors God, robs Christ, and exalts "the devil!" May the Lord's people learn that they owe death no homage; but that they do owe all their hope of a future and eternal life to our Lord Jesus Christ, who is the "Resurrection and the Life," and who will *destroy death and the devil.*

CORRECTION.—In the article "*Test of Faith*," by Br. BATCHELOR, in our last paper, an important omission occurred. Read the last paragraph as follows—the words in brackets being the omitted ones:—

If Prof. Park's test of faith is correct, and we freely accept it, then those who thus feel, to shrink from a full and free discussion of the wages of sin, may "infer that" they "have left out of their "theology some element which" they ["should have inserted, or brought into it some element which"] they "should have discarded. *Somewhere it must be wrong.*"

"Philosophical" and "Logical."

BY T. P. LEWIS.

In the year 1850, LUTHER LEE, or—as he is sometimes styled by his admirers—"*Logical* LEE," of New York city, issued a work entitled "*The Immortality of the Soul*," in which he endeavors to sustain the popular theory and put down that "maintained by Rev. GEORGE STORRS and others who sympathise with his views." Now I wish, by your permission, to occupy a small space in your excellent "little paper" in showing how "philosophical" a renowned "logical" man may be when he wishes to bolster up a favorite theory. He strives to accomplish his work by "philosophy," an appeal to the "Primitive Church," "Direct Scriptural Proof," &c. When a man of Mr. Lee's capacity attempts to put down a sentiment which he regards "as one form of infidelity," he should try, in his main argument at least, not to contradict his own positions, and thus wage war upon himself; for no man can expect to convince his opponent by discrepancies so glaring, that were they to appear in the testimony of a witness before our veriest tribunals of justice, they would entirely invalidate it. But hear what Mr. LEE saith: p. 11. "The doctrine of the inertia of matter must be given up, or we must admit there is a rational soul inhabiting the body, which *controls* it, *moves* it, and *guides* it." Again, p. 13. "We insist, at the same time, that there is an intelligent soul which *acts upon the brain* or it would never act." Here I inquire, what is this soul which *controls, moves,* and *guides* the body, and *acts* upon the brain? Our author answers, in his book, p. 9, "The soul or mind is not matter, but spirit; and of course forms no part of the body." Well, what is the body and brain, Mr. LEE, of which you speak? Answer, p. 9, "There are *but two* primary substances in the universe, and these are matter and spirit." Very well. Then what is not matter is spirit, and what is not spirit is matter.

Now let us put that and that together and see how they look. We next quote from p. 27. "According to all admitted principles of PHILOSOPHY *matter* can be *operated* upon or *impressed* only by *matter*." I thought you said a little while ago, Mr. LEE, that the soul *controled, moved,* and *guided*

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the body, and *acted* upon the brain! Does it do all this and not "operate upon" or "impress" matter? We do not misapprehend your meaning in our last quotation; for, on p. 62, you quote and indorse Mr. Drew as saying: "As an immaterial substance" (?) "has no surface it is a contradiction to suppose that matter can be *brought into contact* with it. * * * An *immaterial substance can have no surface*, and that which has no surface *can never be brought into contact with that which has.*"

This is the sum and *substance* of immortal soulism in a nut shell, as expressed in their "Philosophy."

1st. The soul acts upon the body, and the body is matter.

2nd. The soul does not and cannot act upon matter.

Now, reader, your alternative is not, which of these propositions will you believe? you must believe them both or you are an "infidel;" and of course must be damned. Don't talk about contradiction, swallow them down, if you can, and be popular! Perhaps Mr. LEE can tell all about it. Ask him which of his "admitted principles of philosophy" is true, that quoted from pages 11 and 13, or that from pages 27 and 62. Or are they both true and contradict each other? Perhaps Mr. LEE might find a little consolation in his book on p. 147, where he says his opponent "may take which horn of the dilemma he pleases, either will gore his theory to death." Mr. LEE argues in his work that God is immaterial, and that because the same words were applied to God that are applied to the "spiritual nature of man," man must have an immaterial, immortal soul. Now, Mr. LEE, one more question. When your immaterial God "formed man of the *dust of the ground*," when he "created the *earth*," when he created "all things visible and invisible," when the "Spirit of God—*i. e.* according to you book, an immaterial Spirit of an immaterial Spirit—*moved* upon the face of the waters," did spirit, that which is purely immaterial, "operate upon, impress," or "come into contact with" matter? If you say *yes*, what is to be done with "ALL ADMITTED PRINCIPLES OF PHILOSOPHY" which constitutes so great a portion of your book, and teach the reverse? If you say *no*, then God *created* the world and all things therein, without *operating*, *acting upon*, coming "into contact with," or impressing matter? God, then, did nothing when he created the world!! Here is a monstrous "dilemma," with terrible "horns," for your "logical" powers to grapple with. Let us form a syllogism.

1. Matter can be operated upon or impressed only by matter.

2. God impressed and operated upon matter when he created the world, &c.

3. *Therefore, God is matter and not immaterial!*

Or, you may choose to have it thus:

1. God is immaterial.

2. That which is immaterial cannot be brought into contact with that which is material.

3. *Therefore, God did not create the world, &c., and the Scripture account thereof is false!*

This certainly seems like "a form of infidelity," to say the least of it. This is but a specimen of Mr. Lee's work, a copy of which "*The Christian Herald*" desires should "be in the hands of our ministers" to guard "against the assaults of infidelity." But I must close for the present, though, perhaps, I may at some future time notice more discrepancies in the same work, if you think it profitable and expedient to publish such articles.

From T. P. Lewis, Otsego Co., N. Y.

Br. Storrs:—The more I examine the great truths to which you devote your paper, the more I am convinced that the LORD is their Author, and will defend them. It is curious to witness the subterfuges to which men betake themselves for fear of becoming unpopular by embracing the truth. I stand nearly alone in this section of country, although, I think I shall be able to send you the names of a few subscribers at the commencement of your next volume. Some pretended friends will say "the paper is too small for the price." They seem not to think that an extensive circulation enables a publisher to afford his paper much cheaper, and yet permits him to realize a handsome profit; while a meagre circulation encumbers him with nearly as many cares, as much time and expense, without profit, to be found fault with for not affording his paper *cheaper!* I know the paper is small, but to me it is richly worth the price I pay for it. I thank God for raising up a small paper in defence of his truth. I shall do my best to sustain it, whether it be published monthly, semi-monthly, or weekly. I go for the *truth*—plain, unvarnished, *Bible* TRUTH.

Till recently I was a member of the people called "*Christians*;" though I never believed in the immortal-soul dogma, thank the Lord. This people were once a plain Bible-loving people. But alas! for popularity, they have sold themselves into bondage. I see by a late number of their "*Palladium*," the editor thinks the title "*Rever-*

end" perfectly appropriate to their ministers. This is only graduating, a little, in the school founded by the "Mother of Harlots." Once such names were discarded by the pious old pilgrim as he wended his weary way over the hill, and along the vales, from school house to school house; but now the young salary-craving, dandy-dressed fop, must be called *Reverend;* simply because he "*is to be respected!*" I wonder if every respectable man should not be called "Reverend" for the same reason?

The term Reverend occurs but once in the Bible, and is then applied to God. It is not once applied to men, and whoever thus applies it takes grounds unwarranted by Scripture, however much he may profess to make the Bible his creed.

May the Lord bless you, Br. STORRS, and preserve you blameless unto Christ's coming and kingdom.

From Parker Sawyer, Wisconsin.

August 21, 1855.

Br. Storrs:—I am much gratified with your article in the last "EXAMINER," proposing a renewal of the discussion of the question—"Will the wicked dead live again?"

With you, I can say, "I doubt" that they will. Yea, I can say more. For some years it has been no part of my belief that any will be subjects of the resurrection but those that are "accounted worthy." I am not enabled to see why our Saviour, Luke 20: 35, 36, should predicate the resurrection of any, and all, upon their *worthiness,* unless he meant to express the idea that the resurrection from among the dead is *conditional.*

When he says of those that are raised up, verse 36, they "are the children of God, being the children of the resurrection," I understand his teaching to be *positive* that none will enter upon the resurrection state but those that are "accounted worthy," or in other words, "are the children of God." If all men are to be "raised up at the last day," I see no sense or propriety in our Saviour, John 6: 39, 40, 44, 54, presenting the hope of thus being raised up to his disciples as a stimulus to perseverance and duty. But I will not rush into the arena of debate on this, or any other subject, as it would be outside my sphere of action at the present time. Besides, I conceive *Macknight, Veritas,* yourself, and others, have time, talents and a disposition to canvass this subject in a manner to shed light and advance truth.

Let the discussion go on as you propose and it will most certainly increase my interest in the EXAMINER, and I trust not lessen that of any other.

Your proposition at the present time, and under the present circumstances, if necessary, to enter the field of disputation calling in question the truthfulness of a dogma which has so long been considered as *settled* by most Christians, even those of your particular friends, I can but regard as evincing a truth-loving heart and a freedom of mind which cannot be trammeled by party ties.

Go on, dear brother, as formerly, in the fearless expose of the honest convictions of your heart; and though a fresh storm may break over you, remember it has no peril for aught that is worth possessing, for "truth is mighty and will prevail."

Yours in Christian love.

From Eld. Jonathan Wilson.

ON THE RESURRECTION OF THE WICKED.

Dear Br. Storrs:—I was glad when reading your last EXAMINER that you wished the subject of the resurrection of the wicked to life to be brought up. Tradition educated me to believe that all the wicked, from the garden of Eden to the end of the gospel dispensation, would be raised up together, and be judged in one day. But I found many of the inspired writers arrayed against my views. It is now about three years since my mind was arrested on my old tradition. From a thorough investigation of the subject I have come out confirmed in the truth, that there will never be any resurrection of the wicked that did not come under the gospel dispensation. They have all been judged and executed according to the laws they lived under, and never were threatened with a second death.

Now for proof of the above. And first, Gen. 6: 13. "God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them: I will destroy them with the earth." I ask, has not God judged and executed them? What more from then is due? Ps. 9: 5. "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever." Ps. 37: 35. "I have seen the wicked in great power, spreading himself like a green bay tree; yet he passed away, and lo he was not: I sought him, but he could not be found." Resurrection finds all its subjects. Ps. 119: 119. "Thou puttest away all the wicked of the earth like dross: therefore I love thy testimony." Ps. 92: 7. "When the wicked spring as the grass, and all the workers of iniquity do flourish, it is that they may be destroyed forever." Exodus 14: 13. "And Moses said unto the people, fear ye not,

stand still, and see the salvation of the LORD, which he will show you to-day: for the Egyptians whom you have seen to-day, you shall see them again no more forever."

Amos 8 : 14. "They that swear by the sin of Samaria, and say, thy God, O Dan, liveth; and the manner of Beer-sheba liveth, even they shall fall and never rise up again." Isaiah 26 : 14. "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." These were lords of the Philistines. Isaiah 41 : 11–12. His enemies "shall be as nothing; and they that strive with thee shall perish: thou shalt seek them and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of naught." Isaiah 43 : 17. Speaking of Babylon he says—"They shall lie down together; they shall not rise: they are extinct, they are quenched as tow." Jeremiah 25 : 27. "Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword I send among you." Jer. 50 : 32. "The most proud shall stumble and fall, and none shall raise him up." Jer. 51 : 39. "In their heat I will make their feasts, I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake, said the LORD." Now, if the Lord says so, who is prepared to say they will awake up by a resurrection? Ezk. 27 : 36. "Thou shalt be a terror, and never shalt be any more."

Now having brought forward the above proof that the wicked of the Old Testament will never have a resurrection, we are prepared to investigate Paul's argument on this subject. Heb. 2 : 2, he says, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape," that have "done despite to the Spirit of grace?" Heb. 10 : 29. I find no one that disputes that Paul is alluding to Sodom and Gomorrah. If they have received for every transgression and disobedience, what use is there in their resurrection? since nothing is due from them, where the word of the Lord is not forfeited: for, he never threatened them with a second death. Jude says, Sodom was set forth for an example for those that should after live ungodly. Peter says, for an insample. Here are three, Paul, Peter, and Jude, all agree that they will not have a resurrection. Paul says, they have suffered for *every transgression* and disobedience: Jude says they are an *example* of the sufferings of others: Peter says, an *ensample* of the case of others, that are yet to suffer, as they have done: 2 Pet. 2 : 6. Look at Paul again, to the Eph. 2 : 11, 12. "Wherefore remember, that ye being in times past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." Again, Acts 17 : 30. "And the times of this ignorance God winked at; but now" [Gospel dispensation] "commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

No man will contend that the heathen idolaters, that died before the Gospel day, were assured of Christ's resurrection. Again, Heb. 10 : 28, 29, "He that despised Moses' law died without mercy under two or three witnesses: of how much soever punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" Now, give that Mosaic sinner a resurrection and second death and Paul has entirely lost his argument: for, the Mosaic sinner will then have had *two* public executions and the gospel sinner but *one*. The Mosaic sinner suffered without mercy, to the extext of law that he ever was under; and now burn him up with the gospel sinner, and which has had the worst punishment? Gal. 5 : 2, 3. "Behold, I Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing: for I testify again to every man that is circumcised that he is debtor to do the whole law." We see Paul does not amalgamate law and gospel, as we do by our traditions. He keeps them separate and distinct governments. Again, read the second chapter of Romans, and see if all are to be judged by the gospel.

Now as to the resurrection of the wicked since the gospel day, which commenced by God's command going forth for all men every where to repent, a second death is threatened, which cannot be executed without a resurrection. But as tradition and Bible agree, I shall not spend much time on the subject, but just quote a few passages

to read from the Bible. Ps. 104 : 35; Prov. 10 : 25; 12 : 7; Mal. 4 : 1; Math. 3 : 12; Rom. 6 : 23; Phil. 3 : 19; 2 Thes. 1 : 9; Rev. 20 : 9 and 14th verses.

Now, dear brother Storrs, I am confirmed in the above doctrine, and have preached it as any other parts of my gospel faith, fearlessly, for more than two years : for, I mean to be a *Bibleite*, independent of all men. I know that there are texts that are brought up, as is thought by some, to defeat my views on this subject; but if any bring them we will investigate them also. I hope if any brother believes all the wicked will have a second death he will lay down a positive text or two for the foundation of his argument; for an argument entirely from inferential texts I can never build my faith upon. I love to have my faith investigated. To me it is like spending money for a journey. I want it to pass through the hands of *detectors* before I start on my journey.

May God bless us all with a knowledge of the truth, is the earnest desire and prayer of your unworthy brother. JONATHAN WILSON.

N. B. Let it be understood that I believe the righteous will be raised just as far back as Paul began to enumerate the faith of the Old Testament saints in Heb. 11th chap.; but no intimation of the resurrection of the wicked of the Old Testament.

Ohio, Marion Co., Aug. 30, 1855.

A DIALOGUE.

Continued from page 245.

A.—Tell me what is the Hebrew term rendered "breath" in the words you have just quoted, descriptive of a fact concerning us and the inferior tribes—"they have all one breath." I have read a good deal about some Hebrew words of late, and I am anxious to know from you what one is used here.

B.—The word is *ruach*. The passage might have run, and I am ignorant of any reason why it was not thus translated, "they have all one spirit." It is so translated twice in v. 21, "the spirit of man"—"the spirit of the beast;" and in many other places. This *ruach*—this breath, or spirit of life—is common to man with the other respiring creatures : it is employed to designate the breathing orders in the other passage which was referred to, in which the Almighty is heard threatening to bring a flood "upon the earth to destroy all flesh, wherein is the breath of lives." Assuredly this *ruach* was not the beings themselves; it was merely the breath, or spirit of life possessed by them, which in death departs from them; and this is just saying in other words, that in dying respiration comes to an end.

A.—I cannot see how merely breathing common air should preserve life, or make men alive.

B.—Neither can I help you in this; your inquiry points down into the unsearched, and it may be unsearchable secrets of nature. The *how* and the *fact* it is so, are very different matters; this little word *how* can easily bring a philosopher, even with the genius of a Bacon or a Newton, to a stand in a moment.

A.—The *how* and the *fact;* well, I should have thought of that before.

A.—The *how* and the *fact* ought ever to be distinguished from each other, and a hint is enough as to the difference. God breathed into man's nostrils the breath of life, and he became a living soul, or soul alive, or living man; but *how* this resulted from the process is not delivered in the Volume, and is beyond our ken. How the grass grows on the mountains, how the flowers are painted so beautiful, how bread is changed into muscle, and brain and nerves, and bones; how the liver secretes bile, and the heart goes on from year to year performing its office without fatigue or pause, are merely a specimen of the questions, as infinite as the facts in nature, that a child may ask, and no created being can answer. Accept we must the *what is*, and leave the ultimate *why* unknown—that is the gate to a philosophy, as yet unopened even for a moment of time. Our philosophers play round that door, and on the space without.

A.—I cannot think of the creation of a man without awe and wonder; in myself I behold what was first presented in Eden. As I live Adam lived : his functions are explained by ours.

B.—Reflecting on himself the Psalmist exclaimed, "I will praise thee, for I am fearfully and wonderfully made : marvellous are thy works." He had studied himself : this complex machinery, and its functions arrested his attention till he burst into strains of adoration. I see him in his unlighted chamber on some tranquil evening, resolved to be alone with himself and God. He meditates upon his varied organs and their functions,—the breathing process, and the unwearied throbbing in his bosom; considers that his life, so mysterious, is as frail as the spider's line; that all this thought, and curiosity, and emotion ascending towards the Infinite and Divine, may in a moment be quenched in darkness; and half in terror at himself, pours out on the ear of night the language already quoted. Let any man pass through the same train of consideration, in kindred circumstances, and I envy him not if he can be unmoved and silent. We are fearfully and wonderfully made!

A.—'Tis amazing to see such a temple raised from dust; and yet perhaps this language only utters our weakness and simplicity.

B.—You are right; and we are all more or less affected in the same manner. To our eye the materials are unpromising, but then we see not as God. It is weakness in us to think that there would have been less to wonder at had elements been employed of a more promising nature, for really it seems to be a conceit with us that any thing could have been used more likely to be adapted to the accomplishment of the result. Instead of dwelling on the stones, or their chemical composition, we ought rather to consider the fine palace that has been reared with them; as in place of thinking of the fundamental elements that enter

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into the formation of a bird of paradise, it becomes us rather to look at its form, its plumage, its bearing, and all the other tokens of mind and character which it betrays. All nature is a grand storehouse of elements, common and antiquated, no doubt; but by these the Infinite Energy is perpetually causing new forms, new agencies, new animated things to rise up on the immense stage, where he exhibits his might and other perfections. The voice of the created All, as it labors on with a voice that seems to be inherent, cries,

"Change on changes I assume
In life that glows in star and clod,
So work I at Time's rushing loom,
And weave the living robe of God."

A.—With results, then, and not means, we ought to be chiefly occupied. There is man on the plain of Eden, and it need not, I am persuaded, concern us greatly from what he was derived: he is there, alive, wondering at the unknown scene—fit to act, fit to serve his Creator, fit for the destiny that will be disclosed to him, and which, to a considerable extent, is locked up in the constitution that has been assigned him, though as yet most resembling a scroll unopened and unread.

B.—We have looked at the record of man's creation and animation; we have been struck with the simplicity of his being and his mode of life, and it seems to me the transaction we have been inspecting may be impressively illustrated by one of the visions of Ezekiel. He substantially beholds the creating operation repeated, and in a most affecting manner. There is a great valley, and over it are spread limbs and skulls, bleached white by the rain and sunshine; the Voice said to him, "Son of man, can these dry bones live?" They could and they did. Bone came to his bone, flesh and skin covered them; and now before him there lies a vast multitude, but no pulse beats in any bosom; the silence is yet deep as that which reigns in the kingdom of death. But lo! the electrified breath—the *ruach*—enters into each of them; the breath of life, and nothing more stirs and stimulates the organic forms, and lo! they are living men. Dead souls have become alive, and the hum of astonishment and activity fills the plain.

A.—Here it is given in the 37th chapter. The verses are simple, but they sound with power. He that said, "Let there be light and there was light," speaks here.

B.—Read a few of them.

A.—"Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you and ye shall live. Lo! the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them."

B.—Which is the same as if it had been said, they were still nualive.

A.—"The breath came into them, and they lived."

B.—And all by the inhalation of *ruach*, the breath, or spirit of life. You see nothing there about souls being put into these lifeless ranks: had a common theologian imagined such a scene, he would have had Platonism in paradise, and the air in the vision-valley would have been teeming with newly created spirits, on the eve of a conjunction with these despicable organic forms. The unsullied would have been united with the gross,—the etherial with the ponderous and cumbersome—the demi-god's tied to flesh!

A.—You startle me—I see the difference you suggest. You have set me in a valley, and I see strange things. Shadows become realities: what I deemed realities shadows.

B.—So be it. If the clear-eyed handmaid Truth is with us, she will, as God's servant, show us secrets that emancipate and tranquillize.

A.—With courage I can say to her,—Daughter of Heaven, speak, disenchant, illuminate; give this eye to witness the flight of every delusion;—show me the unveiled facts in their naked, genuine form and hues.

B.—Men are generally so content with dreams, that I rejoice you are determined to search for the real, and the changeless. They are often afraid to look beyond the surface,—to touch the ivy that conceals decay—to look behind the veil that has been hung up, having painted on it what has been said to lie behind, when they might have turned it aside and examined for themselves.

A.—Lead me behind; I wish things in lieu of images and fancies.

"My soul is sick and weary grown
Of trafficking with words alone."

The Judgment.

ITS CHARACTER, COURSE, AND CONSUMMATION.

"The times of this ignorance God winked at; but now commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Acts xvii: 30, 31.

There was a long period after the time of dispersing the builders of Babel, during which God did not interpose to prevent their pursuit of their chosen course, in idolatry; but now he commands all to repent under the sanctions of eternal judgment.

"*Repentance*" conveys a distinct and intelligible idea. Matt. xxi: 29. He "repented and went,"—*changed his mind*, and went. Thus the Jews were called on to change their minds and obey God. Repentance must result in reformation. The sinner gives up his own mind for the mind of God. Then as he acts in obedience to God's mind, he forms a new character, and in God's purpose, he "is a new creature."

"*Godly sorrow* worketh repentance,"—it works this change of mind and manners—"unto life." None can be saved without this change, because all are "out of the way." God's command is thus issued more in *mercy*, than in anger; or from mere authority.

The *Judge* or King is already ordained: it is Jesus. Acts x: 42. His judgment—his judging—his ruling of the world, is to be in the resurrection life—in association with those who having

suffered, shall then "reign with him."—Rom. viii: 17; 1 Cor. vi: 2; Rev. ii: 21.

The assurance of this judgment is the resurrection of Christ from the dead.—This is to the world God's assured pledge—his policy of insurance—that the Kingdom will come. "God hath sworn with an oath to David, that of the fruit of his loins he would raise up" Christ "to sit upon his *throne*."—Acts ii: 30–35. The resurrection of Christ is the crowning consummation of all the past Divine miraculous manifestations for human salvation. Thus it is that God assures us all that the judgment will transpire at the "time appointed." It opens at the Advent, now especially near.

The theme of this solemn portion of Scripture is the judgment—God's judgment of the world. Its character, its course, and its consummation, demand distinct attention—it having been utterly misapprehended.

Its character is "in righteousness," or in mercy and beneficence! Its course is through "the great and notable day of the Lord—as a thousand years!" Its consummation involves the utter and everlasting extinction of all evil, physical and moral.

1. *Its character.* This is here expressed by the phrase "in righteousness."—Ps. xcvi: 10–13; xcviii: 1–9. All creation is called on to rejoice before the Lord; for behold He cometh to *judge* the earth. He shall *judge* (rule) the world in righteousness, and the people with his truth. The true and Scriptural idea of judging is found in the Book of Judges. "The *judge* judged Israel forty years." "The judge" was called the "deliverer" (savior, *margin*,) who delivered them! He was their sovereign—their supreme ruler, who "reigned in righteousness." *Reign*, *rule* and *judge* in Scripture convey the same leading idea, 2 Sam. xxiii: 1–3; Ps. ix: 7, 8; lxxii; Isa. ix: 6, 7; xxxii: 1, 2; xxxiii: 20–22; Jer. xxiii: 5–7; Ezek. xxi: 24–27; xxxvii: 24; Dan. vii: 14; Luke i: 32, 33; Acts iii: 21; 2 Tim. iv: 1; Rev. xix: 1–9; xx: 4–6. Then heaven and earth hold jubilee.

Every leading Divine intervention in judgment, thus far, has been of this benevolent character. It has been "in righteousness"—to restrain or destroy evil, and promote or establish righteousness. Thus he judged Egypt—because "his *mercy* endureth forever."—Ps. cxxxvi.

2. Its course—its duration is through the great and notable day of the Lord—the dispensation of the fullness of times, the thousand years. Acts ii: 20; Eph. 1: 10; 2 Peter iii: 8; Rex. xx: 4–6; xiii: 14. "He must *reign* (rule and judge) till all *rule* and all authority and power are subdued unto him." 1 Cor. xv: 24–27; 1 Tim. vi. These times of restitution—times of restoring—are "HIS TIMES."—Acts iii: 21; 1 Tim. vi: 15. All nations that obey him not are then to "perish." Isa. lx: 10–12; Zech. xiv.

3. Its consummation comprehends the final extinction of evil. Our Judge and King will "destroy death and him that hath the power of death, that is the devil!" Then "there will be no more" of sin, sorrow, suffering or Satan! The heavens and earth, God's creation, (Gen. ii: 1,) will then be restored from the curse of sin and sorrow, death and the devil.

There was once no curse, but all was pronounced "very good," at the review of God's creation. Gen. i: 31. Then again, after the consummation there shall "be no more curse!"

There was at first and prior to sin, no death. But there shall yet, after the judgment, "be no more death, neither shall there be any more pain, for the former things" shall then have for ever "passed away."

Hades, the hell of Rev. xx: 13, 14, did not exist in the Paradisic age. Then all was "*very good*." Then, of course, there was no state or place so very *bad* as that term now expresses. "Death and hell (shall be in the judgment) cast into the lake of fire. This is the second *death!*" This is the termination of both death and hell. Beyond that "*all things*" shall be "NEW"—renewed and made again "very good."

The serpent's head being bruised—the works of the devil being destroyed—death and hell being cast into the lake of fire, and thus the last enemy being destroyed—the judgment will have reached its blissful and complete consummation.

This grand view—this final triumph of our Lord—this proposed destruction of evil, and world-wide emancipation of earth and its ultimately deathless population from the bondage of corruption, is not obtained by doubtful verbal criticism or evasive interpretation—is the grand and ultimate assertion of inspired men. It is the mighty affirmation of the Holy Ghost, combined from various texts into one necessary conclusion! The Lord's prayer will thus be answered, prophecy be accomplished, and the full measure of sacred vision verified. God's "glory will cover the heavens, and the earth be filled with his praise!" Amen and Amen. Hab. iii: 3; Ps. lxxii: 19.

Rochester, N. Y. J. B. COOK.

—*Prophetic Expositor.*

Reposing in Christ.

Another branch of blessedness, is a power of reposing ourselves and our concerns upon the Lord's faithfulness and care, and may be considered in two respects: a reliance upon him that he will surely provide for us, guide us, protect us, be our help in trouble, our shield in danger; so that however poor, weak, and defenceless, in ourselves, we may rejoice in his all-sufficiency as our own—and further, in consequence of this, a peaceful, humble submission, are contrary in our views and desires. Surely, in a world like this, where every thing is uncertain, where we are exposed to trials on every hand, and know not but a single hour may bring forth something painful, yea dreadful, to our natural sensations, there can be no blessedness, but so far as we are thus enabled to intrust and resign all to the direction and faithfulness of the Lord our Shepherd. For want of more of this spirit, multitudes of professing Christians perplex and wound themselves, and dishonor their high calling, by continual anxieties, alarms and complaints. They think nothing safe under the Lord's keeping, unless their own eye is likewise u
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"Watch."

"Watch ye therefore. An
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1. Because he is a soldier,
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4. Because he is a servant.
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Your Captain, your Lord, yo
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less their own eye is likewise upon it, and are seldom satisfied with any of his dispensations: for though he gratify their desires in nine instances, a refusal in the tenth spoils the relish of all, and they show the truths of the Gospel can afford them little comfort, if self is crossed. But blessed is the man who trusteth in the Lord, and whose hope the Lord is. He shall not be afraid of evil tidings: he shall be kept in perfect peace though the earth be moved, and the mountains cast into the midst of the sea.—*John Newton.*

"Watch."

"Watch ye therefore. And what I say unto you, I say unto all, Watch!" Mark xiii: 35, 37.

Who, of all men in the world, most needs this exhortation? The Christian. Why?

1. Because he is a soldier, surrounded by enemies, who are waiting to destroy his soul. They are ready to take advantage of his carelessness or neglect of duty; they are vigilant; they are numerous; they are subtle. Therefore, he should watch.

2. Because he is a pilgrim, travelling through a hostile land. There may be snares in his way; stones, over which he may stumble, pits, into which he may fall; enticers, who would lure him from his heavenly home. Therefore, he must watch.

3. Because he is a steward. He has precious treasures to take care of—his own soul, his talents, his time, his Master's honor. He must take care that he does not lose the first, misuse the second, waste the third, and endanger the fourth. Therefore, the Christian must watch.

4. Because he is a servant. His Lord is now absent: when he comes back he will expect all to be in readiness for his reception—each one at his post, each one looking out for him. Therefore, the Christian must watch.

Christian reader! you are a soldier—you have entered Christ's army by your profession; his enemies are yours; his cause is yours. Are you watching?

Christian reader! you are a pilgrim—you confess that earth is not your home, that you are dwelling here but for a time; you know that you are surrounded with dangers. Are you watching?

Christian reader! you are a steward. Christ has given precious treasures into your possession. Are you watching?

Christian reader! you are a servant—you profess to be expecting the return of your Lord. Are you watching?

Your Captain, your Lord, your Master says to you, "Watch!" and pronounces you "blessed" if you watch. Rev. xvi: 15.

Russia and the War.

Those whose heads are so flighty with the idea of "*Russia Triumphant and Europe Bound*," may as well look at the other side as to follow in the *Pro*-Russian wake of some of our city papers.—Russian gold, and hatred of England and France, may lead political men to praise Russia and slur the Allies; but after all, that Russia provoked the present war by the most hypocritical pretentions relating to Turkey, to our mind, is clear; and that the curtailing of Russia's power, would be the result of the war, has been our *opinion* before the Allies were enlisted into it. That opinion was based on the prophecies of Scripture. The more soldiers Russia calls into the war, the more disastrous will it be for her, in our opinion. The following we clip from one of our exchange papers; and if true it shows Russia is not like soon to be "*Triumphant*," nor to "*Bind Europe*:"

"Russia.—A private letter from St. Petersburg mentions that great depression prevails among all classes in that city, owing to the duration of the war, which completely paralyzes all branches of commerce and industry. This depression has gained even the leading personages of the old Russian party, who were hitherto so warlike and so enthusiastic, but who are now beginning to despond. Nearly all labor is suspended in the manufactories in consequence of the want of raw materials, which no longer arrive from abroad, and also from the want of hands, all being employed in the defence of the empire. The produce of the soil has no longer a market abroad, and in the interior business is at a stand still. Articles of the most indispensible kind have attained an exorbitant price. Coffee, sugar, and salt are luxuries which now are hardly to be seen except on the tables of the great. The nobility support all the burden of the sacrifices in money imposed by the present circumstances, and the number of Boyards who will be utterly ruined by the war is beyond all idea. Add to this the grief of so many families, who have all to deplore the death of one or several relatives, and it will be easily imagined that the higher classes of the Russians are not over-disposed for amusements and *fêtes*, and yet they are forced by superior orders to be gay. The summer season has not stopped the course of balls and *soirées*. The emperor having one day said in presence of his courtiers, that the nobles ought to invent some plan for preventing the commerce of the capital from feeling too severely the present state of things, and particularly the blockade of the Baltic, they forthwith set about organizing a series of *tableaux vivans*, the performers in which are persons of the highest class of society. As these *tableaux* represent the different episodes of Russian history at all epochs, the actors and actresses in them are obliged to make purchases of the richest stuffs for the suitable costume. *Tableaux vivans* for the relief of the suffering tradesman are at this moment the fashion on the banks of the Neva, and each noble feels obliged to give at least one of these patriotic pantomimes to avoid incurring the anger of his master, when no more generous motive exists. The trades people of St. Petersburgh are relieved for the moment, but *tableaux vivans* on such a scale at length become onerous, and something else must be soon invented to alleviate the misery of the industrial classes."

"WILL THE WICKED DEAD LIVE AGAIN?"—An excellent article from Br. H. GREW has been received on the affirmative of this question, and will appear in the next EXAMINER. It is written in the right spirit, and we trust will be responded to in the same. May the Lord give us light on His word: that is the true source. The *Response* will probably appear with Br. Grew's article, so as to bring both to the reader at once. We have inserted a letter or two in this number relating to the subject; but not with any reference to these brethren being the Respondents to Br. GREW. It will be best, probably, to let the discussion be uninterrupted between him and his Respondent till the matter has been fairly and fully stated on both sides. If any wish to reply to the Letters in this number they can do so whenever they think best, and we will insert one response to each of them. But replies must be written in that Christian spirit which shall commend itself to all; then all will be profited, whatever is the final conclusion of the question in their own minds. Br. WILSON, the writer of one of the letters in this number, is an aged pilgrim of 75 or more years, and was a Baptist minister for forty years, or more, we believe. May the Lord God still be his sun and shield.

P.S.—Since the foregoing was in type the following has been received: which, being short, we give place here.

PLYMOUTH TOWNSHIP, Montgomery Co., Pa.

Br. Storrs.—I see in the last number of the EXAMINER an invitation to investigate the subject of the resurrection of the Dead—who are the subjects of it; are all men, or are the wicked excluded from it? Having no desire for controversy, but a desire to know what is truth, I wish to see this subject investigated; to me it is the capstone of *truth*. Let us look at it. *Adam* was made a *mortal man*, probationer for life, having access to the *Tree* of Life for a continuance in life. He violated the *law* under which he was placed, and lost the right to the Tree of Life. *God* said, "Dust thou art, and unto dust shalt thou return." Here was man's destiny and end. Paul says, 1 Cor. 15:56, "The sting of *Death* is sin; and the strength of sin is the law." We suppose the Apostle refers to the law of *Death;* of which he has been speaking throughout this whole chapter. Now, if we understand the Apostle's argument, it is this—Adam was the father of a race of men—like the animal race Peter speaks of, as perishing in their own corruption—whose end being in the dust, Jesus the second Adam being the *Life-Giver*. Not that he alters our condition to the first Adam—of whom we are all partakers—but he brings us back from the *dust* and gives us a spiritual nature by a resurrection from the *dead*—becomes our Tree of Life, "which if a man eat thereof he shall not *die* forever;" but Jesus "will raise him up again at the last *day*." (Murdock.)

We now see the beauty of the Apostle's remarks; that God may be just, and the justifier of all them that believe on Jesus, through faith in his name. God cannot set aside the law of Death.—He threatened Adam with returning to the dust; and as we are all of Adam's corruptible seed, and partake of his corruptible nature, we like him must return to the dust, whether we sin or not; unless God provide some other Tree of Life for us; which Tree of Life he has provided in his Son. If we partake of him we shall live forever; not in corruptible flesh, but in incorruptible, quickened by the Spirit of God, by a resurrection of the dead.

We could go on and show the absurdity of the wicked being made alive by any power in themselves, or pertaining to themselves; but as that is involved in another question, we will leave it for the present.

And to the first question—"*Is there positive testimony that the wicked dead will be made* ALIVE?"

We will take the negative, and answer, *No*:—there is no positive testimony. Those that take the affirmative will please give us some texts as plain as the following: John xi: 25. "Jesus said to her: I am the resurrection and the life; and he that believeth in me, though he should die, will live; and every one that liveth and believeth in me, will not die for ever." John iii: 36. "He that believeth on the Son hath life eternal; but he who obeyeth not the Son, *shall not see Life;* but the wrath of God abideth upon him."

Yours in hope of this life through the resurrection of the *Dead*, I remain your Brother in Christ. JACOB GREM, *alias* MACKNIGHT.

Sept. 4th, 1855.

FALLEN ASLEEP.—Since our last issue we have been called to attend the funeral of the aged Br. CATLIN, father of Br. N. M. CATLIN, Kingsbury, Washington Co., N. Y. He was near 95 years old: for many years a member of the Baptist Church, and fell asleep in the faith of immortality and a future life only through Christ and the resurrection. A fuller account of him we expected from his son, and hope yet to receive, though we go to press without it.

BIBLE

NO IMMORTALITY, NOR

VOL. X.

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GEO. STORRS, EDITOR AND

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ESSAY IV.—THE SCRIPTUR

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BIBLE EXAMINER.

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GEO. STORRS, EDITOR AND PROPRIETOR.

The Resurrection from the Dead Opposed to the Doctrine of the Immortality of the Soul.

(Continued from page 276.)

ESSAY IV.—THE SCRIPTURAL EVIDENCE.

Returning to the book of Genesis, we find in the destruction occasioned by the flood, that a similar mode of description is applied not to man only, but to "*fowls*," to "*cattle*," to "*beasts*," and to "*creeping things*;" for "all in whose nostrils was the *breath*" (*soul*) "of life, of all that was in the dry land died." (Gen. vii: 22.) Thus also, when the prophet Isaiah would represent the total insignificance of man, he exclaims, "Cease ye from man, whose *breath*" (*soul*) "is in his nostrils, for wherein is he to be accounted of." (Isaiah ii: 22.) So in Job also, where Elihu is addressing the Deity. "The Spirit of God hath made me; the *breath* of the Almighty hath given me life." (Job xxxiii: 4.) We are therefore perfectly willing to take the often-quoted verse from the second of Genesis with the fullest latitude that can be given to the words as they stand, without even availing ourselves of the correct and original meaning of the term rendered *soul*, and the passage then conveys this distinct information—that God created man from the dust of the ground; that he breathed into his nostrils the breath of life, and man *became* a *living soul*—consequently and necessarily he was, *before that event, a soul*: not a *living* one, certainly; not animated, but yet he *was* a soul—the whole, and not a part of him, being such. The interpreter, therefore, of this passage, who should attempt to deduce from it the doctrine of the soul's separate existence, its immaterial and inherent immortality, is placed upon one or other of the horns of this dilemma, one of which he must necessarily choose; either, first, that the word soul in this passage should have been rendered person; and consequently, man's becoming a living soul, in that sense, is altogether foreign to the subject of an immortal soul: or, secondly, that if man were a soul, *before* he became a *living* one, then the immateriality and inherent immortality of the soul is without a basis.

A like instance of the injury done to the Scriptures by the retention of phrases which do not convey the original meaning, occurs in the 1st book of Kings, where common sense points out that the word "*life*" should have been inserted instead of "*soul*;" from an inattention to which is to be dated whatsoever confusion or misconception may have been attached to the passage. "And it came to pass that the son of the woman, the mistress of the house, fell sick, and his sickness was so sore, that there was no *breath* left in him." (xvii: 17.) From this relation, it may be observed, that it is not quite apparent whether or not the child was actually dead; as it appears, that after Elijah's prayer he "*revived*;" though in either case the miraculous power exercised by Elijah remains the same; and in either case, too, it is evident that our translators, in using the word *soul*, have improperly rendered the passage—"And she said unto Elijah, what have I to do with thee, O thou man of God; art thou come unto me to call my sin to my remembrance, and to slay my son? And he said unto her, give me thy son; and he took him out of her bosom, and laid him upon his own bed, and he stretched himself upon the child three times, and cried unto the Lord, and said, I pray thee let this child's *soul*" (*i. e. breath*, or *vigor*) "come unto him again: and the Lord heard the voice of Elijah, and the *soul*" (*breath*, or *vigor*) "of the child came unto him again, and he revived," 1 Kg. 17: 21, &c. An instance further illustrative of this case occurs in 1 Saml. where an individual that had been engaged in battle, and fatigued, "*revives*;" and when he had partaken of food, "*his spirit*," (we are told) "*came into him again*." "David's men found an Egyptian in the field," (who was *fatigued*) "and brought him to David, and gave him bread, and he did eat; and they made him drink water, and they gave him a piece of cake, of figs, and two clusters of raisins, for he had eaten no bread, nor drank any water for three days and three nights, and his *spirit* came to him again." (1 Sam. xxx: 11, &c.)

So that, whether on the supposition of the widow's son having been actually dead, or otherwise, the relation is not that an immortal soul had escaped from within him, and, upon the prayer of the prophet, it came to him again; but that respiration having been suspended, either partially or otherwise, it was now restored to him; and his lungs operated upon by the air, he again breathed, and lived as before.

The word *spirit*, as it occurs in our common version, no less than that of soul, will be found to have misled Scriptural inquiries: much stress having been laid upon the following and similar passages, merely because this term *spirit* is to be found therein, without any consideration as to its correct meaning, or any view to the connection in which it stands. "In thee, O Lord, do I put my

trust, for thou art my rock and my fortress; into thy hands I commit my *spirit*," (my *life*) "thou hast redeemed me, O Lord, God of truth." (Ps. xxx: 1, &c.) Here the use of the word *life*, which, as we have seen, is completely justifiable, and used in other cases by our translators themselves, removes the assumed difficulty; and we then proceed connectedly with the remaining portion of the Psalmist's address, which clearly relates to *temporal* adversity. It is not an immortal soul or spirit, but his whole self of whom he is speaking. "I will be glad, and rejoice in thy mercy, for thou hast known my *soul*" (thou hast known my *mind* —thou hast known *me*) "in adversity:" therefore, because of my knowledge of thy mercy—because thou hast considered me in my trouble—because I know "*how great is thy goodness*," with full reliance upon that mercy and upon that goodness, I commit "*my spirit*" (my *life*) into thine hand; for "*I put my trust in the Lord.*"

Our next passage is one in the book of Ecclesiastes, which is much depended on by our opponents on the present doctrine. "Remember thy Creator in the days of thy youth, while the evil days come not; when thou shalt say, I have no pleasure in them: in the days when the keepers of the house shall tremble, and the strong men shall bow themselves, then shall the dust return to the earth as it was, and the *spirit*" (*breath*) "shall return to God, who gave it." (Eccles. xii: 1, 7, &c.) From this passage Steffe contends, in reply to Bishop Law, that Solomon here clearly recognizes the distinction between soul and body, by saying, that the dust shall return to the earth, and the spirit to God who gave it. The exhortations of "the preacher," if such were his object, in our judgment fail not only in distinctness of expression, but also in consistency with his own teaching. Let us look at the design of that part of his address in which these expressions occur; it was to impress upon men the importance of remembering their Creator in the days of their youth, as such remembrance only would lead them to happiness. Where, and when, let us ask? In a future and immortal state of existence? No, but here on earth; until that period when the dust or frail material of which they were composed, should *return to the earth from whence it came*, and "*their life*" (or *spirit*) "*return to God who gave it:*" a mode of expression naturally arising from the circumstances of the case; and, among other passages, in accordance with and illustrative of the language of the Psalmist, who exhorts his hearers that they should trust only in God, and not in man—"for man's *breath* goeth forth, and he" (that is, *the whole, not a part of man*) "returneth to his earth, in that very day his thoughts perish:" (Psalms cxlvi: 4) consequently, if his *thoughts* thus perish, then must his *soul* perish; for it is the soul, and not the body, which is said to be the cause, as well as depository of the thoughts. In what condition, then, we ask, is the inherent *immortality* of this soul, which perishes in that very day in which his body returns to the dust?

The passage in the book of Numbers, in which Moses and Aaron address the Supreme Being as the "*God of the spirits of all flesh*," (Numb. xvi: 22) has been advanced, with much confidence, by our opponents; but they have conveniently glided over the word *all*, when in fact in contains the very *gist* of the remark; placing, as it does, the cause of life (or of spirit) throughout *the whole animal creation*, upon the *same* foundation; the Deity being described as the God of the *spirit*, or *life* of *every* living thing, whether man or beast; consistently with which view, the author of the book of Ecclesiastes, when dilating in the earlier part of his work, upon creation, draws this conclusion; namely, "that which befalleth the sons of men, befalleth beasts; as the one dieth, so dieth the other: *yea, they have all one breath*," (or *spirit*) "so that a man hath no prœminence above a beast; *for all go into one place—all are of the dust and all turn to dust again.*" (See Eccles. iii: 19, &c.) His very argument, as we have seen, is, that at the moment of death there is no longer any difference between man *whose breath* (improperly rendered *spirit*) *goeth upward, and the beast whose breath goeth downward to the earth.* Yet this writer, and in this very passage, too, has been triumphantly quoted in favor of the existence of an immortal soul in man.

Again, to quote from the same authority, "The living know that they shall die, but the dead know not any thing; neither have they any more a reward." (Eccles. ix: 5.) But if Solomon had believed, or intended to inculcate the belief in an immortal soul, he could not thus have argued; for, if man be animated by a spirit; if that spirit be distinct from, and independent of the body; if further, it be in its own nature immortal; and if, on the return of the body to the dust from whence it came, the spirit (thus intellectual, independent, and immortal) goes *literally* to God, then Solomon's conclusions are false, and inconsistent with his own premises; for we have that within us which *does* "*know*" something when the body is dead, and which *has* a "*reward*" beyond the grave. Taking, indeed, the passages in Ecclesiastes as referring to an immortal soul or spirit, they are full of absurdities and contradictions: they teach that man, in point of duration of life, *has* a superiority over the brute; and at the same time declare, that he has no such superiority; they assert, that beyond the grave there is nothing, and yet are made to inculcate a belief that beyond the grave man shall have an eternal existence. But these are absurdities and contradictions introduced by commentators only: the passages themselves, being written before Jesus had "*brought life and immortality to light*," by revealing the resurrection of the dead, and they simply are referring to and moralizing upon the mortality of man, *in common with the beast*, and the brevity of human life and human enjoyments.

From the teachings of Solomon, we pass on to the words uttered by Stephen immediately preceding his death, in which the doctrine of the soul's leaving the body, has been supposed to be discoverable. "And they cast him out of the city, and stoned him,"—"he calling upon God" (as in the received version, but the word "*God*" is not in the original) "calling upon, and saying, Lord Jesus, receive my spirit." (Acts vii: 58, 59.)

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This passage is held to be a decisive one in support of immaterialism, at least so far as Stephen's authority can be so considered. A more correct translation, however, of the original, by the substitution of the word *life* for that of *spirit*—the sense of the passage proving that the former is, in this instance, the more correct phrase—removes the principal source of obscurity; the only remaining difficulty being that which arises from the peculiarity of expression *receive my life*, or *receive me;* but even if such can be esteemed an objection, it applies with the same force to "*receive my spirit:*" the case, however, would appear to be, that it is, as we have seen in the 30th Psalm, a Scriptural mode of expressing a confidence *in*, and a submission *to*, the will of God, even to the laying down of life in the furtherance of that will. An attention not confined to this single verse, but extended to the whole of the connecting circumstances may illustrate this view of the passage. Stephen, an appointed teacher of the will of God, being "full of faith and power, did great wonders and miracles among the people:" and certain of the Jews, who were unable "to resist the wisdom and spirit by which he spake," suborned men to give false testimony against him; but he continued proclaiming the will of God, and denouncing their general conduct, regardless of personal consequences: "and when they heard these things, they were cut to the heart, and they gnashed on him with their teeth." At this moment, as it should seem, he was favored with a miraculous, probably visionary appearance of Jesus, doubtless for the purpose of administering support in the severe trial and suffering which then awaited him; for as he "looked up steadfastly into heaven, he saw Jesus standing on the right hand of God;" (that is, exalted to power) "and he said, behold I see the heavens opened, and the Son of Man standing on the right hand of God." They then ran upon and stoned him; but before the moment of his expiring, he addressed Jesus in the words upon which we are now remarking. We have seen what meaning is attached to corresponding expressions in other parts of the Scriptures. Stephen therefore resorts to the same pious and effectual source for support under the severest trial and suffering which in this life could have befallen him; and he, being encouraged by the Lord and Master of that cause for which he was then suffering, "*looked up steadfastly*," and, at the moment of death, exclaimed, "*Lord Jesus, receive my spirit;*" that is, receive my life—receive me. The words, to quote an acute and able author (Coward, p. 176,) "*receive my spirit*," argue "nothing but a free and voluntary resignation of his life to the will of God, and submitting himself to his mercy."

This view of the case of Stephen may be further illustrated by the words which Jesus himself used immediately preceding his own death. "And when Jesus had cried out with a loud voice, he said, Father, into thy hands I commit my *spirit;*" (my *life*) and it is added "having said this, he gave up the *ghost*." (See Luke xxvii: 46.) That is, gave up his breath, or life, either of these terms being equally true to the original; the relation simply being, that when on the cross, and after he had finished praying to his heavenly Father, and that too for his enemies, he resigned his life into the hands of God; having laid it down, in obedience to his will, and in the fullest confidence of the divine favor and protection.

We have now examined those passages of Scripture in which it is supposed, or asserted, that at the moment of creation or birth an immortal soul is added to the body of man, and that the same leaves him at the hour of his death. We have seen that such positions are wholly without foundation; arising either from errors in the translation, or a misconception of the intentions of the writers. We purpose, in our next number, taking up successively the two remaining departments of the Scripture passages; after which it is our intention to terminate this series of Essays, with proving, that our sole ground for believing in a future state of existence, rests upon the Scriptural doctrine of a resurrection from the dead, which will consequently disprove the reputed immateriality and immortality of the soul, and tend to support the well-expressed opinions of the Bishop of Carlisle, that "*when we duly examine them* (the Scriptures,) *we may possibly discern that the natural immortality of the human mind is neither necessarily connected with, nor to a Christian any proper proof of, a future state of rewards and punishments.*"*

* See Appendix to the Theory of Religion, p. 435.

Resurrection—The Unjust.

The resurrection of "the unjust" has been called in question. Br. Cowles has again introduced it very properly in the last BIBLE EXAMINER. In yielding to a desire to bring out the truth—to let the "light shine"—I need not a long argument; because it is entirely a question of Divine Revelation. Had we not the word of God on that point we could not know any thing on the subject at all. There might be an opinion, but no faith—faith having respect to testimony in all cases. The answer to the question—Will the wicked dead ever be raised at all?—seems to be found in most unequivocal terms in our version, from "the mouth of the Lord of Hosts." The only ulterior question relates to the correctness of our translation; and this we will notice in its proper place, "with the ability that God giveth."

Will the dead—those who have died in impenitence and unbelief—ever, as such, be "raised from the dead?" The Bible, as it stands, answers in the affirmative. "For as the Father raiseth up *the dead* and quickeneth them; even so the Son quickeneth whom he will. *The dead* shall hear the voice of the Son of God; and they that hear shall *live!* For as the Father hath life in Himself, so hath he given to the Son to have life in Himself; and hath given him authority to execute judgment also; because he is the Son of Man. Marvel not at this, for the hour is coming in the which *all* that are in the graves shall hear his voice, and shall come forth. They that have done good unto the resurrection of *life*, and they that

have done evil, unto the resurrection of damnation." John 5: 21–28.

Mark! 1st. "The dead," as such, are here the subject of remark—expressed twice, verse 21, 25.

2d. There are others to hear beside the righteous—"they that have done *evil!*" verse 28.

3d. "The dead" that "hear" shall "*come forth.*"

4th. "They that hear shall *live!*" verse 25. (This settles the matter in my mind.)

5th. Then there is a final distinction—one class "to life;" but the other "to damnation."

Thus far the word seems plain and positive—leaving no room for doubt. But still a doubt does rise from the fact that the righteous alone are said, verse 28, to rise "*to life!*"

Mark again—"Life" here is *the* "*life*" spoken of—"eternal life," v. 24; chap. 3: 15, 16, 36, four times repeated.

"The damnation" is the opposite—they shall "perish"—"they shall not see life" (the life which is the subject of discourse) "but the wrath of God abideth on him."

But says one, they "shall not see *life:*" chap. 3: 36. Yes, and we need only to know the nature of the life spoken of. It is "eternal life;" as "the sons and daughters of the Lord Almighty:" chap. 1: 12.

If any doubt still remain from the general tenor of the Scriptures concerning the righteous as the heirs of life, I repeat the plain affirmative of the text, John 5: 21, 28, "The dead"—without at first specifying character—"*the dead* shall hear—shall *live*—shall come forth!" One class "to life;" the other "to damnation." One to "eternal life"—four times foretold in chapters 3 and 5—the other to "perish" under "the wrath of God." But "the *dead* hear." "They that hear shall *live!*" The wicked are dead—some of them. They are certainly spoken of here in the phrase "they that have done evil!"

"There shall be a resurrection of *the dead*, both of the just and unjust." Acts 24. The predicate (or thing affirmed) in this text, is "the resurrection." The subjects of this predicate are "*the dead.*" There are others beside "the just;" because he adds the "*un*just."

The terms "just and unjust" are correlative. One hears the gospel, obeys the Lord, and is "justified"—such are just, or the "justified in Christ Jesus." Others hear, have light (chap. 3: 18–20) but are unbelieving—such are the "unjust." No terms can therefore be more positive, more determinate, or, as I conceive, more directly to the point.

But does our translation express the doctrine of the apostle clearly? Does not the doctrine of the Pharisees rather than of Paul, come out in this quotation? Let us look at this. The text reads thus—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

Paul here says four things: 1st. "I worship the God of my father." 2d. "I believe the law and the prophets." 3d. "I have hope toward God—that there shall be a resurrection of *the dead!*" 4th. "And herein do I exercise myself to have a conscience void of offence." There are two parenthetic clauses or adjective phrases, which are not essential to the main body of the sentence. (Which they themselves also allow—both of the just and unjust.) Read it thus—I "have hope toward God (which they themselves also allow) that there shall be a resurrection of *the dead* (both of the just and unjust.) And herein do I exercise myself to have a conscience void of offence." This is good language. This makes the text teach the doctrine of the apostle—of the apostle only; except as he strengthens his argument before the Roman Governor by saying, truly, but incidentally, "which they, themselves also allow."

But Paul, says the objector, could not hope for the resurrection of the unjust! Hence he could not affirm what the text seems, as it stands, to teach! To this it is easy to reply, that the objection lies not in the language, but in the mind of the objector. Nay, it lies against the most obvious import of the apostle's teaching. He had "hope toward God; that there shall be a resurrection of the dead." This is the "hope"—the blissful hope, that he cherished in view of stripes, and shipwreck and death. But to add emphasis to his assertion of the doctrine of "the resurrection of the dead," he says, adjectively, or as if in a parenthesis—"both of the just and unjust." This I am sure, for myself, is "*the* truth" which this text teaches; this, in few words, is the grammatical value of this language of the apostle.

There is a class who "sin without law" and "perish without law." Rom. 2; Isa. 26: 14; Ps. 49: 12, 20. They are not the class described in this gospel, on whom the wrath of God abideth.

J. B. Cook.

"Will the Wicked Dead Live Again?"

Bro. Storrs:—I am disposed to reconsider this question, if I may be favored with a single eye to God's holy truth and the spirit of Christian humility and love. If the objectors to controversial theology would limit their objections to *the anti-Christian manner* of conducting it, they would act more consistently with the Divine injunction to "contend earnestly for the faith once delivered to the saints."

The belief that the equity of the Divine government is involved in the correct determination of this question, is my chief inducement to comply with your proposal. The Scriptural evidence in favor of the affirmative, derived from the positive testimonies and righteous principles of the Word of the Lord, appears so plain and conclusive that all doubt is excluded from my mind.

1. The plain and positive declaration of "the faithful Witness," John 5: 28, that "ALL that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation," is corroborated

by the inspired testimony of prophets and apostles from age to age.

2. "Enoch the seventh from Adam prophesied—saying, Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds," &c. Jude 14, 15. The plain teaching of Enoch to the people of his generation was, that a future day of judgment would come when they would be convinced of their iniquity. They must, *therefore*, be raised from the dead to be thus convinced in that day.

3. Daniel, chap. 12 : 2, declares a resurrection of the two classes of men. "Many (or, the multitudes) that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

4. It was the knowledge of this doctrine that convinced Asaph of the equity of the Divine government, notwithstanding the prosperity of the wicked in the present state. Ps. 73. "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors." This cannot refer to the *first* death, which Asaph knew before was the common lot of all men, and in which he says, that some of the wicked "have no bands." It was a view of "the second death," Rev. 20 : 14, with its attendant horrors, that convinced him, that the transient sensual gratification of the wicked, in the present state, is reconcilable with the righteousness of God.

5. The Old Testament furnishes us with more evidence. "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." We know that this is not done in the present state. "Know thou that for all these things God will bring thee unto judgment." Eccles. 11 : 9; 12 : 14. The great and solemn truth that God "shall judge the world in righteousness," was repeatedly announced by the prophets before the Christian era, which more fully reveals the fact that he has appointed a day, yet future, for this august purpose. See Ps. 9 : 8; 98 : 9; 96 : 13.

6. I find nothing in either Testaments which can warrant our rejection of the plain import of the Saviour's testimony, John 5 : 28, which affirms the resurrection of the wicked as plainly and positively as the resurrection of the righteous. The import is confirmed by him in other passages. After proposing for consideration the solemn question, "What shall a man give in exchange for his life?" he adds, "For the Son of Man shall come in the glory of his Father with his angels; and THEN shall he reward every man according to his works." Matt. 16 : 26, 27. "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him *at the last day*." John 12 : 48. Those who rejected the word of salvation spoken to them by Jesus, must *therefore* be raised from the dead to be thus judged "at the last day." This is also implied in our Lord's words, "It shall be more tolerable for Tyre and Sidon at the day of judgment than for Chorasin and Bethsaida." Matt. 11 : 22; 10 : 15; Mark 6 : 11.

7. See also Luke 13 : 24–29. Those very persons whom the blessed Messenger of salvation taught in the streets of the cities of Judea, will say, "We have eaten and drunk in thy presence," &c., when THEY SHALL SEE Abraham, &c., in the kingdom of God and themselves thrust out. How can this be if they are never raised from the first death?

8. "Whosoever shall confess me before men, him will I confess before my Father which is in heaven, but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Mat. 10 : 32, 33. "We shall all stand before the judgment seat of Christ," Rom. 14 : 10, to be confessed or denied by him "before" or in the presence of his Father. "ALL" therefore must "come forth" "to the resurrection of life" or "condemnation." See also Mark 8 : 38; 9 : 43; Luke 9 : 26. "Whosoever shall be ashamed of me," &c. The Saviour, in reference to those who rejected his words, said, "The word that I have spoken, the same shall judge him in the last day." John 12 : 48. "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12 : 26. They must be raised from the dead to be judged.

9. "Fear him, which AFTER HE HATH KILLED, hath power to cast into hell." Luke 12 : 5, comp. Matt. 10 : 28. These two passages, with 2 Peter 3 : 7, teach that the impenitent will be destroyed in the conflagration of the earth for its renovation, of which conflagration *Gehenna* was an appropriate figure. Certainly, the "multitude of people" whom Christ addressed, Luke 12 : 1–5; had no reason to fear such a doom if the first death terminated their existence. They were "in danger of (Gehenna) fire." Matt. 5 : 22.

10. Mark 12 : 40; Math. 23 : 14, and Luke 20 : 47, teaches that some will "receive greater condemnation" than others. This is not fulfilled in the present state. The present is not the perfect and final state of righteous retribution. The reference, therefore, must be to "the last day," or "day of judgment," which he expressly stated in other passages. Thus he appealed to the opposing and hypocritical Pharisees, "How can ye escape the condemnation of Gehenna?" Matt. 23 : 33. Yet they will escape it, if there is do resurrection of the unjust.

The testimony of the apostles harmonizes with that of their Master.

11. Peter, Acts 10 : 42, testified to the Gentiles that Jesus Christ "was ordained of God to be the Judge of quick and *dead*." See also 1 Peter 4 : 5. So Paul to Timothy, 1 Epis. 4 : 1, "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the *dead* at his appearing and his kingdom." The dead *in general*, for the apostles make no distinction. Indeed, John, who, in the isle of Patmos, had a revelation in vision of the actual future facts of the awful and final judgment, says, "I saw the dead, small and great, stand before God—and the dead were udged

out of those things which were written in the books according to their works—And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20 : 12–15. "This is THE SECOND DEATH."

What and *where* is the *second* death if the wicked die only one death? The plain representation here is, that they will be raised from the dead, to "stand before God," to be judged and cast into the lake of fire, which the renovating conflagration of the earth that now is, will constitute. It is "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3 : 7. Further evidence is found in the declaration concerning the first resurrection, which will be the exclusive blessedness of the righteous. "But the rest of the dead lived not again until the thousand years were finished;" Rev. 20 : 5; an expression which indicates that they will then rise, as the apostle plainly states in the following verses, 12–15. "The sea (will give) up the dead which (are) in it," verse 13; *i. e.* the dead *in general*, "to be judged every man according to their works."

12. Acts 24 : 15. "And have hope towards God, which they (his accusers) themselves ALSO allow, that there shall be a resurrection both of the just and unjust." Both the apostle and his accusers allowed, or acknowledged the resurrection of both characters. It was his solemn and faithful preaching of this "judgment to come" which made Felix tremble. Acts 24 : 25.

13. "It is appointed unto men once to die, but after this the judgment." Heb. 9 : 27. Succeeding judgment is *co-extensive* with death. "God (is) the Judge of ALL." Heb. 12 : 23. He "shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." See Rom. 2 : 16, also. I can perceive no rational fulfillment of this plain and positive declaration unless the wicked shall stand hereafter at the judgment seat. The resurrection of the Son of God is an "assurance" given "unto ALL men," that God "hath appointed a day in the which he will judge THE WORLD (not merely a part of it) in righteousness by that man whom he hath ordained." Acts 17 : 31. The term "day" denotes a period of time adequate for this purpose, so necessary for the vindication of the equity of the righteous government of Jehovah before the intelligent universe. We are therefore cautioned to "judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness and will make manifest the counsels of the hearts." 1 Cor. 4 : 5.

14. The reader is requested to refer to the second chapter of Romans, where the apostle represents the despisers of God's goodness and mercy of his day, as treasuring up "wrath against the day of wrath and revelation of the righteous judgment of God." That this revelation of wrath cannot refer to the destruction of Jerusalem or any other calamity previous to their first death, is evident from the fact that he declares it will be when God will render "eternal life" to the righteous and "tribulation and anguish upon *every soul of man that doeth evil*, of the Jew first and also of the Gentile—in the day when God shall judge the secrets of men by Jesus Christ." If the first death terminates the conscious existence of the wicked, then the persons Paul refers to had no cause to fear any such revelation of the righteous wrath of God in the future judgment.

15. The perfect and holy justice and righteousness of Jehovah, which constitute the joy of all holy intelligences, require a judgment and retribution, which is reserved to the future. This reservation presents an occasion for the exercise of faith in our Father who "doeth all things well." "Clouds and darkness are now round about him." He "holdeth back the face of his throne and spreadeth his cloud upon it." Nevertheless "righteousness and judgment are the habitation" of that throne. The appointed day will more fully manifest and declare it. It is here indeed that, *in some degree*, in the present state, it is well with the righteous and ill with the wicked, but neither reap the full fruit of their doings or reward of their hands in the present state. The poor disciple of the Son of the Blessed is found a beggar full of sores at the gate of the palace of the worldling, who is clothed in purple and fares sumptuously every day. The enemy of God and righteousness glides smoothly on the sea of sensual delights, while the man who loves his law has to exclaim, "all thy billows are gone over me," For the trial of the Christian's faith, which is more precious than that of gold which perisheth, the wicked are now permitted to persecute and trouble the righteous. God will "recompense tribulation to them which trouble you," wrote the inspired apostle to his brethren in Thessalonica; but *when?* Not in the present state; but "*when the Lord Jesus shall be revealed from heaven with his mighty angels*," &c. 2 Thes. 1 : 8. The troublers of the Thessalonian Christians must therefore be raised from the dead that this word of the Lord, by his apostle, (see 1 Cor. 14 : 37) may be fulfilled.

16. A "sorer punishment" awaits the despisers of the Gospel, than awaits those who died under Moses' law. Heb. 10 : 29. The sacred writer represents that this "sorer punishment" will be inflicted when "the Lord shall judge his people." Many of the despisers of the Gospel suffer far less during mortal life and in the hour of death, than some who died under Moses' law. "It is a fearful thing to fall into the hands of the living God." verse 31. These tremendous words have an import to the impenitent, of which all the sufferings of the present life and of the first death are but a faint shadow.

"O what tremendous horrors hang
Around the second death!"

17. We see the wicked spreading themselves, in carnal prosperity, "like the green bay tree," and depart in false hope with "no bands in their death;" but they are "reserved to the day of destruction; they shall be brought forth to the day of wrath." Job 21 : 30. "Behold, he cometh with clouds; and *every eye* shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1 : 7. They which pierced him must *therefore* come forth

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5 : 28.

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Yours in Christian love,

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"Give an Account of thy Ste

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are the Lord's. O how blessed to
the honor of our Father, the source

"to the resurrection of condemnation." John 5 : 28.

18. So must the worshippers of the beast, that, antecedent to the termination of their existence by the second death, they may be tormented in the presence of the Lamb and the holy angels. Rev. 14 : 10.

19. "All liars shall have their part in the lake of fire and brimstone." Rev. 21 : 8. But this is the instrument of "the *second* death." Rev. 20 : 14. They must, consequently, be raised from the *first*.

20. "Knowing the terrors of the Lord (says the apostle) we persuade men." The righteousness of God demands that we neither add to or diminish from that punishment of the impenitent which his own word reveals. Let us faithfully present it to dying men, praying that they may escape it by fleeing to the adorable and adequate refuge infinite love has provided.

Yours in Christian love, HENRY GREW.

[See Response, page 196.]

"Give an Account of thy Stewardship."

How little, alas! do the children of men consider their solemn accountability, at the judgment seat of Christ, of the occupation of their time and talents in this probationary state. Conscience bears witness for God's claims. "In him we live and move and have our being." Obligation to obey his law of righteousness none but an athiest can deny. Yet how insensible are the mass of human beings of the fact of their continued violation of that law, of their being under its curse and exposed to its penalty, which is everlasting death.

How insensible is dying man of his relationship and obligation to his Maker and Judge! How thoughtless of the solemn connection of his present action with his eternal destiny! How forgetful of the divine mandate, "Occupy till I come."

In respect to the occupation of our time, talents, property and influence, how reasonable is the requisition that we should be good stewards of the manifold favor of God. How blessed to be found faithful in such stewardship. Alas! how much is lost of present peace and future blessedness, even to the true servant of Jesus Christ, by his frequent unprofitableness and imperfect consecration of all he possesses to the God of his being and eternal salvation.

Dear Christian brethren, let us feel—may the God of all grace enable us to feel more deeply, more abidingly, the affecting truth, that we are not our own—our time, talents, property, influence, are the Lord's. O how blessed to occupy all for the honor of our Father, the source of our being and salvation; for the honor of his Son who hath loved us and given himself for us, and for the present and eternal welfare of our fellow men who are hastening with us to the awful retributions of Eternity! H. GREW.

Obituary.

DIED, in Kingsbury, Washington Co., N. Y., on the 28th of August, ASA CATLIN, in the 95th year of his age. He was a soldier of the Revolution. By trade a blacksmith. The father of a large family; of which the writer is the youngest and *nineteenth* member. By profession he was a Baptist, of which church he had long been a pillar. It is proper to say, however, that for several years past, he has sympathized with us, in the faith of *life only through Christ*, at the resurrection: and he died in this hope.

There was nothing peculiar attending his death. He seems to have merely "worn out." As was said of Abraham, "He died in a good old age, an old man and full of years." Sweetly "fell on sleep, and was laid unto his fathers."

Br. STORRS, at the request of the writer, came all the way from *New York* to attend the funeral, and he comforted us from the words of Paul in 1 Thes. 4 : 13–18. The lengthy discourse was listened to with profound attention by a very large audience. And I am happy to say, that a good interest, and a spirit of inquiry was awakened in the community. The Lord grant that a lasting good may result.

N. M. CATLIN.

Smith's Basin, N. Y.

NOTE BY EDITOR.—Though attended with inconvenience to leave home, and travel two hundred miles out, to attend the funeral of our aged brother, we rejoice to know that our labor was not in vain. We spoke in the Baptist meeting house, on the occasion, one hour and a half on the state of the dead—the hope for the dead—and the time when that hope should be realized, *viz:* when Christ shall return "*from* heaven." These topics led us to speak of man's constitution, and consequent condition in death, "*asleep*," insensible, and unconscious. Hence the resurrection from death to life and immortality is our only hope: this to be realized at our Lord's return in his glory; when his saints will "see him as he is and be like him." Thanks to Br. N. M. CATLIN, his brothers and friends, for their kindness to us on the occasion. The interview was one which we shall long remember.

BIBLE EXAMINER.

NEW YORK, OCTOBER 1, 1855.

Response to H. Grew.

We rejoice that Br. GREW, at the outset, seeks to be "favored with a single eye to God's holy truth and the spirit of Christian humility and love." Such is the spirit that should govern us at all times. May such a mind be in each and all who may have part in the question under consideration. With Br. G. we agree the "equity of the divine government is involved in the correct determination of this question." We also believe that the divine perfections are all involved in it. But the "Scriptural evidence in favor of the affirmative" does *not* "appear so plain and conclusive that all doubt is removed from" *our* "mind." We confess a *doubt* of the truthfulness of the *affirmate* side of the question; yet we are not prepared to take the *negative*. We seek, we trust, in the fear and love of God, the *truth* on the question; and intend to suggest the difficulties that have arisen in our mind, and which we find in the minds of others, to the affirmative, with the hope that if they are truly without foundation the fact will be made to appear. Our responses will be rather *suggestive* than argumentative, though not exclusively so.

We suggest that there is not to be found a single *positive* declaration in the Bible "that *the wicked dead will be made* ALIVE." Br. G. has produced no such text, for the plain reason there is none. He has *inferred* it from various texts, and those inferences have much weight, and are to be respected and not slightly passed over. The text nearest to positive testimony is John 5: 28, 29; and we once thought it conclusive on the affirmative of this question. Yet this text does not affirm those who have done evil shall be raised to *life*, or be made *alive*. It *may* mean that; but it does not of itself affirm it. It is said, explicitly, that the good come forth to the resurrection of *life:* of course are "made *alive*." But whatever may be the character of the resurrection of evil doers, it may be *life is not restored*. The term *resurrection* may not of itself necessarily imply being *made alive*. If there is nothing in the text, context, or positive testimony of other Scripture, which requires the phrase to be used in a figurative or limited sense, then we would be bound to take it in the sense contended for by Br. G. But first, there are several texts of Scripture that seem to be positive against the idea that *all* the wicked dead shall be made alive again. For example—

John 3: 36. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see *life;* but the wrath of God *abideth* on him." This text seems to affirm that the wicked shall *not* be made alive, more strongly than John 5: 28, 29 affirms they shall be: in the last text it is an inference that they are raised to life; in the former text it is positive testimony that they "shall not see life."

Isa. 26: 14. "They are dead, *they shall not live;* they are deceased, *they shall not rise:* therefore hast thou visited and destroyed them, and made all their memory to perish." In the 19th verse the Lord's dead are thus contrasted with those spoken of in verse 14—"Thy dead men *shall live,* together with my dead body shall they arise. *Awake* and sing, ye that dwell in dust," &c. Here the testimony is of a *positive* character: it is not dependent on inference.

Jer. 51: 39. Speaking of Babylon, God saith—"In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a *perpetual sleep*, and *not awake*, saith the LORD." This text seems positive against the idea that *all* the wicked dead will be made alive. These are not all the positive texts that seem to teach that some of the wicked dead will not live again: while there seems to be none of all Br. G. has produced that is *positive* on his side the question. But again—

("1.") The context of John 5: 28, 29 seems to indicate that the unbelievers will not be made alive. Verse 21, "For as the Father raiseth up the dead *and* quickeneth them, even so the Son quickeneth whom *he will.*" Here raising up the dead appears to be one thing, and quickening them another. In other words, the dead may be *raised* without being *quickened;* and in the work of Christ, though in some sense *all* are raised, yet, he quickeneth *only* "whom he will." It depends on his *will* whether the wicked dead shall live again. In the 24th verse Jesus thus speaks—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is *passed from death unto life.*" These words seem to import that there is no removal of death except from the good: while the evil—though not forgotten when the righteous come forth to the resurrection of *life*—in a figure of speech, are said to "come forth to the resurrection of condemnation;" and hence, do *not* "pass from death unto life"—they live not, but are *condemned* "not to

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see life;" or to remain under death's power. We do not affirm that this is the true sense of the text; but in the absence of any text of Scripture affirming the wicked dead shall *live* again for any period, longer or shorter, it seems, at least, quite as likely to be the true import of the passage as that usually received; especially when we find positive testimony which seems to contradict the received notion of this text.

("2.") Jude 14: 15. In the prophecy of Enoch, quoted in Jude, the being made *alive*, of all the wicked dead, is an inference. It may be a correct inference or it may not. Enoch does not say that the *executive* judgment, of which he speaks, will be after all ungodly sinners are made alive from the dead. And to suppose Enoch had a knowledge that they would be, seems incredible, when none of the other patriarchs hint any such thing, and Job seems to affirm, in language quite positive, that there is more "hope for a tree cut down" than of man's revival from death, except the "virtuous man:"—so *eesh*, translated *man*, Job 14: 12, signifies, according to Prof. PICK. All others, Job appears to teach, are dead, to rise into life no more; and the 14th verse reads in the Septuagint, "For though a man die he *may be* revived, after finishing the days of this his life. *I* would wait patiently until I come again into existence *Then* shalt thou call and *I* will answer thee," &c. Thus Job appears to make a revival to life *conditional*, dependent on character.

If then none of the patriarchs hint at the idea of the wicked dead being made alive again, and Job seems to teach the contrary, why should we construe Enoch's words, quoted by Jude, as proving they will live again? As the *time* of the Lord's coming to *execute* judgment was never definitely revealed, in all ages it has been a matter of *expectation* to the servants of God; and hence they speak of it as an event which may happen in the life time of those to whom they wrote, or of whom they spoke. Enoch's words, therefore, may have no other meaning than that all ungodly sinners *living* when the Lord cometh to execute judgment will *then* be dealt with as expressed; and in the absence of any positive testimony that the ungodly dead will be made alive at the Lord's coming to execute judgment, it seems most in harmony with the general evidence of the Old Testament Scripture that Enoch did not embrace in the term *all* every individual sinner of the race of Adam, though dead for many years, then to be made alive. The term *all*, in Scripture usage, often includes only a large number, or many. "Solomon reigned over *all* Israel;" but surely not over the dead ones. "*All* Israel stoned him with stones:" 1 Kings 12: 18. But the *all* here did not include all the living, even; much less *all* the dead, nor any part of them.

Moreover, it is highly probable that the prophecy of Enoch, in its original sense, applied only to that judgment which the Lord did *execute* on the inhabitants of the old world when he swept them away with a flood; and that it had its fulfillment in that *universal* executive judgment; and that Jude quotes it as a warning, and to enforce the idea that the ungodly sinners living in after times, of whom he speaks, might expect that God would as assuredly execute judgment upon them as on the ungodly of the old world.

It is not uncommon for the writers of the New Testament to bring up prophecies, the fulfillment of which was past, and apply them to things future or present because of a similarity in the events; meaning no more than the event to come or now passing is *like* the one referred to which was past.

When the floods descended upon "the world of the ungodly"—2 Pet. 2: 5—they were, doubtless, *convinced*—or, *convicted*, for so the original may be rendered—"of all their ungodly deeds which they" had "ungodly committed, and of all their hard speeches which" they had "spoken against him." But it related only to those alive at the execution of the judgment; and the judgment of the great day, yet future, shall be *like* it. Terrible indeed to those now living in "these last days." But it may be said, if the ungodly dead are not to be made alive to experience the terrors of living men, the wicked will not care for such an executive judgment. We may answer—Neither did the ungodly of the old world care for Enoch's prophecy or Noah's warning. What has that to do with the question? Are we to invent terrors without authority from God? "The wages of sin is *death*"—deprivation of life; and that without hope! Life gone—*eternally gone!* If that is not alarming enough then let ungodly sinners do as Watts expresses it—"Like *brutes* they live: like brutes they die." If men will live and die like *brutes*, God is under no obligation to give them *life again*, unless he has said he would. If he has said so let us have it in plain testimony and not entirely by *inference*.

("3.") Dan. 12: 2. This text is capable of another construction from that usually put upon it; and Br. G. passes it very slightly, by simply changing the term "many" into "*the multitudes;*" thus intimating that the text embraces the *awaken-*

ing of the wicked as well as the righteous; which is doubtful. But if it did, it proves the wicked are awakened at the same time as the righteous; for it happens "*at that time*," when "Michael shall stand up:" but Br. G. does not believe the wicked will be made alive till a thousand years afterwards. But the true sense of the text may be expressed in the translation of Prof. WHITING, who is a firm believer in the living again of the wicked. He says—"There is an obscurity in this passage, produced by an improper rendering of the Hebrew words, '*ailleh—weailleh*.' They are translated in this instance, '*some*—and *some*.' Now, the phrase, composed of the pronoun *ailleh*, with the conjunction *waw* (and) joined to *ailleh*, is the proper expression for *these* and *those*." He then translates the verse thus: "And many from the sleepers of the dust of the ground shall awake, *these* to everlasting life, and *those* to reproaches and everlasting abhorrence." "*Those*" are such as do *not* "awake;" and hence seem to remain unawakened in "everlasting abhorrence." Prof. BUSH renders it *these* and *those*, and says: "The awaking is evidently predicated of the many and not of the whole; consequently, the '*these*' in the one case must be understood of the class that awakes, and the '*those*' in the other of that which remains asleep."—*Valley of Visions*, p. 50.

Such being the facts, no argument in favor of the wicked dead being made alive again, can be strengthened by using this text; for when translated according to WHITING and BUSH it is rather against the wicked's living from the dead.

("4.") Br. G. next takes up the case of Asaph, Psa. 73, and thinks it "was the knowledge" that the wicked dead were to be made alive that convinced him "of the equity of the divine government;" and he says Asaph's discovery of the "second death, with its attendant horrors convinced him, that the transient sensual gratifications of the wicked, in the present state, is reconcilable with the righteousness of God." All this may be so, but we have still to learn where "in the sanctuary" Asaph learned any thing of a "second death:" not one plain testimony in "the law and the testimony," by Moses, patriarchs, or prophets, is found concerning a "second death;" and Asaph does not tell us that he made such a discovery: but he does inform us that in going into the sanctuary of God he learned he had himself been "foolish and ignorant," and "as a beast before" God, in supposing that the prosperous rich had "no bands"—*khartsoov, torments, tortures*—"in their death." Any man who observes and reflects now will find out the same that Asaph did then, *viz:* that it is hard and terrible work for a prosperous rich man—who has lived without God and without hope of future life—to die. He "is *driven* away in his wickedness:" "torment and torture" is usually the portion of such in a dying hour; and they are led to see that they were set on a "slippery place;" and now are made desolate "in a moment." Their life has been spent in "prosperity," but death stares them in the face, and "terrors consume" them. Yes, the rich and prosperous sinner *has* "bands in his death;" and Asaph learned that he had been both "ignorant and foolish" not to have considered this till he went into the sanctuary. Such seems as likely to be the true exposition of this case as the conjecture that Asaph discovered a "second death," of which Moses and the prophets never spoke; and which Br. G. could not find in their writings, hence had to travel down to Revelation, more than a thousand years after, to find the phrase—a phrase which we shall notice in due time. Asaph, also, instead of intimating that the wicked dead would be made alive again—or *awake*—speaks of God's awaking; at which time He would "despise their image:" verse 20. God does awake to the terror and dismay of the proud and prosperous sinner, when He hurls him down from his prosperity and enjoyments to die like a brute. Then indeed is such a sinner "brought into desolation, as in a moment:" awful moment to him.

Eliphaz took a different view of wicked men than what Asaph did previous to going into the sanctuary. Instead of such "prosperity" as Asaph supposed the sinner enjoyed, while he was looking at him in his *envy*—verse 3—and his "steps had well nigh slipped," in his *ignorance*—verse 2—Eliphaz says—"The wicked man travaileth with *pain* all his days." * * * "A dreadful sound is in his ears: in prosperity the destroyer shall come upon him:" Job 15: 20. This lesson also Asaph learned after his "foolish" notion that because a man had "prosperity" in his worldly affairs he had no sorrow and trouble along with it. The fact is, the rich and worldly sinner is one of the most miserable of men, as a general rule; though he may manage to make good, but unfortunate persons, "envy" him, as Asaph did. But more knowledge and experience will teach them the same lesson it did Asaph; *viz:* that "the prosperity of the wicked" is no evidence they do not "travail in pain all their days," and have a "dreadful sound in their ears;" while their death—if reason is not dethroned—is attended with "terrors,"

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the time spoken of. And

torments and sorrows. Their "prosperity" was a "slippery place," from which they were easily cast "down into destruction." Prosperity in this life is always a slippery place—a place of immense danger, much as most men covet it. So Asaph learned after he was more perfectly instructed. May not this be the true view of this subject? If so, here is no evidence that wicked dead men will be made alive again: and certainly the text does not affirm they will.

("5.") The texts brought forward by Br. G. from Eccl. 11: 9, and 12: 14, do not seem necessarily to import that the wicked dead shall be made alive again to be judged. He had just said—"If a man live many years, and rejoice in them all; yet, let him remember the days of darkness; for they too shall be many:" chap. 11: 8. Then Solomon tells the young man, while he is rejoicing in his "youth," and walking "in the sight of his eyes," that "God will bring thee into judgment;" which here may mean no more than what he had expressed in the previous verse, that "days of darkness"—trouble and trial—would "be many." That "God will bring every work into judgment," does not necessarily import the making alive those who are judged; because, if the wicked dead do not come to life at the same time of the righteous dead, there must have been a previous judgment to know who should now be made alive, and who left to come to life afterwards. We were long ago satisfied the judgment which *determines character* must be before the righteous dead are made alive; as the righteous are most undoubtedly raised "*out from among* the dead" ones; and hence the character must have been decided by a judgment before any resurrection, of either righteous or wicked. Hence every work had been brought into judgment, prior to their death, at the time of it, or else while they were dead. So that these texts, in Eccl. may not be proof that the wicked dead will be made alive to be judged.

The texts, Psa. 9: 8; 96: 13; and 98: 9, referred to by Br. G., can hardly be admitted as proof, even by implication, of what is generally denominated "the day of judgment:" much less that the world, to be judged, embraces the wicked dead made alive. The term *judge* is so often used in Scripture to signify to *rule*—see the book of Judges—that these texts may have no other meaning than that the time will come when the LORD will *rule* the world in righteousness.

("6.") Math. 16: 26, 27 seems not to demonstrate that the wicked dead shall be made alive at the time spoken of. And Br. G. has, elsewhere, affirmed that they will not be made alive till a thousand years after the righteous. But the text he quotes, Math. 16: 26, 27, states explicitly, that "the Son of Man shall come in the glory of his Father with his angels; and *then*"—not a thousand years after—"he shall reward every man according to his works." Jesus had asked "the solemn question, 'What shall a man give in exchange for his *life*?'" Importing that the wicked should have no life after death, who had *saved* their *lives* here, by refusing to follow Christ and suffer for him; while those who had lost their *life* in his service should have it *restored* at their Lord's return in glory. "*Then*"—at that time—"he shall reward *every man* according to their works."

What is the *reward*, or *wages* of sin? "*Death*"—an eternal deprivation of life. Rom. 6: 23. What is the reward of righteousness? *Life*—"eternal life," as a gift of God through Jesus, who is the resurrection *and* the life. "Every man" will be rewarded "*then*"—when Christ shall come from heaven:—*then* will he raise up from the dead all that have believed in him, and died in their faith—*they* will be made *alive*—life will be *restored* to them; while those who saved their lives, to "gain the world," receive their reward, and do *not* "find life;" but "the wrath of God *abideth* on them;" and they abide in death. Such seems to be the true import of this text: if so, it is against the wicked dead being made alive again.

John 12: 48, Br. G. thinks proves the affirmative: "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him *at the last day*." Again we remark, a man may, and *must*, be judged prior to any resurrection if the righteous rise *first*; and Br. G. contends they will. Then if the wicked dead are not made alive *at the last day* it is because, judged by the words of Jesus, they were not found "worthy" to live again. Thus these words do not seem to establish the affirmative of the question at issue, but the contrary; and it is them that believe in Jesus that his "words" expressly declare he "will raise up *at the last day*." See John 6: 39, 40, 44, 54. Whether the wicked are ever raised to *life* again or not, the *words* of Jesus no where state it will be done "*at the last day*:" the righteous only, according to the testimony of Jesus, come to life at that specified period.

The contrast of "more tolerable" for Sodom, &c., with other cities whose judgment was future when our Lord spoke, may be only a form of expressing the more *in*tolerable doom of certain cities

where he had personally preached, or which had enjoyed greater means to know the truth: at any rate, it is not evident that the judgment spoken of related to any period beyond the actual judgments on the wicked cities spoken of, which have long since been destroyed, with more protracted sufferings than were experienced by Sodom and Gomorrah; and hence the words may have been actually fulfilled in judgment now past.

("7.") Luke 13: 24–29 is introduced in proof that the wicked living while our Lord was upon earth, will be alive, when the kingdom of God is inherited by the saints; because, some will then say, "We have eaten and drunk in thy presence," &c. If this refers to eating the Lord's Supper, as most likely it does, then it is not actually applicable to any living while Christ was on earth; for none eat of that supper in his personal "presence" but the disciples alone, so far as recorded. It is more probable therefore that it is a form of speech that indicates that no *professions* of attachment to Jesus, while the persons "work iniquity" will be of any avail in entitling men to a part in the kingdom of God. But putting the most literal construction upon the language, it may be applicable only to the living wicked, who are alive and remain unto the coming of the Lord. There is much in the Scriptures to suggest the idea that just prior to the Lord Jesus' return from heaven there will be multitudes of professed Christians and ministers who will attend to the *forms* and ordinances of religion while they are really "workers of iniquity." See Math. 7: 21–23; also 2 Tim. 3: 5–8. Such being alive at the return of our Lord will think themselves entitled to a part in his kingdom and set up the plea of what they have done; but their plea will be rejected. On the expression, "when *ye* shall see Abraham," &c., and the question of Br. G., "How can this be if they are never raised from the first death?" we remark,—The same form of expression is used by our Lord in speaking of the signs of his second coming, he saith to his disciples, Mark 13: 29, "So *ye* in like manner, when *ye* shall see these things come to pass know that it is nigh, even at the doors." Now "how can *this* be if the" apostles are not first raised from the dead? Yet Br. G. has no idea they will be raised till after all the signs come to pass. The term *ye*, in both cases, imports no more than that those living at the time spoken of who possess like characters as those addressed, will *see* these things. It were easy to confirm this view of the meaning of these forms of speech by other texts of Scripture, but this will suffice to show that such expressions would not make certain that the wicked dead will live again.

("8.") The text—"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven," and parallel texts, may not require such a construction as Br. G. supposes. With most of the wicked who have *denied* Christ, or been *ashamed* of him, Christ was not personally and *visibly* present when they denied him or were ashamed of him: and hence it may be true that such wicked persons will not be personally and visibly present when Christ denies or is ashamed of them before his Father in heaven. Besides, Christ's denying and being ashamed of these wicked is to take place "*when* he cometh in the glory of his Father:" Mark 8: 38. But at that time Br. G. does not believe the wicked dead will be made alive, nor till a thousand years after: so that the denying them, and being ashamed of them, at the time spoken of, would be denying them *life;* and being so ashamed of them as not to bring them again into life. Such, at least, may as likely be the truth as the construction of Br. G.

The text, Rom. 14: 10, "We shall all stand before the judgment seat of Christ," seems to be spoken first, and mainly, of the "brethren" of Christ, or Christians; whom the Apostle enjoined "not to judge one another any more." But suppose it relates to all men, it may still import no more than that *Christ* is the true Judge, and we are not authorized to judge one another. Necessarily, it may not import the personal presence of those judged; but only the fact that Christ alone is to decide the character and doom of all; and as we have said before, this must be done, in some sort, before either class can be made alive, if the righteous are to rise first, whether one hour or a thousand years.

If a literal construction of the text, "Every idle word men shall speak they shall give account thereof in the day of judgment," is the true construction, then the day of judgment will be a period of more than *ten thousand million of years*, if we allow only thirty minutes to each individual judged. The sense of the text would seem to be, that none of the wickedness of men is so trifling as to be passed by with indifference by our righteous Judge; and that men should live under the influence of that fact.

("9.") "Fear him, which *after he hath killed*, hath power to cast into hell:" Luke 12: 5, and Math. 10: 28. "These two passages" seem to have no reference to 2 Peter 3: 7, nor connection with it. Christ did not "addess the multitudes of

people," Luke 12 : 1–5, when he uttered the language under consideration. He prefaced it with "I say unto you *my friends*"—not to the "multitudes." But *Gehenna*—hell—being a figure, seems to import no more than the idea of a total and irrecoverable cessation of life. Men could not thus destroy life, but God could not only kill but utterly consume the being of man; therefore "*my friends*" fear God and not man; the latter of whom can at most deprive you of life only temporally, while God can eternally.

The text 2 Peter 3 : 7 seems only to refer to the "ungodly men" alive at the time of the conflagration, as "the world of the ungodly" *then* living were destroyed by the flood in the days of Noah. The contrast of Peter between the old world and the present one, "in the last days," when men should "bring in damnable heresies," and turn "scoffers" at the doctrine of the Lord's "coming," seems to make it certain that he only referred to the "ungodly men" alive upon the earth at the conflagration. The "*Gehenna* fire" is any such judgment as God shall inflict that shall utterly destroy. Let the text Math. 23 : 33, with the remainder of the chapter, be read and compared with Jer. 19, throughout, and we do not see but they must come to the conclusion that the generation of the wicked Jews of our Saviour's time were cast into *Gehenna*. Tophet, the valley of the son of Hinnom, Jer. 19, and hell—*gehenna*, Math. 23 : 33, are one and the same place: and the same subject is placed before us in both texts. So it seems to us.

("10.") We see not why the persons spoken of, Mark 12 : 40; Luke 20 : 47, and Math. 23 : 14, could not and did not "receive greater condemnation" even "in the present state" than many others. The judgments which came upon the people, or class of men spoken of, is set forth as a tribulation "such as never was:" and concerning it the Savior said, of this same class of men, Math. 23 : 35, 36, that all the blood shed from righteous Abel to Zacharias should "come upon this generation:" showing that the judgments about then to fall on that people should vastly exceed, or be "greater" than had fallen upon any other; and we cannot perceive any reason for carrying this "greater condemnation" beyond the "present state."

("11.") Christ's judging "the quick and the dead"—*i. e.* the *living* and the *dead*—at his appearing, seems to make nothing in favor of the wicked *dead* being made alive. Besides, the judgment to take place "at Christ's appearing" seems to be no other than the *executive* one; in which the Lord Jesus raises the "*dead in Christ*" to life and glory, changes the *living* saints; but judges the wicked, whether dead or alive at that time, "unworthy" of life, and passes the dead wicked over unquickened, because they lived and died "sensual, having *not the Spirit*," by which alone the dead are quickened, according to Paul, Rom. 8 : 11.

To the question—"*What* and *where* is the *second* death if the wicked die only one death?"—it may be answered—"*What* and *where* is the *second* death" of "death and hell" if "death and hell" *die not* even *once*; certainly not *twice?* See Rev. 20 : 14. Here it is worthy of remark, that the phrase "*second death*" occurs no where in the Bible except in the book of Revelation: a book confessedly very *symbolical*. It is strange indeed if the interpretation put upon this phrase—that of dying a second time—is the true one, that no writer of the Old or New Testament ever employed it except in this symbolical book. But as it is employed no where else we are shut up to that book itself to establish its meaning. As "death and hell" pass into this "second death" and do not die literally twice, nor symbolically but once, we have been led to think the phrase, being connected with the lake of fire, means simply, a total and irrevocable destruction, without any idea of twice dying.

Even if this view is not satisfactory it might be contended that the phrase is fairly interpreted, to say that a death *with* a resurrection is the *first* death: a death *without* a resurrection is the *second* death: not a dying *twice*. But as one dies with a certainty to live again, and the other "without hope" of life again, so one may fitly be called the *first*, and the other the *second* death. Not because the subject dies twice; but because there is such a difference in the death of the two classes that the first does not die in the sense the other does. Thus there are *two* deaths in fact—one for the righteous, and *another* for the wicked. The death of the wicked, in the book of Revelation, is called properly "the second death"—it is unlike the death of the righteous. The wicked are "utterly destroyed by their death; while the righteous by theirs only "*sleep* in Jesus" to wake again at his voice, when he shall return from heaven.

The phrase—"The rest of the dead lived not again till the 1000 years were finished," proves not that the wicked dead are made *alive* then. Such language in Scripture is used, Prof. Bush contends, to import that a thing *never* shall be done. But be that as it may, we have long been satisfied the expression is an interpolation. It is not found

in the best Moscow nor the best Vatican editions, or versions, of the book of Revelation; nor is it in the Syriac, as translated by Prof. MURDOCK; and the Syriac, says Prof. M., is the oldest manuscript of the New Testament to be found in any language. To build a doctrine on a doubtful text, and that too when there is not another like it in the Bible, we think admits of a "doubt" of the truthfulness of the doctrine itself.

("12.") Acts 24: 15, "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust." This text would be conclusive on the question if there were no opposing considerations. The apostle elsewhere has spoken of the resurrection as a peculiar *favor*, for the attainment of which he labored and suffered, "*if* by any means I might attain unto the resurrection of the dead:" Phil. 3: 11. The resurrection of which Paul speaks, Acts 24, is an object of "*hope*." Hope is made up of desire and expectation. The apostle might *expect* the wicked would be made alive again; but he could hardly *desire* it. If he did, his mind was constituted entirely different from ours, if he expected to see all the wicked in one vast company, weeping, wailing, crying for mercy, and mercy deaf to all their sorrows, anguish and despair. This, it seems to us, could not be an object of "*hope*:" but the apostle's relation to the resurrection, of which he speaks, is that of "hope"—"having *hope* towards God * * * that there shall be a resurrection of the dead;" and why do they find fault with me, for "they also allow that there shall be a resurrection * * * both of the just and of the unjust." But was it such a resurrection as that maintained by the Pharisees that Paul's *hope* embraced? and did Paul "*allow*" of *such* a resurrection as that of the Pharisees? What was it? It was a *transmigration* of souls to other bodies; in which if a man had been "unjust" in his previous embodiment he was now punished with blindness, or some other terrible judgment. It was in reference to this Pharisee notion of resurrection that the disciples asked Jesus—"Who *did* sin, *this man* or his parents, that he was *born* blind?" John 9: 1. Did Paul "allow" *such* a resurrection of the dead? Br. Grew will say *no*. But the Pharisees did "allow" it, and yet found fault with Paul for preaching, through Christ, a resurrection of the dead that sleep in Jesus. We think it quite probable, then, that Acts 24: 15 has this sense—"I have hope that God will raise from the dead, at the last day, all them that sleep in Jesus, even as he raised up Christ from the dead. Why do the Pharisees find fault with me for thus preaching the resurrection? They themselves also *allow* that there will be a resurrection of the dead, both of the just and the unjust." Such may be the sense of the apostle; especially as we never find him preaching the resurrection, on any other occasion, except as a blessing through Christ, and to immortality.

The text Acts 24: 25 reads in Penn's New Testament, "Felix sent for Paul, and heard him concerning the faith in Christ; and concerning his justification, and dominion, and future judgment," [or rule]. "Felix trembled." Paul taught that Christ would have "dominion and rule." God justified Jesus in raising him from the dead, and gave, thereby, "assurance to all men" living, or to whom the word should come, that he would judge—*rule*—the world by Jesus Christ, notwithstanding wicked Jews and Roman rulers had put him to death. When Felix heard these truths he "trembled." Well he might; and if the gospel Paul preached had not been corrupted, many more wicked *rulers* of earth had been made to tremble: but these rulers care not how much Christ reigns in some far-off distant place, and spiritually, if you will let them have undisturbed rule *on earth*. But Paul taught Felix that God justified Christ by raising him from the dead, and that he would give him the dominion, and he should rule the world. Terrible tidings to wicked rulers; and they shall yet know that their rule is to come to an end and Christ shall have the kingdom.

("13.") Heb. 9: 27. "It is appointed unto men once to die, but after this the judgment." This text would not demonstrate that men are made alive again prior to the judgment spoken of. Besides, it seems to oppose the idea of dying *twice;* for it states that it is *appointed* unto men *once* to die—*not twice*. The judgment therefore, here spoken of, may have reference to the decision as to who among the dead were *worthy* to live again. And this seems to be the apostle's idea of the matter, for he adds—"So Christ was *once* offered"—or died—"to bear the sins of many; and unto them that *look* for him shall he appear the second time without sin unto salvation:" or, as the Syriac reads—"He will appear for *the life* of them who expect him."

("14.") This section of Br. Grew's article we pass now to take up at the conclusion, as it is really the most forcible part of his argument. We wish therefore to give that scripture and his argument a full consideration.

("15.") "The perfect and holy justice and righteousness of Jehovah," which "require a judgment and retribution, reserved for the future," may be fully answered, possibly, by the wicked *not seeing life* and perishing "like the beasts that perish;" while the righteous see an end of all their sorrows and anguish by a resurrection to immortality and eternal life. Surely, "the poor disciple of the Son of the Blessed," would derive no comfort in seeing alive again a persecuting husband, wife, or child; to hear their wails, and look on their anguish and despair while they are passing through the supposed day of judgment, and to witness their final torments as they are cast into the lake of fire to die a second time! Surely, such scenes would not go to "constitute" any part of "the joy of holy intelligences." No: one would suppose if the perfections of God could be manifested, and His justice vindicated, without taxing the sympathies of "holy intelligences" with such horrible scenes, as suggested by making alive again all the wicked dead, and the wailing and anguish to follow, all those "holy intelligences" would exclaim—"Now the wicked are dead let them remain forevermore without life: wicked as they have been we wish not to witness such hopeless anguish as they must experience if made alive to die again." Such, it seems, must be the spontaneous feeling of every unrevengeful heart.

Besides, it may be a tax on *faith* itself to see any *end*—aside from mere *torment*—that can be answered by the wicked dead being made alive, that could not be equally answered by the Judge bringing to the view of "holy intelligences" the entire character of those wicked; thus vindicating His righteous government in depriving those characters of life, and refusing to give them again even a temporary one.

If "tribulation" is to be "recompensed" to the wicked dead "*when* the Lord Jesus is revealed from heaven," then we do not see but they must be made alive at *that* time. But Br. Grew does not believe they will be made alive till a thousand years *after*. It is hence not done even "*in that* day," supposing the day to be a thousand years long; for it is not till "the thousand years are *finished*" that Br. Grew's theory expects the wicked to be made alive again. It may be that Paul spoke only in general terms of the troublers of the church, whose punishment is destruction; and the living ones, of the generation "*when* the Lord Jesus shall be revealed from heaven" will have tribulation and punishment such as Paul speaks of, 2 Thess. 1: 6–10, and on the same principle that Jesus said the generation, living at his first advent, should have visited on them all the blood shed from righteous ABEL to that time.

("16.") Heb. 10: 29. A "sorer punishment." This text is made plain by Prof. MURDOCK's translation of the Syriac, which reads thus—"For if he, who transgressed the law of Moses, died without mercies * * * *how much more* will he receive *capital punishment*," &c. It is the *certainty* of death, and the greater desert of it, the apostle speaks of; and not the degree of suffering the two criminals might endure. "*Death* is the wages of sin." Under the Mosaic law they did not escape; how much more shall they not escape it who despise the Son of God?

In addition to these remarks, the apostle's argument here may primarily relate to judgments then about to fall on the Jews, as this epistle was written A. D. 63, just prior to the final catastrophe to that people, and was addressed to the Hebrews. Many Hebrew christians having apostatised, and others being in great danger of doing so, because the great prophecy of Jesus, of the destruction of Jerusalem, had not yet taken place; but Paul assures them it would come, and that the Lord would then "judge his people"—the Jews—who were the greatest persecutors of Hebrew christians. The day of that national judgment would be a "fearful thing:" and those fearful things apostate Hebrews must expect to share; and from them they could not "escape."

("17.") Job's expression that "The wicked is reserved to the day of destruction," and "they shall be brought forth to the day of wrath," may be understood in the sense of the certainty of their destruction, even though for a time they prosper in their wickedness, as Sodom, Gomorrah, and Egypt. As also the men of the old world did. The day of wrath came to them and brought destruction. They could not hide themselves from it, but were "brought forth" to it. That Job, probably, had no reference to their being made alive from the dead, appears from the fact that he immediately adds—"Yet shall he be brought to the *grave*, and shall *remain* in the tomb;" and elsewhere, as we have already seen, Job seems to look to the righteous only as coming to life at the call of God. See our remarks under section ("2.")

"Behold he cometh with clouds, and every eye shall see him," &c., Rev. 1: 7. If the phrase "every eye" embraced all men living and dead, what necessity of adding "*and* they *also* which

pierced him?" We have long been of the opinion that the "every eye," here, embraced only the "kings and priests" spoken of in the previous verse: that they *only* would see him at the immediate advent: "*and*," at a subsequent period, "they also which pierced him"—*viz.*, the Jews; see Zech. 12: 10. We cannot see that Rev. 1: 7, in the least, sustains the idea that all men living and dead will see Jesus when he cometh. If so, it equally proves that all will *then* be made alive, and not a thousand years *after*.

("18.") If Rev. 14: 10 proves all wicked men will be made alive again, it equally proves their eternal torments. It has been shown, we think, in the "Six Sermons," that the scene Rev. 14: 9–11 is laid "upon the earth;" and is an infliction *only* on a specific class of wicked men, and is limited to the *present age*.

("19.") "The lake of fire" is a *symbol* of total and irrecoverable destruction; as is clear from Rev. 20: 14, where death and hell are cast into it. It is not necessarily an "instrument" at all. The total destruction of "all liars," therefore, is all that this text may teach.

("20.") Surely the "terrors" of being utterly extinguished from life, and all the glories connected with endless life in the kingdom of God, with the liability of being alive at the time of that wrath which is coming on those who obey not the gospel, is terror enough, if terror can lead men to forsake sin.

[To be continued.]

WILL THE WICKED DEAD LIVE AGAIN?—The investigation of this question we thought best should proceed without giving the real names of the persons engaged in it: that *names* might have no influence on the mind of the reader. In this view Br. GREW agreed with us; but we announced his name in the last EXAMINER before we were aware that he thought our suggested course would "be best." We had also another object in view: that is, to prevent the parties themselves from being influenced by their names committed to one side of the question, so as to be tempted to maintain their position, even if they felt that possibly they might be wrong. We are all liable to be influenced by such a consideration, though not intending it. Br. GREW, however, we think is too candid to be so influenced; and we trust his respondent will seek only *for truth*. A Respondent necessarily has to use many more words than the affirmative where he has the side contrary to the generally received opinion. This is unavoidable, because the affirmative has only to quote texts which are already admitted to sustain his side, while his respondent must show those texts may have a different sense from that commonly received, as well as introduce others which seem to be unreconcilable with the affirmative. In this discussion it must be expected, therefore, at the outset especially, that the respondent will take space sufficient to present all the *objections* to the common theory as well as respond to the affirmative.

The reader will observe that Br. Grew's article has figures preceding some paragraphs. All after the figure, till arriving at another, is a *section* responded to following the same figure in the *response*. By observing this it is easy to refer back to the affirmative while reading the response.

PROF. PARK'S TEST OF FAITH.—The article on this topic in the EXAMINER of Sept. 1st by Br. B. S. BATCHELOR, is now issued in a *Tract* of eight pages, 12 mo., accompanied with remarks by Br. GREW. Those who are willing to help scatter it can be furnished at 75 cts per 100. It ought to be sent out by tens of thousands: it cannot fail of carrying conviction. Br. N. M. CATLIN said of it, when it appeared in the EXAMINER, "that article was worth a dollar:" *i. e.* the *price* of the EXAMINER for a year.

BIBLE EXAMINER.—We expect to be able to make up a few volumes, *complete*, containing *all* the numbers for this year, and bound at the close of the volume. The price will be $1.25. Those who desire a perfect volume, bound, must apply soon: and those who first pay for it will be first served till all are taken.

We shall be glad to know soon what is the wish of the friends of the EXAMINER in regard to the next volume. Numbers have expressed the wish to have it *weekly*; but we are of opinion that it is useless to make such an attempt, unless there are those who will at once pledge the amount to meet the expense without depending on subscribers. *Semi-monthly* is the most that can be hoped for; but even that must fail without a stronger effort than has been made this year. A *monthly*, at least, we intend to issue, if the Lord will. If one thousand dollars are paid in by Dec. 25th we shall go on *semi-monthly*. If that sum is not received a *monthly* is all we can issue after the close of this volume.

We have about one hundred sets of the EXAMINER for *this* year, from No. 4; and as we very much need funds to enable us to complete the present volume, we offer from No. 4 to 24 for *fifty cents* per set. Will not the friends of this paper see that these numbers are sent abroad?

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INVESTIGATION CONCERN AND ORGANIZATION O CHURCHES.

BY J. H. M'CULLOH,

(Continued fro

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In proof of this, I ap plainer than what is urged of himself as an apostle. that the gospel or doctri not received from men, b from Jesus Christ: and t to call him to preach heathen, (Gal. i. 16,) he the other apostles upon th Arabia; and not until thr up to Jerusalem, where he with him fifteen days, "but saw none but James," &c. wards he again visited Je ferred *privately* with such *of reputation*," which is held no conference with t He then goes on to state, of our opinion, that notwitl that any of these apostles the general estimation of that they "*added nothing* not communicate any knowl cerning the principles of C not know already. "And w Peter and John, *who seem* the more influential person apostles or the brethren,) that was given to me," (*i. e.* under the guidance of God's me and Barnabas the right

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GEO. STORRS, EDITOR AND PROPRIETOR.

CONSTITUTION OF THE CHURCH.

[From "Credibility of the Scriptures."]

INVESTIGATION CONCERNING THE CONSTITUTION AND ORGANIZATION OF THE FIRST CHRISTIAN CHURCHES.

BY J. H. M'CULLOH, M. D., BALTIMORE.

(Continued from page 279.)

The manifest importance of having correct views concerning the commission and functions of the apostles, induces me to accumulate all the evidence I can collect to show that they were not a corporation in any sense of that term, but that they acted individually without any formality among themselves as to the course they might choose to adopt.

In proof of this, I apprehend nothing can be plainer than what is urged by Paul when speaking of himself as an apostle. He says, (Gal. i. 11, 12.) that the gospel or doctrine he preached, he had not received from men, but by direct revelation from Jesus Christ: and that when it pleased God to call him to preach the gospel among the heathen, (Gal. i. 16.) he held no conference with the other apostles upon the subject, but went into Arabia; and not until three years after did he go up to Jerusalem, where he saw Peter and lodged with him fifteen days, "but of the other apostles I saw none but James," &c. Fourteen years afterwards he again visited Jerusalem, where he conferred *privately* with such of the apostles as "*were of reputation*," which is a direct proof that he held no conference with them as a corporation. He then goes on to state, in further confirmation of our opinion, that notwithstanding the eminence that any of these apostles may have possessed in the general estimation of the christian brethren, that they "*added nothing to me*," *i. e.* they did not communicate any knowledge or instruction concerning the principles of Christianity that he did not know already. "And when," says he, "James, Peter and John, *who seemed to be pillars*," (*i. e.* the more influential persons whether among the apostles or the brethren,) "perceived the grace that was given to me," (*i. e.* that he was manifestly under the guidance of God's spirit,) "they gave to me and Barnabas the right hand of fellowship that we should go unto the heathen, and they unto the circumcision," &c. (*i. e.* that they should each continue to act in the same individual capacities as they had already done during the past fourteen years.)

From the various arguments we have now brought forward as bearing on the subject, we apprehend we are fully justified to conclude that Christ called the apostles as mere individuals, and he commissioned them each to act in their individual capacities only. As such, they went forth into the world as it were upon so many different missionary enterprises, wherein each regulated the converts he made by his own views of religious propriety, and not according to any enactments of the apostles as an ecclesiastical corporation, who had established some common organization by which the christian world was to be governed in future.

Having now shown, as we presume, sufficient reasons to justify the conclusion, that neither Christ nor the apostles could have ever contemplated the organization of an ecclesiastical corporation or clergy, let us now examine the foundations upon which such a doctrine has been hitherto advocated in the christian world. The opinions of men on this subject have been derived from inferences made from various texts of the New Testament, which have been wrought into an ecclesiastical system by the following mode of proceeding. The clergy have collected together all those passages in which Christ has spoken concerning the calling and ministry of the apostles, and after having made an application of them to the apostles in the first instance, they have then given these texts a universal and perpetual application to the whole ecclesiastical body, for all future time, by an interpretation of two remarkable passages of Scripture, still further enlarged in their significance by human notions as to the religious expediency of such an institution.

The passages to which I allude are, *first*, Math. xvi. 18, "Thou art Peter, and upon this rock *I build my church, and the gates of hades*" (*i. e.* destruction) "*shall not prevail against it.*"

The *second passage* is from Math. xxviii. 20, "Go ye therefore and teach all nations, &c. *and lo I am with you always, even unto the end of the world.*"

Both of these passages, it is said, imply a perpetuity of the church to the consummation of all things, and consequently in the promise of Christ to be with the apostles in their ministerial labors *to the end of the world*, we are necessarily compelled to conclude that Christ's words apply to the ecclesiastical body in general; for as the apostles themselves died after the lapse of a few

years, so Christ could not have been with them to the end of the world, and therefore his promise must be understood to apply to the continuous existence of an ecclesiastical corporation of ministers of the gospel, until the literal ending of the world shall take place.

Let us now examine these two important passages and see if the above conclusion be legitimately inferred, and first of that text of Math. xvi. 18, "upon this rock I build my church, and the gates of hades shall not prevail against it."

In order to give this passage the requisite force for the construction that is put upon it, it is contended by those who advocate the hypothesis of a divinely constituted body of ecclesiastics, that the word *church* here means the *clergy*, if not absolutely yet essentially so, as those who give form and consistency to the universal church, or congregation of all sincere believers in Jesus Christ.

But of all the unwarrantable assumptions of men as to the meaning of a word, I apprehend the one that asserts that the term church here implies either absolutely or essentially an ecclesiastical corporation seems to be the most unreasonable, for out of one hundred and fifteen instances in which the word *church* is used in the New Testament, there has been hitherto but one text brought forward to sustain such an interpretation, *viz.* Math. xviii. 17, "if thy brother offend thee, &c., tell it to the *church*, and if he disregard the *church*, let him then be to thee as a heathen and a publican."

But can anything be more gratuitous than to infer from this text that *church* here signifies *clergy?* Is it not equally as reasonable to suppose that the reference was to be made to the members of a particular church or congregation for their arbitration, as to assume it was to be done before a divinely constituted clergy? It ought to be first proved that such an ecclesiastical body had an existence before an application of the text can be tolerated, but to not only assume such a meaning without any proof, and then use it as a lever to upturn and confound every other part of Scripture inconsistent with such an interpretation, is one of the most unreasonable perversions ever attempted by any system of will-worship.

The reference made by our Saviour as above, (Math. xviii. 17,) is most distinctly intelligible by the practice of the synagogue as we have shown, Vol. I. 143, 508, in the institution of the *bethdeen*, and to which there can be no reason whatever to doubt that our Saviour distinctly referred, as a matter with which all that heard him were familiar.

This question however is fully determined by Paul's reproof of the Corinthians (1 Cor. vi. 1–5) concerning their disputes among each other which carried them for settlement before heathen tribunals. Paul, after censuring them for their conduct in that particular, then recommends them to refer such matters to some of their christian brethren for arbitration.

Hence it is utterly incredible that Christ had constituted a body of clergy to exercise any jurisdiction among the members of christian congregations. Otherwise Paul would have directly instructed the Corinthians to appeal to such clergy, even if they themselves had unaccountably disregarded a positive institution of Christ. Such a supposition however is absurd, for the church of Corinth had been originally organized by Paul himself but two years previously, and hence it is incredible that he should have omitted to instruct them upon this important institution, if there had been such, that the clergy by Christ's appointment were to determine the differences arising among professing christians.

If any one will examine so common a book as Cruden's Concordance, he must be fully satisfied that the term *church* in the New Testament essentially implies the whole body of believers in Jesus Christ throughout the world; secondly that it is used elliptically as signifying those portions of the universal body that resided in any particular kingdom, province, city, or even those who met for religious edification in a single house. In no one instance whatever is it ever used to imply a body of clergy or ministers of the gospel. Disregarding therefore the unwarrantable attempts that have been made to apply the term church as above stated to the clergy, the sense of Christ's words in Math. xvi. 18, are distinctly clear that a body of faithful believers in him should always exist in the world, not necessarily that they should constitute any visibly organized society, but that no destructive agency or persecution should so far prevail against the true followers of Jesus Christ so as to exterminate them. He did not promise them immunities from persecution and suffering, but he guaranteed them a perpetuity of existence until the consummation of all things.*

The other passage to which the advocates of a divine corporation of ecclesiastics refer in support of their opinion, is Math. xxviii. 18–20, where Christ addressed the apostles in the following words: "All power is given unto me, &c. Go ye therefore and disciple all nations, &c., teaching them to observe all things whatsoever I have commanded you, *and lo I am with you alway to the ending of the world.*"

As I have already stated in the preceding page the argument the clergy have deduced from these words, it is unnecessary to again repeat it. Its whole force in their application of the text lies in the meaning that is given to the words, "*unto the end of the world.*"

If the direct meaning of the Greek words translated "*end of the world*" had been properly estimated in former times, there could not have been that false construction put upon them that is seemingly justified from our translation of the

* That the disciples of Christ could exist without any formal constitution or visible organization, is no more anomalous, than that his kingdom, which by-the-bye is the same thing, should exist in the world without external "observation." See Luke xvii: 20, 21. The same condition of things is also implied in 1 Kings xix: 18, where when the prophet Elijah stated that he knew of none that served God rightly, Jehovah told him he had still seven thousand men in Israel who had not departed from the true faith.

New Testament. Our Saviour's words correctly rendered are not to the end of the *world*, (*kosmou*;)* but to the end of the AGE, (*aionos.*)

To understand the precise import of this term *age*, we must remark what is well known to all persons conversant with rabbinical literature, that the Jews divided the history of mankind into *three ages*, the first of which was the *age before the law*, or the Patriarchal age. The second was the *age under the law*, or Jewish Dispensation; and the third was the *age under the Messiah*. This distinction of ages, as compared with each other, gave rise among the Jews to many peculiar modes of expression concerning these respective times; for instance, when speaking of the existing or Jewish age, they spoke of it as the "*present age*," or the "*present life*," as contradistinguished from the age of the Messiah which was termed the "*future age*," sometimes the "*better age*," "*latter age*," "*latter days*," the "*future life*," &c., which phrases I believe may be all recognized in the Scripture writings.

When Christ therefore told the apostles he would be with them *to the end of the age*, we contend he simply signified he would be with them and his disciples in a miraculously helping manner until the *end of the then existing or Jewish age*, which terminated with the destruction of Jerusalem, and dispersion of the Jewish people, about forty years after Christ's exaltation to heaven. There is no promise whatever made by Christ that implies any continuance of special assistance or presence among his followers beyond the termination of *the Jewish age*; and therefore the promise made to the apostles was only personal to them, and does not belong to those who might come after them in time as ministers of the Christian Dispensation.

A further proof that Christ's promise to be with the apostles to the end of the age, can only be considered as being personal to them in its application, may, I apprehend, be distinctly inferred from *Mark* xvi: 15, &c. Christ is there stated to have directed the apostles in the following words, "Go ye into all the world (*kosmon*) and preach the gospel to every creature," (*i. e.* to all mankind,) "And these signs shall follow *them that believe*. In my name *they* shall cast out devils, *they* shall speak with new tongues, *they* shall take up serpents, and if *they* drink any deadly thing it shall not hurt *them*; *they* shall lay hands on the sick and they shall recover." *Mark* then adds, that they (the apostles) "went forth and preached every where, the Lord working with them and confirming the word with signs following," *i. e.* with the exhibition of the miraculous confirmation as stated above.

This remarkable passage renders the commission given by Christ to his apostles perfectly intelligible as to its extent in point of time, for the reader will observe that these miraculous powers are not mentioned as having been conferred on the apostles, but that *those who should believe in Jesus Christ from the preaching of the apostles*, would show forth all the wonderful works we have just enumerated. The miraculous abilities of *the converts*, would be evidence that Christ was assisting the apostles in proclaiming the gospel.

Now if these miraculous signs accompanied the preaching of the apostles during their natural lives, or to about forty years after the ascension, when Titus destroyed Jerusalem, we see distinctly the fulfillment of Christ's promise that he would be with the apostles (personally) until the end of the (Jewish) age. But if the commission to the apostles implied Christ's promise to continue with the ecclesiastical corporation who should succeed them in time, even until the ending of the world as literally understood, then we ought to find *at this very day*, as well as in every age since that commission was given, that when men become converts to Christianity that *then*, the above miraculous exhibitions have followed, and that *the converts* have power *to cast out devils, speak with new tongues, take up serpents, and recover the sick by the imposition of their hands.*

But no converts of Christianity accomplish such miracles now, neither is there any satisfactory evidence to establish the fact that such things have taken place since the days of the apostles, and every consideration from Scripture or elsewhere justifies us in believing, that though certain individuals upon whom the apostles laid their hands, were enabled to exhibit miraculous powers, yet there is not the smallest reason to believe that such persons had the ability to communicate similar powers. I apprehend a proof of this may be inferred from the relation made concerning Simon Magus in *Acts* viii. &c., which states that Philip having gone down to Samaria performed so many miracles there that Simon professed his belief in the doctrines taught by Philip, and was baptized into a profession of the Christian faith; and "he continued with Philip *and wondered beholding the miracles and signs which were done*," (*i. e.* by Philip.) It is evident that none of those converted to Christ through Philip's preaching had acquired those supernatural influences that would enable them to perform similar miracles. But all these signs followed when Peter and John (apostles) laid their hands on them, and Simon Magus seeing this offered Peter money that he might be able to exercise the same power.

This relation seems to show distinctly that the promise of Christ to be with the apostles to the end of the age, was in enabling *them* to afford mankind miraculous evidence of their divine commission, and further that it was *personal, exclusively confined to them*, and was not transmissible. This fact is most undoubtedly inferrible from the history of Philip as above stated, for though in virtue of an imposition of hands by the apostles he could perform miraculous acts, yet he could not communicate a like ability to other persons.

The early termination of miraculous powers among the primitive Christians is universally admitted by all reasonable Protestants, though some

* *Kosmos, the world*, occurs one hundred and eighty times in the New Testament. It properly means the material world, though it is used in many places elliptically, as signifying the kingdoms *of this world*, *i. e.* people or men living *in the world*. It is distinctly used to signify the *material world* in thirty-nine places in the New Testament.

have contended for a longer continuance of them than others. For my part I know of no sufficiently authenticated miracle after the first century of our era, and I apprehend the reason is sufficiently evident. Christ only promised his miraculous presence or assistance to the apostles personally in preaching the gospel until the end of the Jewish age, and no longer. When the apostles died, as there were none to communicate miraculous powers, miracles therefore necessarily ceased with the death of those upon whom the apostles had laid their hands.*

The reader however need not be perplexed by attempts that have been made to show that miraculous powers continued in the Christian world to a later period than the one to which I have assigned their termination. My argument is based on the fact that they do not exist *at the present day*, for if Christ promised to be with the clergy as an ecclesiastical corporation to the literal ending of the world, then I insist upon it that according to *Mark* xvi: 15 to 18, miraculous powers should still characterize those *who believe, and are baptized unto Christ;* for the relation made by Mark is as essential a part of the apostolic commission as the statement of any other evangelist.

The utter inability therefore of converts to Christianity to exhibit miraculous powers at the present day, is a sensible test of the nullity of those spiritual powers claimed by the clergy as derived from Christ's commission to the apostles, and he must be very willing indeed to be deluded into the doctrine of spiritual powers having been conferred on modern ecclesiastics, where the foundation for such belief is laid, not on the whole communications made by Christ to the apostles, but by having detached from it the proof that Christ had attached to their commission, as evidence to mankind that he had sent them.

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* Such is the decided opinion of Archbishop Whately, (*Essays 2d Series*, 326, 327.) Hinds, (*Hist. Rise Christ.* i. 228, 229.) Dr. Arnold, (*Life and Corresp.* 260, 270.) Locke, (*3d Let. for Tol. chap.* 10.) Bishop Kaye, (*Eccles. Hist. from Tertul.* 92, 93.) The most satisfactory view however is given by Middleton: "Free Inquiry into Miraculous Powers," &c. As the proper exposition of this subject requires more space than a marginal note, I refer the reader to our Appendix, Art. No. 9.

[*To be continued.*]

From Dr. J. F. Lee, North Carolina.

Dear Brother.—I cannot account for the moral obliquity of those *professors* who adhere so very strenuously to hell-fire torture, unless it arises from their mode of interpretation. I find, that there are some of them who set so high an estimate upon the *moral law*, that they delight in its violation whenever it suits their inclination. Their conduct proves, that either they believe God means quite the *reverse* of what he declares, or they disbelieve what He says. It is written, Thou shalt not bear false witness, commit adultery, &c., but some of these professors prate maliciously about us—bear false testimony—speak evil—indulge hatred—practice lying, misrepresentation, and even adultery, and yet believe they will live forever in the climes of bliss and glory! No less than ten preachers, eight Baptists and two Methodists, have been found guilty of adultery in this country, within the course of a few years, even since the destruction of the wicked was first made known, through the circulation of your Six Sermons. Preachers are not tried for any amount of lies they may utter about *annihilation*, or any denomination but their own. Misrepresentation and falsehood are accounted evidences of holy zeal, and those who excel in them are quite popular. Lying and misrepresentation to support sectarian views, are not deemed anything out of the way. But when these liars and calumniators are charged with the crime of seduction, adultery, &c., the greatest sympathy is manifested for them, and the utmost ingenuity exerted to prove their innocency. To say nothing of some who for years have been sustained in spite of every thing decent, honest and true, the Rev. E. C. W., now charged with adultery by a Mrs. B, who is *enciente*, has several friends who think, that unless the woman can prove her good character in Georgia, he must be innocent! But these things are too scandalous to mention. This same W., with the other ten hell-fire advocates, were quite popular among the ignorant, the illiterate and the bigoted, in consequence of their zeal against "*Storrsism*" seven years ago. Alas! what an awful judgment appears to have visited them. They stand now revealed in the garb of *hypocrisy*—the most odious and execrable vice in the catalogue of crimes. Many of Prof. Mattison's co-laborers are fallen so low—they are stripped of all *reverence!* Some of them used to be quite pleased with the word *Rev'd.* prefixed to their names, and even sent some marriages to editors, written with their own hands, requesting the said editors to publish them—Married by the *Rev.* ——— ———, &c. What qualifying word should now be prefixed to their names?

I do not think, that all the slander of Prof. Mattison, endorsed by Dr. Bond and the friends of that misnamed *sheet*, "*The Christian Advocate*," will injure Br. Storrs while he walks uprightly and works righteousness. It will all work for your good, my brother, and keep alive in you the mind that was in Christ Jesus, exciting you to the practice of forbearance, patience and forgiveness of injuries. We are never idle, as professing Christians, for want of *practice*. Physicians are sometimes unemployed, professionally, for want of patients in unusually healthy times. They have little or nothing to do—*no practice*. Not so with the Christian, who has always plenty of practice—practice on himself—self-examination—self-denial—self-cultivation—bearing his cross daily—rejoicing when all manner of evil is said of him *falsely*—when persecuted for righteousness sake. Many indeed are our daily trials. But self-victory, self-government, ruling the spirit by the spirit of grace and inspiration, is a noble, magnanimous and divine employment. Never has the Christian a sweeter feeling, a more exalting emotion, than when bowed humbly at a throne of

grace, imploring, with a melting heart, forgiveness for his enemies, his persecutors. If I have any Christian *experience*, I believe this to be literally true. I need not say how numerous have been my trials for nineteen years. But from my very heart I most sincerely say, that if ever I enjoyed unmixed happiness it was in praying for my enemies, and exerting my utmost ability for the conversion of sinners. I know it is grievous, a sore trial, to find enemies where we expected friends, but the sooner we make the discovery the better for us. God, in mercy, undeceives us many times, and enabled us to read men as we would the Discussion. Our anxiety for the spread of truth and the good of our fellow-creatures may at times be so exceedingly great, that unless we are on our guard, we may be too much mortified at the apparent stolidity or deep-seated prejudices of those whom we would benefit and enlighten. We meet much opposition some times where we expected a cordial support. Some men are fickle and unstable. And it is a poor sort of happiness that rests upon the applause or admiration of mortals. I need not mention these things, for I am persuaded that they are as familiar to you as your own face in the glass. But it is well for us to remember them, and not to be too sanguine in our expectations. It is enough for us to do our duty, and wait upon God, and trust to him alone, knowing that whatever of success we may have, is owing to his goodness alone. By grace we are saved—redeemed from the power of the grave, the dominion of death. This is a free *gift*—a display of the power of God—an illustration of the text: By grace are ye saved—not of yourselves—it is the gift of God.

The state of religion in this country is anything but flattering. It is to the Christian a mournful sight. The evidences that the Judge is nigh, even at the doors, are quite striking. If ever there was a time when the multitude had a form of godliness and denied the power, it must be *now*. Almost every man is an advocate of religion in speech. All politicians are awake to the subject of religion—the Know Nothings strengthen their claims to patriotism by their professed love for Protestantism, and their avowed hostility to Popery. While others, who are alike destitute of religion, advocate liberty of conscience, and try to make the people believe that they alone are the true friends of civil and religious liberty! And the different sects, many of whom, who know nothing of the matter, are all at once revived, and begin to show their long lost zeal by tremenduous flings at the Pope! Others again spend all their fervor in applauding Catholic France and Protestant England in aiding Turkey against the Russians! Never, surely, were mankind so busily engaged in arranging affairs for the good of mankind, and, at the same time, utterly forgetting and entirely neglecting to practice brotherly kindness, tender-heartedness, benevolence, charity. The *whim-whams* and caprices of the moment form the rule of self-government. Every man's own way is right—and it is the belief of no small number that if they act according to conscience they are sure to be right, whether the act is good or evil. Surely there never was such a salmagundi of all religions as we have; and I am certain, that it is impossible to give a correct and faithful view of the notions that, in some shape or other, pass now-a-days for religion. Religion is made to accommodate itself to the notions of the miser, the covetous, the extortioner, the lover of the world, the backbiter, the evil speaker, the slanderer, the false witness, the persecutor, the adulterer, the polygamist, the liar, and even utter ignorance and stupidity have made great claims to superior illumination, and pretend to have discovered *decrees* of God, *made before the ancient* dates of Eternity, as Billy Rushing elegantly expresses it. Some abhor human learning, and think a man who is well educated preaches only from his book *larning*. But those who have no learning are all inspired, and can preach powerfully, though they do not understand the meaning of one word out of five thousand, and think that "*rather brethren*" means brethren who are favored more highly than *others! i. e.* the elect few, *viz: they, theirselves!* Alas! how many instructors would it take to teach the human family common sense. It is evident to my mind, that notwithstanding the spread of learning, all the teachers now on earth, and ten times as many more, could not instruct the present inhabitants of the earth in twenty-five years, if all would bend their minds to it, and had no labor or any work to do, but to study. One generation of Christians pass away, and the following or succeeding one is but little benefitted by their labors. Strenuous efforts are made by the sects to suppress the truth, and *Protestants* would, if *they could*, burn your Six Sermons, the Discussion, and all kindred works, so that the next generation might be *Platonized*.

Viewing the conduct of professors of religion in the light of the gospel, I am compelled to have no fellowship for some, while I have no confidence in others, and am doubtful about the rest. Oh, it is a most distressing and grievous feeling, which, nevertheless, leads me to examine *myself* and see whether I too am likely to be a cast-away. Great God! what an awful state is that of *doubt*—how painful to one who is a sinner—conscious of his weakness, and anxious to do thy will, O God.

I know not how much I would give, if I could induce people to read the truth and yield to its influence. I would take fifty copies of the Examiner if I could persuade fifty persons to read it carefully, prayerfully. But it looks like a miracle to make professors of religion read the Bible, and next thing to an impossibility, to get themt o practice *it*—to lead a Christian life—to cultivate a Christian spirit. I would not judge rashly or unchristianly, but if I judge at all, I wish to judge righteously—to judge according to wisdom and truth—to judge according to the fruits—to the works. I may exercise charity, &c., that hopeth all things, but I cannot misunderstand the proclivities of professors in our day. May God have mercy on them.

If the EXAMINER be issued weekly you may consider me a subscriber at $5 per year, and expect to receive the said subscription two weeks after I receive the first number. If I could get *twenty persons, the right sort*, who would agree to read the Examiner, I should endeavor to send you

that number of subscribers, most cheerfully. But I will see more about this in the course of six weeks.

August 22d, 1855.

See BIBLE EXAMINER, 1849, July, page 107. "Rev. E. C. W., Mod." in 1849, is now *excommunicated*—(*crime*—"seduction and adultery")—*silent:* and several of his friends, who wished to justify the ungodly and condemn the innocent, have, I understand, separated from the church, (Meadow Branch Baptist.) Their opposition to *Storrism* now recoils upon them with a vengeance. And I am informed that they have been well reminded of it by their brethren. Unfortunate, miserable sinners! May God have mercy upon them.—Amen.

This letter has been written some time, and though of an unpleasant nature in some respects, I send it to you. God knows my feelings and my motives in uttering all that is said here, and I have no disposition to hide them from the editor of the BIBLE EXAMINER, whom I love and esteem as a brother. Sincerely and truly yours,

J. F. LEE.

NOTE BY THE ED. OF EXR.—The "*Rev.*" named, in "1849" was "*Moderator* of the *Meadow Branch Baptist Church*," which warned the churches against receiving Dr. LEE because his "doctrinal sentiments" did not suit their *Creed: i. e.* Dr. LEE believed and taught, "No immortality, nor Eternal Life except through Jesus Christ alone." For such "*doctrine*" the "Rev. E. C. W."—now it seems a *criminal*—would have Dr. LEE excluded from the Baptist Church! Now the same "*Rev.* W." that persecuted his brother for *opinion*, is himself condemned, it seems, for "seduction and adultery." Judgment has returned on his own head awfully. These things, with many others of similar bearing, have led Dr. LEE to write as he has done in the foregoing letter. It is a deserved rebuke to our persecutors. Let them beware.

Reply to Brother Jonathan Wilson.

BY HENRY GREW.

Br. Storrs:—If Christian brethren would always interchange their views, and present their arguments, in the same spirit with which the good old "*Bibleite*" has addressed us, we should not hear so much objection to theological controversy.

Our brother, whom we love "for the truth's sake which dwelleth in him," understands "that there will never be any resurrection of the wicked that did not come under the gospel dispensation." He believes, however, that to "the wicked since the gospel day," "a second death is threatened, which cannot be executed without a resurrection."

It may be well for us to inquire, Why is a second death necessary in any case? Is it not because impenitent transgressors are not punished according to their works, antecedent to the first? If so, is it not equally matter of fact that they were not so punished *previous* to "the gospel dispensation," as that they are not so punished at present? If our beloved brother thinks that wicked men do not now receive a just retribution in the first death and its antecedents, so Asaph thought respecting the wicked of his day. Did he not learn, when he went into the sanctuary of the Lord, that after their first death, in which they had "*no bands*," which terminated a life of carnal ease and prosperity, they were to be "utterly consumed with *terrors*," which necessarily implies future consciousness to meet such a doom? See Psalm 73.

Our brother very properly asks for "a positive text or two." I will give him the words of the Judge himself. John 5: 28, 29; also Rom. 2: 5-16. The strongest objection to a literal construction of our Saviour's words, is perhaps found in Isa. 26: 14. The passages must be reconciled. Now, as the Saviour affirms plainly and positively that "ALL that are *in the graves* shall hear his voice and come forth," and the prophet does not affirm that "they shall not rise" *from their graves*, ought we not to understand the latter as referring to a restoration to their power and dominion over the people of God, (see verse 13) and thus harmonize the passage with the words of the Saviour? Or if this is not the true import of the prophet's words, must we not give them a construction which shall comport with the Saviour's words, which are certainly plain and more specific in respect to the nature of the resurrection?

Other passages our brother pilgrim has quoted, may still easier be referred to the wicked being cut off to "rise no more" to persecute the people of God in the present state; and thus be reconciled with the plain testimony of the Saviour. John 5: 28, 29, and others of similar import.

The inspired apostle, Rom. 2 chap., affirms, in reference to "the righteous judgment of God," "in the day when God shall judge the secrets of men by Jesus Christ," that he will render "tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile," those that "have sinned without law," including all persons who lived before "the gospel dispensation." Now as this "*tribulation* and *anguish*" is to be endured "*in the day when God shall judge the secrets of men by Jesus Christ*," they must be raised from the grave to endure it.

For other testimonies, confirming the same truth, our dearly beloved brother is referred to my articles in the EXAMINER. May his sun go down in peace to rise in the splendor of immortal day.

HENRY GREW.

Reply to Brother Jacob Grim.

BY HENRY GREW.

Br. Storrs:—Br. GRIM presents some Scriptural remarks concerning Adam and the law of death as a consequence of sin, which appear to me to harmonize perfectly with the Saviour's testimony. John 5: 28, 29. If the final doom of the impenitent is eternal death, "the law of death" is

not "set aside" by a resurrection to condemnation and a second death.

My respected brother takes the negative of the question, "*Is there positive testimony that the wicked shall be made* ALIVE." I take the affirmative and respond to our brother by giving him John 5 : 28, 29, and Rom. 2 chap. 5–16, to be reconciled with John 11 : 25, and John 3 : 36, quoted in his article.

Now for the test. Admitting that "the wicked dead will be made alive" to endure temporary "tribulation and anguish;" Rom. 2 : 9 ; to be succeeded by "the second (or eternal) death;" Rev. 20 : 14, 15 ; are not the words of the Saviour still *true*, that He is "the resurrection and the life, and he that believeth in (him) though he should die, will live ; and every one that liveth and believeth in (him) will not die forever." John 11 : 25 ? But admitting that the wicked will NOT be made alive, are not his words *untrue*, that "all that are in the graves shall hear his voice, and shall come forth ; they that have done good to the resurrection of life ; and they that have done evil to the resurrection of condemnation ?" John 5 : 28, 29. "He that believeth on the Son hath life eternal ; but he who obeyeth not the Son, *shall not see life*." I give the passage as our brother quotes it. Now as our Lord promises life eternal to the believer, is it not reasonable to understand him as declaring that the unbeliever or disobedient shall not see *such* life, *i. e.*, life eternal ? It is a fact that the unbelieving Jews "did see life" temporarily while in unbelief, as sinners do now. Now this fact must be reconciled with the Saviour's words. May not brother Grew as well say, the Saviour must mean that eternal life, to which he refers in the first clause of the verse, as brother Grim say that he means future lifes subsequent to first death ?

Respectfully submitted. H. GREW.

Philadelphia, Sept. 24, 1855.

Restoration to Life of the Wicked Dead.

A writer in the *Northern Christian Advocate*, some time since, in stating his objections to the doctrine of the *destruction* of the wicked *after* a resurrection, speaks as follows :

I. *It charges God with cruelty.*

If the penalty of the broken law be a cessation of being, then are its claims fully met at death, according to this theory, so far as our nature or the ends of good government are concerned ; for conscious being and personal identity are destroyed. All that remains, therefore, is the ultimate principle or principles, of which their corporeal being was composed, these having entered into various combinations, and been connected with various and essentially different existences, and against which, I cannot see that the law of God, under the circumstances, holds any claim. For, it will be remembered, that the body as a medium of punishment is, according to this theory, entirely unnecessary. Hence the notion of a resurrection from this state, merely that they may be reduced to the same or a similar condition by the exercise of Infinite power, is, so far as I am able to discover, called for by no principle or motive worthy the Divine Being ; and if associated, as it usually is, with the idea of suffering, can gratify no other feeling than that of cruelty."

We admit the foregoing to be the most forcible against our theory, and the most difficult to answer of anything we ever met : but with what grace a believer in the *endless torments* of the wicked could urge such objection may seem strange ; especially, as such believers contend the torment is to be inflicted without any design to *reform*, and with a fixed purpose never—*no, never*, to grant mercy to the miserable beings on any terms. For such a theorist to talk about "cruelty" is to rank oneself, justly, among some anciently "who for a pretence made long prayers," but "devoured widow's houses." It may be *cruel*, perhaps useless, possibly *unscriptural*, to affirm the wicked dead will be made alive, to suffer and die again. There may be "no principle or motive worthy the Divine Being" in such *re*living ; and especially it may be, "with the idea of suffering," that such living again would be to "gratify no other feeling than that of cruelty :" but pious horror at such "cruelty" looks very much like the blackest hypocrley when it comes from a believer in the *unending*, and *unmitigated* torture of all wicked men.

But the suggestion of even a *hypocrite* should not be passed with contempt, if there is even seeming truth in it. We confess the making alive again of the wicked dead to torment and put them to death once more does seem to be liable to the charge of this writer. We therefore *doubt* if the Scriptures teach their being made *alive* again. Let the subject be calmly discussed.

GREAT NAVAL DESTRUCTION.—At the commencement of the present war, *Russia* had, at Sebastopol, the following fleet, *viz: Ships of the Line:* 5 of 120 guns each ; 9 of 84 each. *Frigates :* 4 of 60 guns each. *Corvettes and Brigs;* 3 of 20 guns, and 2 of 18 ; 7 *smaller vessels*, 11 transports, and 64 gun-boats ; six large and six small *steamers ;* the largest of great power. In all, 108 sail, mounting 2200 guns. This fleet is *entirely* destroyed : burned, blown to pieces or sunk in the sea. That fleet so long menacing Constantinople, and employed to subdue the Circassians, has perished ingloriously, its only feat during the present war, being the murder of 400 Turks at Synope. This disaster, with the fall of Sebastopol, is a terrible retribution on Russia ; and is one of the *Signs of the Times.*

BIBLE EXAMINER.

NEW YORK, OCTOBER 15, 1855.

"The Great River Euphrates:" And Armageddon.

We have spoken on the subject of the great river Euphrates, as a symbol, Rev. 16th, several times. Two years ago we expressed the *opinion* that the Ottoman Empire is *not* the power symbolized by that river. Our opinion has been sneered at by some; but others, recently, have desired us to give our views again, and more fully; we do not however design to go largely into the subject, but are more inclined than ever to reject the idea that the symbol relates to the Ottoman Empire; not because we do not believe that power will be finally destroyed, but because the *harmony* of symbols, and the angelic exposition of Rev. 17, seem to forbid the application of this symbol to that power.

The subject presented in Rev. 14 8 to Rev. 20: 4, all has special reference to the overthrow of Babylon mystical, or *Papal Rome*. First, the *worshippers* of that power are threatened, 14: 9–11. Then the 15th chapter opens with the exhibition of "seven angels having *the seven* last plagues," in which "is *filled up* the wrath of God." Of course, all these belong to the beast power, or mystical Babylon, and are to accomplish its entire destruction. The 16th chapter contains an account of the pouring out of these seven vials or plagues. Few Protestants doubt but that *six* of them are inflicted on the beast, or Babylon power, though affecting other powers. The only question we wish to examine now is, Does the *sixth* vial belong to, or fall upon the Ottoman Empire, or is it, like the others, an infliction on Papal Rome, or mystic Babylon? We are decidedly of *opinion* it is the latter, and for the following reasons:

1. The general subject is the execution of the wrath of God on the mystic Babylon, or beast of Rev. 13th and 14th chapters; and we see not why the scene should be interrupted by a removal from Rome to Constantinople, or to the Ottoman Empire.

2. In Rev. 17, the Papal power is seen, as a harlot woman, sitting on a scarlet colored beast. It had previously sit on "*many waters*:" *i. e.* during the time it was acting as *a beast*, as in Rev. 13 and 14. As a beast it, with its worshippers, was visited under the first five of the last plagues. But the scene is now to be changed. That power under the infliction of the first five plagues is so brought into distress that its "kingdom was full of darkness," &c.; indicating its utter inability to help itself. At this point—*viz:* under the fifth vial—it loses its *beast* character, or independence; and, as we shall see, next takes the *woman* character. The *sixth* vial *completes* its disaster as a beast, and presents it stript of its support from the "*people*" on whom it had set; and the next presentation is as a *woman* on a beast. A beast *on* a beast would be unseemly: but that power prior to the sixth vial was a beast; under the *seventh* it appears, with its devotees, as *Babylon:* and in the 17th chapter as a harlot *woman*, with the name of "MYSTERY, BABYLON THE GREAT," &c. It is presented in this character and upon the scarlet colored beast going to judgment; but prior to this, the *waters*—"*the people*"—on which she had sit, must have been withdrawn from her. But where is the account of that withdrawal if not under the sixth vial?

3. Literal Babylon sat upon the great river Euphrates, and it was not till that river was turned from its channel, and the Euphrates was dried up that Babylon fell. Did mystical Babylon ever *sit* on the Ottoman Empire?

4. The *waters* on which mystical Babylon "sitteth," are, or have been, her protection, and would prevent her fall unless turned away from her as the waters of Euphrates were from literal Babylon. These waters are expressly said, by the explaining angel, Rev. 17: 15, to be "*peoples*," &c. Has the Ottoman Empire been the protection of mystical Babylon?

5. The harmony of symbols requires that the *people* of Catholic Europe, especially of Italy, should be withdrawn from the support of mystical Babylon. It is now a well known fact that such a withdrawal did take place in 1848, if not before; and that the Papal power is no longer sustained by the *people*—that source is "*dried up*," and she has taken refuge on the "scarlet colored beast," which we believe to be the *Napoleon Dynasty*. If that Dynasty refuses to sustain mystic Babylon, for any cause that may arise, she must have her flesh eat and be burned with fire—as sure she will in due time.

This view seems to give a harmony of all the symbols employed, and forbids the great River Euphrates being the symbol of the Ottoman Empire.

But we may add other considerations. We might further enforce the fact to make Papal Rome mystical Babylon, and the Ottoman Empire the Great River Euphrates is to divide the symbolic representation: for literal Babylon and lite-

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That the *people* of Italy, who had so long sustained the Papal power, have withdrawn all their support from it is evident from the events of 1848, when the Pope had to fly from Rome, utterly rejected by the people, and could only regain Rome on the back of the scarlet colored beast—the revived Napoleon dynasty, at that time ascending "out of the bottomless pit." And nothing now sustains Papacy in its power at Rome but the same ascended beast; or French soldiers, sent there by Napoleon III.

But once more. A fact seems to be entirely overlooked, by some, which is this—the Great River Euphrates is *dried us* not *in* the battle of Armageddon; nor *after* the kings of the earth are gathered to that battle; nor yet *while* they are gathering to it, but *prior* to the commencement of the assembling. If this is so, either the Great River Euphrates *is* "dried up," or the present "eastern war" is no part of that spoken of under the sixth vial. Let it not be overlooked that it is not *the war* that is to dry up that mystical river; but the drying up "*prepares* the way" for the "three unclean spirits, like frogs" to "go forth unto the kings of the earth, to gather them to the battle," &c.

These "spirits, like frogs," are said to be "spirits of devils"—*daimonon;* literally, *knowing ones.* It is the spirit, mind, or disposition, of that class of men, in all the countries spoken of, who see the corrupt principle of the governing dynasties; of which the Papal was the *most* corrupt. The knowing ones—*daimonon*—have been doing their work, especially since 1848, when such revolutions broke out in Catholic Europe. The mystical Euphrates being dried up, by the revolt of the *people* who had sustained mystical Babylon, the way is *prepared* "for the kings of the east" —of the *sun rising*, or of the *morning:* so the original signifies.

We understand this—"*kings of the morning*" —to relate to those kings, or despots, who shall be engaged in "the battle of that great *day* of God Almighty." Their assembling indicates *the morning* of that great day; but they assemble not till mystical Euphrates *is dried up*—till the *people* are withdrawn from supporting mystical Babylon, which had been the head of Europeon despotism. The withdrawing of the *people* from that support is an indication to all the "kings" and despots of "the earth" that their power is in danger, if the *people* are rising up to claim self-government: hence an attempt is to be made to sustain kingly and despotic power. That attempt must lead, if it has not already led, to an assembling of "the kings of the earth" to sustain their power. Is not that the very effort now being made in the east? Why else is the *republican* aid, that might be enlisted, so studiously rejected, and the greatest tyrants invited to join in the eastern war? All the dynasties concerned in this war are more hostile to the liberties of the *people* than any of them are to each others' power. True, these dynasties are jealous of each other; but after all, the war is intended by its leaders to strengthen kingly and imperial power. But the "knowing ones" will not cease their work till there is a general gathering of "the kings of the earth, and the whole world," or land, concerned in maintaining kingly rule. That assembling, we repeat it, is an assembly of "the kings of the *morning*" of "the great *day* of God Almighty."

With these views, as our *opinion*, we have no faith that the Ottoman Empire—or Mahommedan Empire, as it may be called—is Euphrates; and we cannot but think—and it has become a settled conviction—that the *drying up* has taken place; and that hence we are much nearer that "*great day*" than is generally thought; and we shall do well to give attention to the 15th verse of the same chapter—"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

In concluding these remarks we give the following extracts from an article by DANIEL NIHILL, a clergyman of the Church of England.

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Is Sebastopol Armageddon?

THE PLACE SPOKEN OF IN REV. XVI: 16.

This quesion has lately been raised. On prophecy unfulfilled, or only in course or fulfilment, it becomes us to propound our opinions with diffidence; but assuredly this does not preclude the exercise of humble and devout inquiry. In this view, permit me to throw out for consideration the following hints.

Commentators, writing before the present war, have, I believe, generally drawn their explanation of the word "Armageddon" from its first syllable *Ar*, signifying a mountain; but this has thrown no real light upon the text. There is another Hebrew word having the same sound (*Ar,*) though formed from a different letter. This *Ar* signifies a city. Joining to it the word *Mageddon*, which in Hebrew signifies pre-eminent, or illustrious, we get *Armageddon*—the illustrious city. Now, *Sebastopol* is compounded of two Greek words, which together signify the same thing—the *august* or *illustrious city.* This fact, as far, as I know, is, in substance, the discovery suggested by the

present extraordinary siege. The coincidence is at least curious; but the point admits of further elucidation.

St. John wrote in Greek, and, if he had not in the passage under consideration forsaken the Greek for the Hebrew, that passage would have run thus in our English translation: "And he gathered them together into a place called in the Greek tongue *Sebastopol.*" But this would have been too plain for prophecy, which employs enigmatical devices for the purpose of presenting truth, as it were looming in a mist, to the eye of faith, while it conceals the precise event foreshadowed from certain knowledge until the proper period for its development. In this instance the enigma consists in substituting the Hebrew word *Armageddon* for the plain name of the place *Sebastopol.* It deserves remark, that had St. John used the Greek word *Sebastopol,* this too might have equally hidden his meaning up to the time when the Russians gained fraudulent possession of the Crimea, but no longer. The Tartar name of the place was *Aktiar.* Dr. Clarke in his travels, published in 1810, alluding to this change in the designation of the city, says: "We reached the great bay of Aktiar, upon which place the Russians in the time of Catharine II. bestowed the fantastic name of *Sebastopol.*" At that time this new name was fantastic; but it may enhance our reverence for divine inspiration to reflect that not only was it foreseen that the place of gathering should ages after be called in human pride by a fantastic name, but that it should, in a short period, by the course of providence, vindicate its title to be considered really illustrious. For, what can be better entitled to such a term than that very place on which the eyes of the world are now fixed?—the two greatest nations of Europe putting forth, and as yet vainly, their mighty resources to take it, and the immense empire of Russia so obstinately and beyond all calculation defending it. It is truly the illustrious city—the *Sebastopol,* the *Armageddon,* call it which we will.

Learned interpreters of prophecy (Mr. Elliott, for instance,) some years ago brought down, from totally independent considerations, our present chronological position to the outpouring of the sixth vial. Under that vial the battle of Armageddon takes place; so that we ought now to be looking out for *Armageddon;* and if we ask where it is, *Sebastopol* marvellously answers the question.

It is very curious that there is a valley in the Crimea, in the neighborhood of Sebastopol, known by the name of the Valley of Jehoshaphat. The prophet Joel, speaking of the restoration of the Jews—an event which the Christian world now looks for as near—describes the *gathering of nations* to the valley of Jehoshaphat. The whole passage (Joel iii.) is worthy of deep consideration and of close comparison with other Scriptures. Your readers can refer to it; and some of them may be surprised to learn that Dr. Clarke describes a colony of the Karaite Jews in that part of the Crimea, about the valley of Jehoshaphat, as remarkable for their purity, integrity, and truth. Connect this with the prophetic fact that the Lord is to vindicate his people, the Jews, at the Valley of Jehoshaphat. * * *

The word *gathered* seems to have its own significancy, as if the nations did not voluntarily rush into war, but were by mysterious influence, as though "with a hook in their nose and a bridle in their lips," forced, doubtless for the punishment of sin, into the deadly strife. Russia did not wish for war, but sought only through diplomatic craft and intimidation for aggrandizement. The policy of the Emperor of France was for various reasons pacific, but he could not help being dragged in. England has been notoriously taunted with her reluctance to engage. Even the invasion of the principalities, an indisputable *casus belli,* was endured. Turkey deprecated war above everything. Austria and Prussia have not yet come in. On all sides every nerve was strained for peace, but the word was spoken, and gathered they must be to battle at Armageddon.

It is the habit, not only of men of the world and of the political press, but even of many serious Christians, to turn away from pophecy as if it were given by Revelation, not for any real use, but only to be regarded as unintelligible mystery. This habit conduces to the Divine purpose of causing prophecy to be fulfilled by unconscious nations, but it does not discharge the sincere believer from the duty of calm investigation. The prophet Daniel says, in speaking of these last times in which we live, "None of the wicked shall understand, but the wise shall understand." Daniel xii: 10.) * * *

Some, into whose hands this little publication may fall may be aware that the late learned Mr. Faber contended strenuously that the beast (Rev. xiii.) does not symbolize the papacy, but the Roman Empire, the ten regal horns describing the western platform after it had been divided and occupied by the ten Gothic nations. The seventh head he identifies with the Emperorship of the 1st Napoleon, and this he considers revived under the present Emperor of the French. If this view be adopted, it makes no essential difference in my argument. The frog out of the mouth of the beast, whether popish or imperial, may easily be supposed to act upon France, yea, rather in the latter case, upon all the ten kingdoms to be successively gathered into the contest, which makes this in truth a very comprehensive frog.

The short summary of the argument contained in my letter is this:—SEBASTOPOL means the same as ARMAGEDDON—if, on independent grounds, the present period be that of the sixth vial, under which the battle of Armageddon is to be fought—if the same event is to take place in the valley of Jehoshaphat near Sebastopol—if the kings of the earth are to be gathered by three spirits like frogs to this battle, and a corresponding agency be at work in the present day—if this gathering indicate not a spontaneous warfare, and if the present contest has been entered upon most reluctantly and against their will, by the kings of the earth—then each one of these reasons *singly,* and still more, all of them collectively and cumulatively, point to the identity above suggested. "And he gathered them into a place, called in th
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Jan. 19, 1855. Rector of I

* Since writing the above the has been called to the following dence. In Rev. xiv: 17, 20, is gathering of "the CLUSTERS OF EARTH," and of the casting of GREAT WINE-PRESS OF THE WRAT
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On the symbolical Euphrates pressed in this paper.

The power that is to *bind* th never yet been able to fix on, s *opinion;* nor are we yet settled have no faith that the angel from heaven, having the key of is Christ. Christ has the " hades," Rev. 1: 18; but "*thi* chapter seems to be another one topic we will make a *suggestio* for we have none yet.

In Rev. 9: 1, John says, " from heaven * * * and to *him* of the bottomless pit," &c. this star symbolize? Whateve we suggest that it symbolizes a of which *Mahomet* was first. " was given the key of the bo this suggestion perhaps there w jection. Then we suggest, th *the key* of that pit has ever b another power.

An angel, in the symbolical is any *messenger,* or agency, G employ in doing a given work wicked the agency. His co heaven" symbolizes his commiss the work.

The way is now prepared for have to offer: it is this:—May

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I am, sir, your obedient servant,

DANIEL NIHILL,

Jan. 19, 1855. Rector of Fitzy, Shrewsbury.

* Since writing the above the author's attention has been called to the following remarkable coincidence. In Rev. xiv: 17, 20, is a prophecy of the gathering of "the CLUSTERS OF THE VINE OF THE EARTH," and of the casting of them "INTO THE GREAT WINE-PRESS OF THE WRATH OF GOD."

The word *Crim*, in the Hebrew, means a *vineyard*. Again, the "wine-press is trodden WITHOUT THE CITY, and blood comes out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs." This, he is informed, is the exact measure of the Crimea.

THE DRAGON, AND THE BINDING ANGEL.—Our readers all know that our *opinion* has been, ever since 1849, that the *Russian Dynasty* is the *Dragon* power of Rev. 16th and 20th. From that opinion we have never been shaken either by the ridicule or arguments of our opposers. Passing events go to strengthen that opinion; still we have no disposition to be positive: time will show.

On the symbolical Euphrates our opinion is expressed in this paper.

The power that is to *bind* the Dragon we have never yet been able to fix on, so as to express our *opinion;* nor are we yet settled. We confess we have no faith that the angel which came down from heaven, having the key of the bottomless pit, is Christ. Christ has the "keys of death and hades," Rev. 1: 18; but "*the key*" of the 20th chapter seems to be another one entirely. On this topic we will make a *suggestion*—not an *opinion*, for we have none yet.

In Rev. 9: 1, John says, "I saw a star fall from heaven * * * and to *him* was given *the key* of the bottomless pit," &c. Who or what does this star symbolize? Whatever others may think, we suggest that it symbolizes a *Dynasty* of Rulers, of which *Mahomet* was first. To that Dynasty "was given the key of the bottomless pit." To this suggestion perhaps there will be no serious objection. Then we suggest, there is no evidence *the key* of that pit has ever been transferred to another power.

An angel, in the symbolical language of Rev., is any *messenger*, or agency, God may see fit to employ in doing a given work; no matter how wicked the agency. His coming "down from heaven" symbolizes his commission from God to do the work.

The way is now prepared for the suggestion we have to offer: it is this:—May not the *Mahommedan Dynasty* be that angel "having the key of the bottomless pit?" Rev. 20. And may not *its* "*Allies*" be the "*great chain* in his hand"? Before the advocates of "*Russia Triumphant and Europe Bound*" blow the "Great river Euphrates"—the "Mahommedan Empire," as they call it—clean *dry*, into our face, for our *suggestion*, let them take time to cool a little: *time* will show; and the *signs* of the times seem to indicate that Russia will not see Palestine half as soon as her Dynasty will see the "*bottomless pit.*"

We were forcibly struck, a few days since, in reading extracts from an article in *Blackwood's Magazine* for August, showing the wretched state of Affairs in Russia, which concludes thus:

Even the Old "Russian" party, with its decided war and aggression tendencies, bows heavily under the yoke of exhausted strength and resources, and as the game begins to tell against Russia at Sebastopol, it deplores the suicidal policy of "flinging the wealth and strength of the empire into the Crimea, as into a *bottomless gulf.*"

Who can tell but "the *bottomless* pit" is indeed being opened, commencing at *Sebastopol?* And what has started this work but the Mahommedan Dynasty resisting the Russian *Dragon* in its claims against Turkey? The *key* seems to be opening the bottomless pit, and the *great chain* increasing in the number of its links. But here we wait for further developments.

Is there Positive Testimony that the Wicked Dead will be made Alive?

Response to H. Grew.

[Concluded from page 304.]

The question at the head is that which we proposed as the *first* one to be discussed. By adhering to the *five* items in the order we stated them, August 15th, much space would be saved and many repetitions avoided. Our wish is to arrive at the truth so that it shall stand out clear if possible: hence what we wished was, *first* the *positive testimony.*

Having taken a general view of all the texts introduced by Br. GREW except Rom. 2d chapter, we now return to that. We once thought this chapter was an impregnable tower against the idea that all the wicked would not be restored to life to suffer tribulation and anguish; and reading it with this view our mind became arrested with the fact that Paul laid down the principle that men were to be judged by *the law* under which they had been placed; hence it must be evident no penalty could be justly inflicted on men of which they had no express information, or which was not

embraced in the law under which they had lived. It also struck us that it was essential to inquire what the law specified as the penalty of transgression. We saw that Paul in the outset of this epistle had his mind on two classes of men, Jews and Gentiles, or Jews and Greeks. He describes the condition of the Gentiles, in the latter part of chap. 1. Then at the opening of chap. 2. he says, "Therefore *thou*"—*the Jew*, as verse 17 shows—"art inexcusable whosoever thou art that judgest"—the Gentiles—"for wherein thou judgest another"—*viz:* a Gentile—"thou condemnest thyself; for thou that judgest doth the same things." You Jews do the same things as the Gentiles; and you—Jews—need not think to "escape the judgment of God:" He has borne long with you, and if you despise the "riches of his goodness and long suffering," and continue unrepentant you will but fit yourselves for an increase of wrath in the day of wrath, when God shall reveal His righteous judgment against the Jews, who are *first* to be visited; and shall have tribulation and anguish, indignation and wrath: "also"—at a future period—the Gentiles will have a day of judgment and wrath; for God is no respecter of persons; but as many as sin without law shall perish without law, but "as many as have sinned in the law shall be judged *by the law.*"

These reflections and considerations led us to inquire where "in the law" is judgment threatened *after* the resurrection? As the Jews are specially spoken of we turned to the law given by Moses, and looked in vain for a single item there threatening a resurrection to the wicked with judgment and tribulation *after*. But we did find great and terrible punishments or judgments threatened on them in this life and until they should die or perish by their weight.

Some of those ihings threatened were as follows:—

Lev. 26: 15—"If ye shall dispise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do *this* unto you, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: * * * I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you, and ye shall flee when none pursueth, * * * I will break the pride of your power; and I will make your heaven iron, and your earth brass. * * * I will send also wild beasts among you, which shall rob you of your children, and destroy your cattle. * * * I will bring a sword upon you that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities I will send the pestilence among you. * * * I will make your cities waste, and bring your sanctuaries unto desolation, * * * I will bring the land into desolation: and I will scatter you among the heathen, and draw out a sword after you. * * * Them that are left alive of you, I will send a faintness into their hearts in the land of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth, and ye shall have no power to stand before your enemies: and ye shall perish among the heathen, and the land of your enemies shall eat you up: and they that are left of you shall pine away in their iniquity in your enemies' land." Read the entire chapter; and also Deut. 28th; a few verses of which are as follows:

"The Lord shall send upon thee cursing and rebuke, in all that thou settest thine hand unto until thou be destroyed, and until thou perish quickly. * * * The Lord shall smite thee with a consumption, with a fever, with inflamation, with extreme burning, with the sword, with blasting, and with mildew: they shall pursue thee till thou perish. * * * The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and thou shalt be removed into all the kingdoms of the earth. * * * The Lord shall smite thee with madness, blindness, and astonishment of heart. * * * The Lord shall smite thee in the knees, and legs, with a sore botch that cannot be healed, from the sole of thy foot to the top of thy head. * * * Thou shalt become an astonishment, a proverb and a byword among all nations whither the Lord shall lead thee. * * * Thou shalt eat the fruit of thine own body, the flesh of thine own sons and daughters, in the siege, and in the straitness wherewith thine enemies shall distress thee. * * * The Lord shall make thy plagues wonderful, and the plagues of thy seed; even great plagues and of long continuance; * * * and ye shall be left few in number * * * because thou wouldst not obey the voice of the Lord thy God;" &c., &c.

Such were the threatenings of the law by which *the Jews* were to be judged and punished. Such was the "indignation and wrath, tribulation and anguish" which was to come on "*the Jews first.*" Now turn to Luke 21 and hear what Jesus saith. "When ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh; * * * for *these* be the days of *vengeance*, that *all* things *which are written* may be fulfilled; * * * for there shall be great *distress* in the land and *wrath* upon this people"—the Jews, who were to have tribulation and wrath "first"—"and they shall fall by the edge of the sword," [as their law said they should] "and shall be led away captive into all nations," [another part of the threatening of their law,] "and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Add to this testimony that of

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Paul, 1 Thess. 2 : 16, speaking of the Jews who had "killed the Lord Jesus" and forbid the apostles to speak to the Gentiles, he says "For the wrath is come upon them to the *uttermost*." Now as Jesus saith this "great wrath" was "the days of vengeance, that *all* things written may be *fulfilled*;" and Paul saith, "wrath is come upon them to the *uttermost*" we are shut up to the conclusion that they have had their day of judgment, and that the punishment of "indignation and wrath, tribulation and anguish" did come upon them, and has been upon them, to the full extent of "the law;" and that hence to raise *them* up from the dead and make them alive to undergo further wrath and tribulation would not be according to "the law," and would therefore not harmonize with the justice, and righteous government of God; the "*equity*" of which, Br. GREW and ourselves are agreed, ought to be maintained.

These thoughts, originating from Rom. 2d, have led us further to contemplate the dealings of God with the race of Adam through all the dispensations, in which men have been placed; and it seems to us that every one of those dispensations, or manifestations, have had some law peculiar to the age, or dispensation, with its penalty for transgression, concluding with its day of judgment.

1st. Adam stood under a law, in a dispensation peculiar to himself. So far as we can discover none of his posterity were ever under that law. It admitted of no repentance, or renewed obedience by which the punishment could be remitted: for *one* transgression the transgressor must die. Under that law Adam was placed. He transgressed—his dispensation ended, and God set in judgment on him; arraigned Adam at His judgment seat—heard the testimony—found him guilty—proceeded solemnly to pronounce the sentence of the law, but saw fit to keep the day of *execution* of the sentence in His own power, and hidden from the knowledge of the criminal; but ultimately he was executed. Why is Adam to be made alive to be judged over again and die a second time? We discover no Scripture warrant for such an idea.

2d. Another dispensation followed the defection of Adam, which seems to have reached to the flood. What law men were under in that period we are not specifically informed; but prior to the flood God issued plainly a *penalty* for a disregard of his authority. He threatened them with a flood which should *destroy them all*. Noah promulgated this penalty, in God's name, and *preached* "*righteousness*" to the people. They disregarded this law and its penalty. God tried the old world—it was to them their day of judgment—He found them guilty of continued impenitence—passed sentence upon them, and executed that sentence to the full extent; or, "to the uttermost," as Paul said of the Jews. For what cause, or by what law is that generation of the "ungodly" to be made alive again, to have another judgment and another execution? We know of none, and should think the "equity of the divine government" would be seriously "involved" by it. Their judgment and execution appears to have been *final*. Some died after God threatened to destroy them all with a flood, *before* the flood actually came. Must they be made *alive*, just as the flood commenced, to make the threat true? Those already dead escaped the flood, but God's word was true nevertheless, because it embraced necessarily only those alive at the time of the flood; yet all who had lived for "120 years" previous were embraced in the threatening.

3d. We pass to Sodom and Gomorrah. The law they were under we have no definite knowledge of; but the "wages of sin is death" seems to be a general law. That their *execution* was preceded by a judicial investigation appears from the language of God to Abraham, and Abraham's language to God, Gen. 18 : 20, 21, and 25. "The Lord said, Because the cry of Sodom and Gomorrah is great * * * I will *go down* now and *see* whether they have done altogether according to the cry of it, which is come unto me; and if not I will know." Abraham said, "Wilt thou slay the righteous with the wicked * * * shall not the *Judge* of all the earth do right?"

Hence God is proceeding to Sodom and Gomorrah in his *judicial* character to sit in *judgment* on those cities: so Abraham understood it, and expostulates with Him accordingly. These cities then had their "day of judgment"—were convicted—condemned, and executed. Must they be made alive, and judged over and be executed again? Has not the Judge of all the earth done *right* in destroying those cities, that there must be another day to judge them, to determine their true character and desert? "That be far from thee, to do after this manner," to judge twice and kill again. "Shall not the Judge of all the earth do right?" said Abraham. If it is right to judge men twice, and kill them twice, it is difficult to see it.

4th. The next case we will notice is that of Egypt. The LORD informed Abraham his seed should be in bondage four hundred years to a foreign nation; and adds, "That nation whom they shall serve *will I judge:* and *afterwards* shall they come out with great substance." Gen. 15 : 13, 14.

The law Egypt was under, was first, the general law of death as the wages of sin. But second, there was a special law, promulgated by Moses, to which God required obedience, and to which was attached certain penalties. "*Let my people go*," was the special law. The penalties were first, various plagues, or judgments; all of which were executed in the order announced. Then to close the judgment scene, God directed the Israelites to prepare the *passover* lamb and to sprinkle its blood on their doors—"For I will pass through the land of Egypt this night and smite all the first born in the land of Egypt, both man and beast;

and against all the gods" [margin, *princes*] "of Egypt I will *execute* judgment: I am the LORD."

Thus commenced the *executive* judgment, after the preceding *trial*, or day of judgment, had passed on Pharoah and the Princes of Egypt. The executive judgment commences this night and winds up in the utter destruction of Pharoah and all his hosts at the Red Sea. The penalty threatened was executed to the letter, and in all its fullness; so that there seems no reason, why *they* should be made alive again, to be judged over and executed a second time. We can perceive nothing in the divine equity and government that demands such a course, and in the absence of positive testimony, we cannot believe *they* will be made alive again.

5th. We next look at the case of the Canaanites. They were Gentiles "without law:" at least, so far as known to us; yet they were transgressors of some law. But God would not suffer them to be *executed* till their "iniquity" was "full." See Gen. 15: 16. When it was *full*, or complete, then God decided, or judged them "worthy of death;" as Paul expresses it Rom. 1: 32. Having judged them, He determined on their execution, and sent Israel to "utterly destroy them." See Deut. 7: 2; and 20: 16, 17. Before the executive judgment he gave them ample time and evidence; by His wonders in Egypt and in the wilderness; so that had they repented of their wickedness, they might have been spared, as was Rahab and her father's house. They had heard of the LORD's wonders to Israel and His judgments against their enemies; so "wrath came upon them to the uttermost," and Israel, as the executors of God's judicial judgment, "utterly destroyed all the souls" of the impenitent cities. See Joshua 10: 28, 30, 32, 35, 39.

Why was not this "the day of judgment" to these Gentile nations? What law requires another day of judgment for *them?* And why should they be made alive again to undergo a second judicial trial and a second execution? Has not God's righteous judgment, and the honor of His government been sufficiently vindicated in the minds of "holy intelligences" by the execution of those ungodly Gentiles with the fire and sword He sent on them? If not we cannot perceive how it ever can be. If it has, then *their* "day of judgment" is past, and they are dead to live no more.

6th. The nation of Israel—particularly the Jews—are the next class presented us under a dispensation differing from any that preceded it. They were placed under the law given by Moses; and were to be judged by that law, the penalties of which we have already considered, and seen that there is no revelation of a judgment for them after death, in a resurrection state, to die a second time. But the Jews' final day of judgment was when God revealed "the secrets of" their hearts "by Jesus Christ." "What think ye of Christ?" is the grand question which is to reveal the thoughts of all hearts where the "gospel" is preached. God did judge the Jews by the gospel of Jesus Christ, and the proclamation of his reign, It "revealed" their true character. The preaching the gospel from the days of John the Baptist, through the ministry of Christ and his apostles, was "*the day* in" which God did "judge the secrets of men" [the "Jews first"] "by Jesus Christ:" and after they were *thus* judged "indignation and wrath, tribulation and anguish" did come "upon" them as the *law* had specified. *Their* "great day of judgment" did come—they were tried, or judged, by Jesus Christ, personally, and the preaching him as God's chosen "king of the Jews." They would not have him to reign over them: they are condemned and executed according to law: "wrath came upon them to the uttermost;" and in these "days of vengeance all things written" in their law, concerning "*wrath*" upon them was "fulfilled." So saith Jesus, the Judge himself, Luke 21: 22; which we have before considered.

If these things are so, What principle in the divine government demands those wicked dead ones to be made alive again, for another judgment and execution? If there is any such principle, we are unable to perceive it; and we cannot conceive how it should be any "joy of holy intelligences" to see such awful scenes of wrath as befell the Jews, acted over again; or that "the poor disciple of the Son of the Blessed" could derive any comfort from it. It would really seem as if "the day" of God's judging that people "by Jesus Christ" was the day which they passed through from Messiah's advent among them till they were slain by the sword and scattered among all nations, to perish under the "day of wrath" that came upon them.

7th. "The Jews first, and also the *Gentiles.*" We have traced down the various dispensations, and particular nations, till we came to "the day of judgment" which terminated their peculiarities; and now arrive at another, which may be called "the dispensation of the *Gentiles.*" The gospel of the kingdom and dominion of Christ, with immortality and eternal life, was to be preached to "all nations:" that is, to all men without distinction of nationalities. This dispensation is to last "till the times of the Gentiles be *fulfilled:*" Lk. 21: 24; 24: 47; Acts 19: 8; 28: 23, 32. This dispensation is to wind up by "the great day of judgment" and the establishment of Christ on the throne of his glory.

Each previous dispensation or manifestation, as we have seen, terminated with a day of judgment and the execution of the obstinately wicked. In each and every case it was the living wicked who were personally executed: and the principle has been, that the generation living at the time of their day of judgment had had more light and knowledge of the divine claims, government and power, than any in the previous part of that age in which they lived; God having sent special messengers to warn and instruct them, or wrought such miracles in their sight, or which had come to their knowledge, as left them without excuse for their continued wickedness, and as tested or brought out the inveterate hostility of their hearts to the divine government. Such was the case with the Old world—Sodom—Egypt—the Canaanites, and especially the Jews, so that Jesus said of them, in his advent among them, "If I had not come and spoken unto them, they had not had sin: if I had not done among them the works which none other

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man did, they had not had sin: but now have they both seen and hated both me and my Father:" John 15: 22, 24. What then? Hear what Jesus saith again, speaking of the persecuting character of the Jews, and of that time in which he and his apostles were declaring the truth to them—"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, whom ye slew between the porch and the altar. Verily I say unto you, *all these things* shall come on *this generation.*"

Here is the grand principle. When wickedness reaches a climax, or its height, under any dispensation, then comes "the day of *executive* judgment," which closes that age, dispensation, or manifestation; and the *execution* falls on the then living wicked, who have by their excessive wickedness taken on themselves all the sins of those who had gone before in that age; and the righteous judgment of God meets out to them accordingly—"Verily, all these things shall come on *this generation.*" But none of the wicked dead were made alive to partake in the "tribulation and wrath" that came on that generation: "they were dead, they shall *not live;* they are deceased, they shall *not rise.*" Isa. 26: 14.

We have passed through all preceding dispensations, and find them close with a day of judgment in which none of the wicked dead were made alive, but God has "*visited* and destroyed them, and made all their memory to perish." Isa. 26: 14.

Proceeding now with the *Gentile* dispensation, we shall find it is to terminate not unlike the others: *i. e.* it is to wind up by an increase of knowledge which will develop the real moral character of all who live at the time. But the great touch stone of this Gentile age is "What think ye of Christ?" It is the gospel—the *good news* of Christ: Christ the *Life-Giver*—the *Redeemer*—the *Ruler*—the *King* to sit on David's throne, and sway his Scepter over the nations. Those who embrace him in these characteristics, and live in accordance with these truths, have the promise and assurance that when Christ returns "*from* heaven," in "his glory," they shall be raised to life, if dead, or changed if alive, and be clothed with incorruptibility and immortality; it being the time for Christ to judge the living and the dead, and give "reward to his servants the prophets, and to the saints, and to them that fear his name, small and great." See 2 Timo. 4: 1, 8, and Rev. 11: 18. At the same time, and in this same "judgment of the great day," he will "destroy them which corrupt the earth," and this *punishment* is an "everlasting destruction." See Rev. 11: 18, and 2 Thess. 1: 7–9.

This Gentile age has been one, throughout, where the gospel—which Paul calls "*my gospel*"—has been preached; an age of *deciding* character, and is hastening to the great day of *executive* judgment; and in that judgment the "nations" are to be "*angry;*" Rev. 11: 18; and it is because the time of God's "wrath is come on the Gentile rejecters or perverters of the gospel: they now shall have "indignation and wrath, tribulation and anguish"—as had "the Jews first," in their day of judgment—having "treasured up wrath against the day of wrath and the revelation of the righteous judgment of God;" a day that has now come, when Christ, God's chosen King, shall have given unto "him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve and obey him:" See Rom. 2: 4, 5, and Dan. 7: 13, 14; also, Psa. 2. In that day of judgment will the King on the holy hill of Zion, David's throne, break in pieces, with a rod of iron those who would not have him to reign over them: See Psa. 2: 6, 9.

The generation of wicked then living, like the Jews of old, will have filled up the measure of their iniquity, and will be the representatives of all the wicked who have lived under the Gentile dispensation of the gospel; and as they—the last Gentile generation—will have had more light than any and all previous generations since the gospel was preached to the Gentiles, justly may that great "day of wrath" involve them in sorrows and tribulations exceeding all the woes since wrath came upon "the Jews first," and now "also upon the Gentiles."

The multitudes of the wicked Gentiles where the gospel was preached for near eighteen centuries had no means to assure themselves of its real character: they received it through a corrupt priesthood, and had not the word in their own hands: but that day has now gone by: the Bible is translated, and men may read it if they will. The responsibility now rests on themselves if they reject Christ: they are now being judged—even the "secrets of men by Jesus Christ"—and when that judgment is completed then comes the indignation and wrath on the wicked Gentiles, and they shall find they can no more escape than the Jews did. At this same time God will give "*eternal life*" to all "them who by patient continuance in well doing *seek for* glory and honor and *immortality.*"

As to any of the wicked dead being made alive to pass with the living through that "indignation and wrath," it does, we think, admit of a *doubt,* and may be doubted without affecting Christian character. The person who doubts it, or even disbelieves it, can see no object to be gained by their being made alive. The indignation and wrath on the living wicked is a sufficient manifestation, he thinks, of God's righteous government, and abhorrence of sin; and much more satisfactory than any living again of the wicked dead, to die a second time; and applying "*Prof. Park's Test of Faith,*" he finds the same objection to a revival from death of those who only revive to suffer torment, for a longer or shorter period, and then die again, that he does to the idea of endless torment. Not that the former would be horrible to the same extent as the latter; but the horribleness of the revival of the wicked dead to torment them for a time, and then kill them again, does *not* "strike a responsive chord in the hearts of the choice men and women who look to us for consolation:" "words" teaching such a doctrine do not "stir the depths of our own souls" except with distress at the

thoughts of seeing all the wicked and hopeless race of Adam revived to suffer, wail, agonize, perhaps curse and blaspheme, or cry for mercy while mercy is deaf: and among them, possibly, some who to us were both kind and dear while living with us; but, alas, neglected the once thing needful. How can such a representation of the dealing of God with His enemies "reach down to hidden wants" of the saints, then made immortal and forever removed from pain? Such thoughts of God's government hardly "evoke our best sensibilities;" and it would not be strange if it should "make an abiding impression that the divine government is harsh, pitiless, insincere, oppressive, devoid of sympathy with our most refined sentiments, reckless of even the most delicate emotions of the tenderest nature."

What can be thought of that *harshness* which, when an enemy is dead he is made alive just to torment and kill him again? What more "insincere" than for a being to profess that he has "no pleasure in the death of the wicked" and yet make him alive to torment and put to death a second time? What so "reckless" of the *sympathies* of the loving, forgiving saints, as to inflict on them the awful spectacle of dead relatives made alive, tortured, weeping, wailing and cast into the lake of fire and brimstone to suffer a second death? Would not all holy, happy beings, could it be put to their choice, say, "Let the poor, wretched, dead sinners 'remain in the tombs?' We wish not to witness their pain and anguish LORD, and we have *no revenge* to gratify in their torment and sorrow. We are satisfied, O Lord God of hosts, that thou hast dealt justly with them in *not* allowing them to 'see life.' Sorrow has passed away, and thou hast wiped all tears from our eyes, O let us not be made sad by the sight of such misery and despair as must attend the making alive all the wicked dead."

Would not such be the spontaneous prayer of all holy, happy, and immortal beings? It seems quite possible it might be; and such a prayer would find sympathy in the heart of him who "*wept* over Jerusalem" when he foresaw *her* coming day of judgment. Nevertheless, if the Bible clearly reveals it as a fact that all the wicked dead are to *live again* we are bound to receive its testimony, and bow in submission to the will of God. But if the Scriptures do not reveal such doctrine, surely, we shall be glad to know it; and the knowledge that God will let all those, who have "not come to Christ that they might have life," remain in the tomb, never to see life, never more to awake, will serve to lead us the more to admire and adore that love and mercy which such a disposal of wicked men should manifest. How truly could it then be said, "The LORD is slow to anger, and of GREAT MERCY." Psa. 145: 8. "The wages of sin is *death*." Not the sufferings that may precede or attend death, but death itself. Not *dying*: but *death*—deprivation of life. If when sinners are dead they eternally remain so, their punishment is eternal. Torment is not an essential as connected with their death: though it may be experienced as an accident, or as unavoidable from circumstances. DEATH *without recovery;* that is the awful doom of sinners; and we need add no other terrors to make it a half-way house for endless sufferings.

Here we close our suggestions, for the present, against the idea that the wicked dead will be made alive again. If all the *positive* testimony on the affirmative side is presented, and it is thought by any that the wicked will live again, we might pass on to the *second* branch of the question *viz*: "*Is there testimony as to the means or power by which they are to receive* LIFE?"

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1. The paper to be issued *semi*-monthly, same as at present.

2. The price to be $1 for *twelve* numbers. To such we will give a copy of "*The Discussion*," in paper covers, if they desire it; which desire must be stated when the $1 is sent.

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Will our friends respond to the foregoing proposition as early as possible, that we may know what calculation to make? Do not delay till the last hour if you intend we shall issue *semi*-monthly.

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ESSAY V.—THE SCRIPTURA

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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GEO. STORRS, EDITOR AND PROPRIETOR.

The Resurrection from the Dead Opposed to the Doctrine of the Immortality of the Soul.

(Continued from page 291.)

ESSAY V.—THE SCRIPTURAL EVIDENCE.

"All those fine spun notions of the immateriality of the soul, and all the artificial deductions from that principle, teach nothing but the art of blowing scholastic bubbles; which will certainly go peaceably to their rest, without the least detriment, either to sound learning or true religion."—*Archdeacon Blackburn.*

The first department of our Scriptural examination of the present subject we concluded in our last number; that which will occupy the present Essay, will form the *second* division; namely, that the apostles of Jesus, on some occasions, appear to sanction, by their language, a belief in the doctrine of the immortality of the soul; and while the passages which are assumed to aid this position are not numerous, they are yet deemed by our opponents to possess rather a formidable character; such an estimation of them, however, is caused principally by the disregard of a rule which is indispensable in Scriptural, or indeed in any other criticism—that of viewing literal expressions as such, and figurative ones as figurative, and at all times allowing plain and definite passages to illustrate those which may be, from various causes, less so; thus to ensure, in all obscure or controverted cases, the best exposition of such by a reference to the work itself. The applicability of these remarks to our subject, will be seen upon a reference to the New Testament, in which the principles and genius of the Christian religion are often designated as "*life*" or "*spirit;*" and such as embraced the advantages connected with that system, are said to have "*passed from death*" (a state of condemnation) "*unto life,*" (a state of pardon) "*from the power or influence of Satan*" (of worldly pursuits or principles) "*unto God;*" of the principles which Jesus delivered, it is said, "*they are spirit and they are life.*" (John vi: 63.) And to those who embraced such, there was "*now no condemnation to them which are in Christ Jesus,*" (in Christianity) "*who walk not after the flesh,*" (the principles of the world) "*but after the spirit;*" (principles of Christianity,) Rom. viii: 1. The power of man is also contrasted with that of God—the one, it is shown, may destroy our present existence, but that God, besides that, can also "take away" the hopes and rewards of the gospel; thus, the apostles of Jesus are exhorted not to fear man, whose greatest effort could only destroy their body, or present life; but rather to fear him, whose power extended equally over their future, as well as their present existence; and who, besides annihilating their body, could likewise withhold that future life (or soul) which the gospel had promised to them, and over which, man's power and influence could not extend. Thus, also, in the free use of figurative language, Jesus exclaims to the multitude, "Verily, verily, I say unto you, except ye eat the flesh of the son of man and drink his blood, ye have *no life* (*no spirit*) in you; whoso eateth my flesh and drinketh my blood hath eternal life; whoso eateth me, even he shall live by me." (John vi.) It is clearly here the principles of Christianity, which they were exhorted to eat and to drink; and which, by such eating and drinking, believers (and *believers alone*) had then *within them* the "*life,*" or "*spirit,*" thus designated. So also the apostle Paul, when writing to the Corinthian church, at a time when it was disordered both in discipline and morals, addresses its members as "God's husbandry; ye are God's building, ye are the temple of God—the *Spirit of God* dwelleth *in you.*" And the same writer still more strongly urges upon them, that they should flee from every sin, and that they should bend all their energies to the performance of the will of God, because their "body was not for fornication, but for the Lord, and the Lord for the body—what, know ye not that your bodies are members of Christ?" And therefore purity, as well as perfect devotedness to godly principle, both of their "souls," "minds" and "bodies," (*i. e.* the whole of their energies) was indispensable; thus using for the purpose of increased impressiveness, a mode of amplification frequent in the Scriptures, as in the instance of Jesus when explaining to the lawyer that to love God was the greatest commandment, he adopts this beautiful and forcible mode of expression, "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy mind, and with all thy strength,"—that is, with a perfect devotedness of mind; and not as our adversaries, were they consistent, would and must contend, that they were firstly, to love God with all their *hearts;* secondly, with all their *souls;* thirdly, with all their *minds;* and fourthly, with all their *strength;* which, though distinct and independent of each other, were yet "parts and parcels" of the same man; and, in addition also to

such inevitable consequences, resulting from the avowed principles of immaterialism, we contend, that if because of the occurrence of the mere words "*soul*" and "*body*," even in the admitted instance of the description being of but *one* and the *same person*, that we are therefore, and as a matter of necessity, to allow that there are *two* natures in man; then we hold, that, in addition to the cases already quoted, and upon the same principles of Scripture criticism, Paul teaches not two but *three* natures: for he acquaints the Thessalonians that he "prays God your whole *spirit*—and *soul*—and *body* be preserved blameless unto the coming of our Lord Jesus Christ:" (1 Thess v: 23,) so that here we submit, the hypothesis of our adversaries is materially weakened, and that too, upon their own showing; for if this and similar passages, are of weight to them in the present controversy, they can only be esteemed so by their consistency with that which they are brought to support; but it is evident, that, if they prove anything for that doctrine, they prove too much, by dividing man, not into two, but three distinct natures, a *body—soul*—and *spirit*. Other most important passages too, of Paul's exhortations and reasonings, must, if the interpretation of our opponents be admitted, suffer a like perversion, so that the believers at Corinth must have had literally within them the Holy Ghost, (which the same parties tell us is a part of the Godhead,) "for your bodies are the temples of the Holy Ghost"—(Holy Spirit, referring to the possession of spiritual gifts, which, in the apostolic age, were conferred only upon believers; and, in connection with such gifts, what may be esteemed the "fruits of the spirit," or devotion of mind to christian principles was that "spirit," or "life," or "soul," which they possessed) "*which is in you*, which ye have of God, for you are not your own, you are bought with a price; therefore, glorify God *in your body*, and *in your spirit*, which are God's:" (in your whole mind and character.) 1 Cor. vi. Here the consistent immaterialist, who claims support for his doctrine merely because the word "soul" occurs in the common translation, will not receive aid from the Apostle: glorify God in your body, that gross, inert, sluggish matter, which is incapable either of life or thought, and this body, too, is God's. This they would and must contend is inadmissible; and even Mr. Abernethy, though aided by the Christian Advocate, would find it difficult to reconcile it with that doctrine, which was taught by "Socrates, Plato, and a host of others," and which they, as christians, "glory" in defending; it is, however, strictly scriptural, in idea as well as in expression, and in strict correspondence with the language of Jesus (as recorded by Matthew) to his apostles, when he was about to send them forth to proclaim the gospel amid persecution and privation, and to aid them in enduring which, they were exhorted not to fear man, but to fear God, who had power equally over their present and future life. "Fear not them that kill the body but are not able to kill the soul," (kill "the life"—the future life; the conferring or the withholding of which must exclusively be an act of almighty power) "but fear him which is able to destroy both body and soul in hell," (*the grave.**) Matt. x. 28.

This exhortation so suited to and required by the parties to whom it was addressed, occurs at that period of the mission of Jesus, when he had selected his twelve disciples; and, having given them power to perform miracles, they were sent forth as "sheep in the midst of wolves;" and they were to beware of men, for such would deliver them up unto the councils, and "they will scourge you in their synagogues; ye shall be brought before governors and kings for my sake, but when they deliver you up, take no thought how or what ye shall speak, for it shall be given to you in the same hour what ye shall speak, for it is not ye that speak, but the Spirit of the Father which speaketh in you; but when they persecute you in one city, flee ye into another, fear them not, for he that loseth his life for my sake shall find it." (See Matt. x.—Luke xii.) That is, he that loseth his present life in propagating my principles, shall find another life in the future which man cannot destroy: therefore, fear not them whose utmost power is thus so defined and circumscribed; and partly in correspondence with these views those who possessed the principles of Jesus, and the hopes consequent upon them, are considered as having that "within", them which is spirit, or soul, or life; for "*the words that I speak unto you they are spirit and they are life;*" therefore, fear him only, whose power can at once annihilate your present life, and also that spiritual life which consists in and is built upon christian principles and hopes. The whole scope and object of the address of Jesus being to direct them to proclaim the approach of the Messiah's kingdom—to apprize them of the persecutions, and perhaps even death, which would await them in their ministry; and, at the same time, to give them the strongest encouragement to persevere, for that the divine Being was their guide and protector; that their labors and privations were taken cognizance of by him, and that every thing in creation being so under his superintendence, that even a sparrow did not fall to the ground without his knowledge; they therefore were to rely upon God; to confess Jesus before men, in order that he might confess them before his Father, which was in heaven; consequently they were to bear with every privation and suffering, not fearing man, whose utmost malignity and wickedness could only inflict present evil, but to fear him who possessed a power which no human means could reach, that of causing all their hopes to terminate in the grave. That these are faithful representations of the character and object of this memorable address of Jesus is further sup-

* HELL, "In Hebrew *scheol*, this word most commonly signifies the grave." Cruden's Concordance, article Hell. "The word *Hell* is of Saxon extraction, and signifies *a covered place;* from the same original we still retain, in our language, the word heal, or *hele*, which signifies *to cover over.*" Rees' Cyclopedia, article Hell. "It is certain that the Greek word we render Hell does properly signify no more than a place that is withdrawn from our view." Goadby's Bible, note on Luke xvi. 23.

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ported by the corresponding passage in Luke, in which all the points important to the case are related, and yet neither the word soul, nor the destruction of that soul "in hell," do there occur. "Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear; fear him, which after he hath killed, hath power to cast into hell;" (*the grave*) "yea, I say unto you, fear him." (Luke xii. 4.) And let it be observed, that this was an address to the apostles *only*, for neither the multitude nor the unbelieving Jews were at any time recognized as being in a situation to receive, or appreciate this "life" or "soul." We may remark too, in passing, that the very terms of this address strictly accord with the materiality—the mortality of the frame of man; and that, according to the theory of our opponents, the soul does not "descend to the grave," so that we may well leave them to explain how that can be killed which is inherently immortal; besides which, as the admitted object of the address was to encourage the apostles to bear up against every evil that man had the power to inflict, it could supply no motive for them to be warned to fear him who could destroy their soul in the grave; for, if the doctrine of immaterialism be scriptural, the soul never is deposited in the grave—it cannot be destroyed there—being, in fact, according to the definition of the immaterialist, indestructible; and it must be understood, even of the power of Deity, that he could as easily destroy himself, as that which is inherently, and in its own nature, immortal. So that, whatever obscurity may have appertained to this passage, it is clearly chargeable upon the translators for using the term soul; and that too without regard to their own consistency: for, in a case precisely similar, they faithfully render into English a corresponding address of Jesus, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on, *is not your life*" (the same word rendered *soul* in other passages) "more than meat and your body than raiment." (Matt. vi. 25.) With this understanding of the terms life or soul or spirit, we can discover no difficulty in the preceding cases, nor in the expressions of Jesus. "If any man will come after me let him deny himself, and take up his cross and follow me: for whoever will save his *life*, shall lose it;" (that is, whosoever would rather save his present life than forfeit it in the cause of christianity, will lose the solid confidence in a future life) "and whosoever will *lose his life* for my sake, shall find it, for what is a man profited if he gain the whole world and lose his own *soul?*" (lose that future *life* before promised to those, who could, if necessary, sacrifice even their present life for, in the words of Mark, "my sake and the gospel's") "or what shall a man give in exchange for his soul?" (Matt. xvi. 24 to 26.) But had Jesus in this address had any view towards the doctrine of an immortal soul, and were we compelled to follow the common translation, how singularly out of place would have been his reasonings, if the immortality and independent existence of the soul be the doctrine of the gospel; and that it is not so, at least in this oft-quoted passage, is clear, from the conclusion of the observations of Jesus as recorded by Mark, which are distinct and forcible in showing that the "soul" here spoken of is not an immaterial principle, but is the gift of a future life —"For whosoever shall lose his life for my sake and the gospel's, the same shall save it; and whosoever shall be ashamed of me and my words, of him shall the son of man be ashamed when he cometh in the glory of the Father with all his holy angels;" (*messengers*) (Mark viii. 35, 38) the whole being in connection with the address to the apostles, at the time when Jesus began to show them that he must "go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day;" (Matt. xvi. 21.) when Peter rebuked him, saying, "be it far from thee, Lord." Jesus, therefore, proceeds, as in the verses before quoted, to condemn the fears of the apostles, showing them that if they would "come after" him, to "deny" themselves, to "take up their cross and follow him," and even be prepared to lay down their lives, if they desired and "longed" for future existence. Well, indeed, might Jesus exclaim, what is a man profitted if he gain the whole world and lose the assurance of such inestimable blessings?

We turn to some minor passages in the writings of the apostles in which the salvation of souls is spoken of, but in a different sense to that of those which we have referred to, though equally requiring explanation. James, in addressing the "twelve tribes scattered abroad," exhorts them to be perfect and entire, wanting nothing, and if any wanted knowledge they were to "ask of God who giveth to all men liberally;" but to obtain that for which they asked, it was essential that they should lay apart "all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save" (deliver) "your souls," (deliver your persons—deliver you.) James i. 21. The apostle is not here addressing the twelve tribes upon future salvation, but in regard to deliverance from that state of death or condemnation under which the Jews labored, and from which they could only be emancipated by faith (belief) in the gospel. In a corresponding sense Peter calls to the minds of the christians to whom he wrote, that they had received, not were to receive, the "salvation of their souls," a deliverance not communicated to nor possessed by but "searched diligently" after by the prophets. "Yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith" (*belief*) "even the salvation" (*deliverance*) "of your souls," (of your persons —of *yourselves*) "of which salvation the prophets have enquired and searched diligently." (1 Peter i. 8, 9, 10.) And it is essential to be remarked that believers alone were those who had received this salvation, and that not from natural but from moral death, or a state of condemnation; then it is said, those who in times past "had walked according to the course of this world, and *you* hath he quickened who were dead in trespasses and sins;" (Ephes. ii. 1) and it should seem from the disorders in the Corinthian church, that, at least for a season, they had failed to appreciate their deliverance, for it was commonly reported that

"among them there was such iniquity as was not even named among the gentiles;" and Paul, though "absent in body but present in spirit," (in mind) had judged of him that had so done this deed, "deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. v. 5.) From this passage it has been contended, that "there is a spirit, distinct from the material man, which will be saved;" in this case, however, as in every other of real or assumed difficulty, the scriptures themselves supply the best explanation, and from them it will appear that the incestious individual in question, was to be excluded from communion with the Corinthian church. This exclusion it was which constituted the delivering unto Satan —(or the world)—that the destruction of the flesh was not, as the immaterialist contends, the "destruction of the material man," but that of the evil principles and practices of the flesh, as contrasted with those of christianity which are the spirit here spoken of, they being pure and spiritual; and which principles are farther illustrated and enlarged upon in the writings of the same apostle to the church at Rome, "There is therefore now no condemnation to them which are in Christ Jesus," (in Christianity) "who walk not after the flesh but after the spirit: for they that are after the flesh do mind the things of the flesh, but they that are after the spirit, the things of the spirit; *but ye are not in the flesh, but in the spirit*, if so be that the *Spirit* of God dwell in you; now if any man have not the *spirit* of Christ" (of christianity) "he is none of his." (Romans viii. 1, &c.) Upon these and similar passages, no ordinary share of ingenuity has been exerted to convert them into an avowal, on the part of the apostles, that man has within him an immortal soul; we, however, from the preceding explanations, submit that they bear no reference thereto, and that their distinct scope and tendency clearly discountenance that doctrine.

[*To be continued.*]

Is there Positive Testimony that the Wicked Dead will be made Alive?

H. Grew's Rejoinder to Respondent.

I cordially thank my Respondent for the kind and christian manner in which he reviews my communication. Let us continue our discussion with a single eye to the holy truth and humble dependence on God's Holy Spirit promised to guide us into it.

It is suggested "that there is not to be found a single *positive* declaration in the Bible '*that the wicked dead will be made* ALIVE.'" I take issue with my brother on this point, and claim the character of "positive testimony" for John 5: 28, 29; Romans, 2d chap. and understand other passages as containing positive evidence of the affirmative. It will not be denied that such a positive declaration may substantially be made without the use of the word "alive." If that is predicated of the rising dead *which cannot possibly exist without life*, is it not "positive testimony" that they "will be made alive?" I concede, indeed, that "the *resurrection* may not of itself necessarily imply being made alive:" *i. e.*, it is possible for Jesus Christ to give the dust the form of humanity without animation. To do so, however, for the purpose of judgment or "condemnation," appears to me to involve absurdity. But the text declares something *more* than a resurrection. It declares that the very same persons who come forth to the resurrection of condemnation "shall HEAR his voice," the literal sense of which term necessarily implies *life*. Nor have we any more authority to give a figurative import to the term *hear* than to any other term in the passage, the whole of which is manifestly of literal import. So Rom. 2: 6—16, I consider "positive testimony," because it is not possible that what is therein declared could be fulfilled without the wicked dead are made alive. Neither can Matt. 26: 64 be literally fulfilled except the wicked persecutors of the Son of God are hereafter made alive to "SEE" him.

It is observed of John 3: 36, "this text seems to affirm that the wicked shall *not* be made alive more strongly than John 5: 28, 29, affirms they shall be: in the last text it is an inference that they are raised to life; in the former text it is positive testimony that they 'shall not see life.'" Let us test this statement.

Is it "*an inference*" that the wicked "shall *hear* his (the Savior's) voice?" Can they hear without *life*? Does "the former text" contain positive testimony that they "shall not see life" *after the first death*, which is the question at issue?

Now I submit that in the one passage there is nothing but what may be taken literally, and in the other there is something which *cannot* be taken literally. The wicked as well as the righteous dead may literally "hear" the Savior's voice, literally "come forth," &c.. but it is not literally true that "he that believeth not the Son shall not see life;" for it is a fact that such do see life. A necessity exists, therefore, for qualifying this term in this passage, while no necessity exists for qualifying any term in the other. Let us learn of the Savior the true import of the phrase "shall not see life." "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath *eternal* life," &c. Now as these persons had life in their unbelief, the phrase "ye have no life in you," must mean ye have no *eternal* life. Is it not then the most reasonable and scriptural conclusion of the phrase, in John 3: 36, "shall not see life," to consider its import, shall not see *eternal* life?

Isa. 26: 14, is quoted as "testimony of a *positive* character." Testimony of what? Certainly that "*they shall not rise*" in some sense. My candid respondent will himself admit that testimony of as positive a character is found in John 5: 28, 29, that they shall rise, in some sense, in the words "shall come forth—to the resurrection of condemnation." He must also admit that in the latter text the testimony is positive that they shall rise *from their "graves."* In the former the term *graves* does not occur. It will also be admitted that, as our Lord, who is to be judge himself,

speaks of a resurrection of both classes connected with judgment, *which the prophet does not*, that there is more evidence of reference to a resurrection *after the present state*, in the words of our Savior than in those of the prophet. The question is how can we best reconcile the passages? I can do so for myself by considering Isa. 26 : 14, and Jer. 51 : 39, as teaching that those who had assumed an unrighteous dominion over the people of God had been destroyed to awake and rise no more to persecute them *in the present state*.

It is remarked that it is "in a figure of speech (the evil) are said to come forth to the resurrection of condemnation." To this it is sufficient to reply, that we have no more authority to say this, than we have to say that it is "in a figure of speech that the good come forth to a resurrection of life."

It is admitted that "in some sense *all* are raised." Let us then ask, for what rational purpose are the wicked raised, if not to consciousness to endure the "shame" of condemnation, and "few" or "many stripes" of "tribulation and anguish," Rom. 2 : 9, which their different degrees of guilt demand? If the "eternal judgment" simply requires that they should be distinguished from the righteous, why are they not left in the dust of the first death instead of being re-formed to be cast into the fire of the second? Rev. 20 : 15. Is it reasonable to suppose that the sea and the grave (v. 13) will give up corpses to be "judged every man according to his works" without being made alive? If so, it is indeed no marvel that they will be "*speechless.*" I apprehend however that they will be so, because they will be convinced (as Enoch prophesied) of their iniquity, and of the righteousness of the divine judgment against them. If not, where will be "*the terror*" which the apostle connects with their appearance "before the judgment seat of Christ?" 2d Cor. 5 : 10, 11. Must not the spectacle of human corpses *standing* to be judged (even if not questioned as the parable Matt. 22 : 12 seems to imply) appear to my intelligent brother to wear the aspect of a farce?

"In the prophecy of Enoch (it is observed) the being made *alive* of all the wicked dead is an inference." Let it be noted that the words in the 14th verse, "Enoch—prophesied of these," referred to the wicked men of the apostle's day long since dead, see verse 4. How are these men to be *convinced* when "the Lord cometh" except they are made *alive?* see verse 15. There is no necessity for limiting the import of the word "*all*" in this passage, as in those quoted by my brother. How, I ask, can it be supposed "that the prophecy of Enoch in its original sense," applies only to the judgment of the flood, when *Enoch himself* fixes the time of it "*when the Lord cometh with ten thousand of* his saints?"

I do not think that Daniel 12 : 2 necessarily implies that "the wicked are awakened *at the same time* as the righteous," although we should so understand it, in the absence of plain testimony (see Rev. 20 : 5; 1st Cor. 15 : 23) to the contrary. The passage will be fulfilled though a thousand years intervene between the resurrection of the two classes. I understand that Michael will "stand up" for the people of God until he gives up the reign to the Father. This glorious period (for which may divine favor prepare us) will include the thousand years' reign and subsequent general resurrection and judgment. Rev. 20 : 12—15.

Admitting "*these* and *those*" to be a correct translation, I understand it as follows, "And many from out of the sleepers of the dust of the ground shall awake, these (in the first resurrection, Rev. 20 : 6) to everlasting life, and those (which remain; in the second) to reproaches and everlasting contempt." "The awaking (*from . out* of the sleepers) is evidently predicated of the many and not of the whole," as Prof. Bush remarks; but this does not imply that the others shall *never* awake. Nor does the text declare, in any terms, that they are to remain *forever in the dust* to reproaches, &c. Something must be added to complete the sentence "to reproaches and everlasting contempt." I can conceive of nothing more appropriate than to supply the term "awake" which occurs in the former part of the verse.

My beloved brother informs us he has "still to learn where 'in the sanctuary' Asaph learned any thing of a second death." He will permit me to ask him what the difference is, between learning that the wicked, who prosper in this life and have no bands in their death, are to be "*utterly consumed with terrors,*" and learning that they are to suffer a second death? "Terrors" imply *life;* to be *utterly consumed* with them implies *death.* Our respondent is mistaken in affirming that Asaph "does inform us that in going into the sanctuary of God he learned he had himself been 'foolish and ignorant'—in supposing that the prosperous rich had 'no bands'—in their death." He no more informs us so than he informs us that he learned he had been 'foolish and ignorant' in supposing that "pride (compassed) them about as a chain, or that "their eyes (stood) out with fatness." understand that he learned that he was "foolish and ignorant" *in being "envious at the foolish* when (he) saw the prosperity of the wicked," who had "no bands in their death," &c.

Waving the consideration that Eliphaz did not speak right as Job did, Job 42 : 7, his testimony is reconcilable with that of Asaph, and both are in harmony with facts on this subject. What Eliphaz says of the wicked is true of some. What Asaph says is true of others. The mystery (which a future retribution can only solve) is, that any of the wicked (and the number is not few) should enjoy so much carnal ease and prosperity, and have false hope and comparatively little or no torments in their death. In respect to some ungodly men it is, as our brother affirms, "hard and terrible work to die." With others, however, it is far otherwise. Many presume on the mercy of God, and are willing to die, though unprepared by true repentance; others believe that *all* will be saved; while others are too stupid and hardened to be concerned about the future, playing the fool to the last hour of mortal life.

Eccles. 11 : 9, and 12 : 14, it is thought, "do not seem necessarily to import that the wicked dead shall be made alive again to be judged, and that the judgment referred to may all be executed

in the present life by many 'days of darkness—trouble and trial.'" The objection to this view is, that it is not in accordance with fact. Many ungodly young men do *not* receive such retribution in the present state. It is true indeed that a "judgment which determines character must be before the righteous dead are made alive." So there must be a judgment which determines character, before Jesus Christ places "the sheep on his left hand and the goats on his right," this however, we know from his own testimony, will not preclude a subsequent personal judgment.

In respect to Matt. 16 : 27, I ask, must not the persons addressed have considered the Savior's words applicable to themselves? I understand that he is coming in his glory to reign a thousand years and judge the wicked at the close. May not the word "*then*" justly be applied to all the transactions previous to his giving up the kingdom to the Father? "The solemn question, 'What will a man give in exchange for his life?'" does not necessarily import "that the wicked should have no life after death;" the fact that they will finally lose life forever is a satisfactory exposition. Indeed our Lord's direction to fear something "AFTER" being killed, Luke 12 : 5, clearly implies consciousness *after* the first death.

The fact of our blessed Lord judging men so far as to place the sheep on his right hand and the goats on the left, is comportable with his so far judging men as is necessary to raise the righteous before the wicked. His subsequently judging in the former case, proves the propriety of a subsequent judgment in the latter. How then can John 12 : 48 "seem to establish the (negative) of the question at issue?" It is indeed true that "it is them that believe in Jesus, that his 'words' expressly declare he 'will raise up at the last day.'" But it is as true that his words also expressly declare that "they that have done evil" "shall hear his voice and shall come forth" "to the resurrection of condemnation;" John 5 : 28, 29, which necessarily implies a resurrection to consciousness, which is the affirmative of the question at issue. Whether it will be within the particular period denominated "*the last day*" or not is immaterial to the question.

I submit that Rom. 14 : 10, "We shall all STAND before the judgment seat of Christ," *does* "necessarily import the personal presence of those judged." So Matt. 12 : 36. If the phrase "every idle word" does not admit of a strict "literal construction," the words "they shall *give account*," implies *personal living presence*. My brother's remarks on Luke 12 : 5, however correct, do not disprove the plain import of the text, that wicked men have something to fear *after* they are killed in the present state, which is *not true* unless we allow the affirmative of the question at issue.

Peter certainly refers, 2 Epis. 3 : 3, to persons in the last days; but this is no proof that verse 7 does not refer to the ungodly in general. From Matt. 25 : 41, we learn that "the devil and his angels" and the wicked of the human race will be destroyed in the same fire, which Peter teaches will be the conflagration of the present earth. But Satan is not to be destroyed until after the thousand years reign of our blessed Lord. Rev. 20 : 7. I understand that the new earth perfected will not be until after that period. Be this however as it may, it is evident from Rev. 20 : 12, that the resurrected "dead, small and great, stand before God" after this, to be judged, and some of them to be "cast into the lake of fire" which "is the second death." That *standing* before God to be "*judged*" —to "*give account*," &c., clearly implies consciousness and life, it seems to me cannot reasonably be denied,

To our brother's exposition of Mark 12 : 40; Luke 20 : 47; and Matt. 23 : 14, as not referring to any period "beyond the present state," it is sufficient to ask if "the queen of the south (rose) up in the judgment with (that) generation (to) condemn it," at the time of the destruction of Jerusalem? Matt. 12 : 42.

On the second death it is asked, "*What* and *where* is the *second* death of 'death and hell;'" &c? It is not written that the second death is such of death and hell. "The lake of fire" is the antecedent. That this will be the second death *of wicked men* is evident from the declaration that on the "holy" "the second death hath no power." Rev. 20 : 6. Why, I ask, should it be thought "strange" that the phrase occurs in no other "book but Revelation," when the same truth is repeatedly declared in other sacred scriptures? What is being "cast into hell" *after* being killed, Luke 12 : 5; to be destroyed soul and body, Matt. 10 : 28, as our Lord plainly teaches, but "the second death?" The same truth is taught Rom. 2d, chap. 9, unless we suppose the "tribulation and anguish" to be endless. So Psa. 73, that by "terrors" they will be *consumed*, after one death in which they had "no bands."

Another idea is suggested,—"a death *with* a resurrection is the first death: a death *without* a resurrection is the second death." "There is such a difference in the death of the two classes that the first does not die in the sense the other does." Very true, but how does this prove that a death with a resurrection is "the *first* death," unless all the righteous die before any of the wicked? I cannot perceive that any of the points of difference between the death of the two classes our brother justly states, can be properly defined by the terms "*first*" and "*second*."

I assure my dear brother I am perfectly willing to give up Rev. 20 : 5, if there is even a probability of its being an interpolation. I can well afford to give up this and others. I consider our Lord's plain testimony John 5 : 28, 29, of more weight in favor of the affirmative, than all that can be brought in favor of the negative of the question at issue. This is an adequate foundation on which "to build (the) doctrine," until some testimony, equally plain and positive for the opposite, is adduced. The testimony of our Lord, however, is sustained by numerous passages.

Acts 24 : 15. In addition to brother Cook's just remarks on this passage, to which the reader is referred, I observe that, if the resurrection of the wicked is essential to the honor of the divine government, as I believe, it is properly an object of hope to the righteous. Not that "their anguish

and despair," *abstractly considered*, is an object of "*desire*" either to God or man. "The poor disciple of the Son of the Blessed" can "derive no comfort in seeing" the "torments" a righteous God inflicts on sinners in the *present* state. It will not do to reason against facts. What amount of suffering righteousness requires antecedent to destruction which is to be the end of the wicked, Phil. 3 : 19, and whether all, or a part only, is to be endured in the present state, the word of the Lord must determine. Our brother's appeal to our feelings proves too much.

On Acts 24 : 25, I shall only remark, that as Paul's representation of Christ's "future judgment or rule" caused Felix to tremble, he must have considered himself as interested therein. It seems to me that he understood that he would be personally accountable at that judgment.

The phrase, Heb. 9 : 27, "once to die," applies to *all* men, and is therefore perfectly proper, though some men will have a "second death," as all will not die "twice." Both the dying and the subsequent judgment are manifestly of a *general* character.

It is supposed that the justice and righteousness of Jehovah "may be fully answered, possibly, by the wicked not seeing life," &c. But how can this be if the one who deserves "many stripes" is treated precisely in the same manner as he who deserves but "few?" My compassionate brother's wishing "not to witness such hopeless anguish" as will attend "the second death," is no more proof that it will not be endured, than his wishing not to witness the anguish of any death, or of those whom he admits will be cast into the lake of fire proves that they will not suffer that. God's revelation that this "second death" is appointed, "is" evidence that his "justice (cannot be) vindicated" without it.

What the Lord Jesus will do *when* "revealed from heaven," may include, I apprehend, all his work until he gives up the kingdom to the Father.

Heb. 10 : 29. If, as our brother remarks, the apostle speaks of "the greater desert" of the rejectors of the gospel it would seem necessary that they should be raised to suffer accordingly, for it is an incontrovertible fact that some despisers of the Son of God do not suffer any more, if so much, in the present state, as some who "transgressed the law of Moses." Neither can we suppose that at the destruction of Jerusalem, transgressors received the just retribution of "few" and "many stripes" according to their individual characters.

Let Job 21 : 30 be examined in its connection to ascertain whether or not he teaches that the sinner, who "dieth in his full strength *being wholly at ease and quiet*," is nevertheless "reserved to the day of destruction" and "shall be brought forth to the day of wrath?"

Rev. 1 : 7. That the words "'every eye' here, embraced only the 'kings and priests,'" does not agree with our Lord's words, Matt. 24 : 30, "then shall *all the tribes of the earth* mourn, and they shall see the Son of man coming in the clouds of heaven." It is not indeed to be supposed that "every eye shall see him" *at once*. My brother states that some are to see him "at a subsequent period." If we allow that the wicked shall see him, "at a subsequent period," on the "great white throne," Rev. 20 : 11, (which clearly teaches that the resurrected dead of different characters are to be judged,) we may understand the words "every eye," &c., in a literal sense. Although they are to "stand before God," it will be "before the judgment seat of Christ." 2d Cor. 5 : 10.

Rev. 14 : 10, cannot prove "eternal torments," because the divine testimony is plain and positive that a destruction of soul and body is the "END" of the wicked in a "second death." The words "forever and ever" are frequently used in a limited sense. Compare Rev. 19 : 20. Do not both passages refer to the lake of fire which will be their second death? Rev. 20 : 14, 15.

I cannot consider the lake of fire a mere "*symbol*." As the "instrument" of the destruction of the old world was *literal* water, that of the destruction of the present will be *literal* fire. See 2 Peter 3 : 5–7. This literal fire is to be "the perdition of ungodly men." Matt. 10 : 28 appears to confirm the same. What degree of "terror" is proper to be presented to "lead men to forsake sin," the divine wisdom alone can determine. The "terror" the apostle refers to is manifestly connected with the appearance of the "bad" "before the judgment seat of Christ." 2 Cor. 5 : 10, 11. All which is respectfully submitted.

H. GREW.

[*Response on next page.*]

Luther Lee against Himself.

On page 24, of the "*Immortality of the Soul*, by Rev. LUTHER LEE," we have the following :—

"Man is to be considered in two states, that of life and that of death. In one he thinks, and in the other he ceases to think."

Does Mr. LEE give us his real sentiments in the above language? Or, is he giving us a specimen of the way and manner in which he thinks the inspired writers and speakers wrote and spoke, *i. e.*, say one thing and mean another, leaving us to guess at the real meaning? Now, supposing him to be speaking without a parable, we will see what his real belief is. Unless we would murder the king's English we must understand him to say, the man that thinks in life, is the same that ceases to think in death. We will now ask whether it is a material or an immaterial man that thinks in life? We understand him to say that matter cannot think; of course it must be the spiritual man that thinks. On page 9 he says, "spirit is that which thinks," &c.; then it is the spiritual man that thinks in life and ceases to think in death: for that which never did think can never cease to think, no more than a man can become blind that never had sight; or die that never lived. The language is, "Man is to be considered," &c. "*He* thinks" and "*He* ceases to think." This little word "*He*"—what is it? a *Pronoun*. Then it means *the man* just named. Very good *materialism* this; but not very good immortal-soulism.

W. H. BARNES.

Montezuma, Iowa, Sept. 29, 1855.

BIBLE EXAMINER.

NEW YORK, NOVEMBER 1, 1855.

Response to Henry Grew's Rejoinder.

We rejoice that Br. Grew has given a full expression to his views on our response in the EXAMINER of Oct. 1st; and that we have now the entire strength of the affirmative, so far as anything like *positive* testimony is concerned. We respect his *opinion*. It seems to us that it is really but an *opinion* at which he has arrived from what may or may not be correct *inferences*. We have spoken so much at length in our previous *suggestions* that we shall leave the reader to compare what we have said in them with Br. Grew's remarks, making as few new suggestions as possible.

It seems now, the strength of the affirmative, so far as positive testimony is concerned, is in John 5: 28, 29. On this text Br. G. "*concedes* that the term *resurrection* may not of itself necessarily imply being made alive," &c.; but he says, the "text declares something *more* than a resurrection: it declares that the very same persons who come forth to the resurrection of condemnation shall HEAR his voice, the literal sense of which term necessarily implies *life*." He asks, "Is it *an inference* that the wicked shall *hear* his (the Savior's) voice? Can they hear without *life*?" We respond—

It would be in harmony with other scriptures to say the *dead* must hear *before* they have *life*, or else it is not the voice to *the dead*, but to the living. This point may be illustrated by the direction of God to the prophet Ezekiel—"O ye dry bones, *hear* the word of the Lord." Ezk. 37: 4. While the prophet made this proclamation, at God's command, "There was a noise, and behold a shaking, and the bones came together, bone to his bone; and the sinews and flesh came up on them, and the skin covered them above; but there was *no breath* in them;" Ezk. 37: 7, 8.

Here then is a clear case in which the *dead*, without *life*, even "dry bones," did HEAR. Hence the fact that *all* in their graves *hear* the voice of the Savior does not prove that they *live* or are made *alive*; and the text John 5: 28, 29 seems to fail of being *positive* testimony that those who have done evil are made alive at the resurrection; and if this text is not positive testimony there surely seems to be none in the Bible on the affirmative side.

No matter how *literal* the main part of a text is, there may be a word in it which we are compelled to take in a figurative sense. "Let the dead bury their dead, but go thou and preach the kingdom of God;" Lk. 9: 60. Every part of this text is literal with the exception of one word, and that word is the same as another in the text that is literal; "Let the *dead* bury their *dead*." The latter death is literal, but the former, Br. G. will not doubt, is figurative. The term dead does not mean the same thing in both instances, though in a very literal text. Why then may not the same be true in John 5: 28, 29? If the good and evil are both said to have a *resurrection*, the *first* resurrection, *viz:* of the good, may embrace being made *alive*, nay, must embrace life, because it is expressly said it is a resurrection to *life*, while the other differs in its character, and is not to the extent of a revival into life? Such we think may be the case, unless some other text expressly declares the wicked dead shall *live again*. We confess we are ignorant of any such text; while we have presented several which declare they shall *not live*—nor *see life*, but the wrath of God abideth on them. Br. G. has endeavored to harmonise these *positive* declarations—that the wicked shall not see life, and shall not live, from the dead—with what he supposes to be the sense of John 5: 28, 29. He thinks there is no "necessity for qualifying" the terms in this text, while there must be in such as say the wicked "shall not see life," &c. He may be correct, but we doubt it.

We see "no necessity for qualifying the term *life*" in the text "He that believeth not the Son *shall not see life*," John 3: 36. We have shown that "no necessity" exists for it on the score of *hearing*; for "dry bones," in scripture language, *hear*. "No necessity" exists to our mind from the language our brother quotes to illustrate, *viz:* "except ye eat the flesh of the Son of man, and drink his blood ye have no life in you," &c., on which he remarks—"Now as these persons had *life* in their unbelief, the phrase 'ye have no life in you' must mean ye have no *eternal* life." But, "it is *manifest*" that the life they had "in unbelief"—*i. e.*, animal, or Adamic life—"is excepted," as Paul said of another matter, 1 Corth. 15: 27; but it is *not* manifest that "life, after the first death," is excepted in the phrase "shall *not see life;* but the wrath of God abideth on them." We see no grounds for any other construction of this language than its plain and obvious import, unless it can be shown by positive testimony that unbelievers shall live again. Besides, the text quoted by our brother, from John 6: 53, 54—as an illustration of the "necessity" for qualifying the

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term *life*—makes against his view. Look at it. "Ye have no life in you," but he that "drinketh my blood hath *life;* and I will raise HIM up at the last day." This last clause seems entirely superfluous unless the unbelievers are *excluded* from being raised up, or from being made alive. That the Jews, of our Savior's time, did not believe their fathers, who died in the wilderness, would have a resurrection is attested by Dr. ADAM CLARKE; and our Savior seems to confirm that idea by saying, in this very connection, "Your fathers did eat manna in the wilderness and *are dead;*" and adds, "This is the bread which cometh down from heaven that a man may eat thereof and *not die.*" And why *not die?* Because, "I will raise *him* up at the last day," but "your fathers *are dead;*" *i. e.*—as seems probable—"I will *not* raise *them* up at the last day;" *they* "shall not see life;" but it is not true of them alone who died in the wilderness, "Verily, I say unto *you*, except *ye* eat the flesh of the Son of man and drink his blood, *ye* have no life in *you*" any more than your fathers who died in the wilderness. Such may be the true import of this discourse, and it tends to confirm the idea that the wicked dead shall not be made alive again.

The scriptures give us no account of but two literal lives. The first is derived from mortal Adam, and continues till death, both, in the righteous and wicked. That life is *then extinct;* there is no power of revival from the dead by that life. There is one other life, and that is derived from the *immortal* Adam, or Christ. This latter life is like its author's, *eternal;* and *all* who are partakers of it live from the dead, and live forever. As they have borne the image of the earthy, or first Adam, so shall they bear the image of the heavenly, or second Adam; and as is the earthy such are they also that are earthy. So Paul talks 1 Corth. 15. If man is made *alive* from the dead by the second Adam he is made alive by *a life* that is *eternal;* and puts on immortality and incorruption. So Paul seems to reason. That life is a life from the dead; and it would seem as if no idea of the living again of any but those *in* Christ entered into Paul's theology, as set forth in 1 Corth. 15. Any life subsequent to death is by and from Christ, "at the last day." No such life, it would seem, can ever become extinct; therefore the wicked "*shall not see life.*" Indeed, Paul declares, those who are made *alive* by Christ, in the resurrection, were "sown in corruption" and "raised in *incorruption;*" and that "*the dead* shall be raised *incorruptible:*" hence there can be no dying again of those who are made *alive* by the resurrection; and the Savior does not tell us, John 5 : 28, 29, that any are made alive by the resurrection except "they that have done *good:*" and he farther tells us, Lk. 20 : 36, that those who are "accounted worthy to obtain that world, *(kai) even* the resurrection *from* the dead," *cannot* "*die* any more." Thus it seems the idea that the wicked dead will be made alive again is contradicted by the plain teaching of our Lord and the apostle Paul. All that are made *alive* are declared to be beyond the reach of dying again, are incorruptible and immortal. We know of no text that says any who are in a resurrection state are *mortal* or capable of dying again.

Br. G. says, "Matt. 26 : 54 cannot be literally fulfilled except the wicked persecutors of the Son of God are made alive to *see* him." We reply—It "cannot be literally fulfilled" if Br. G.'s theory be true: for Jesus saith "Hereafter shall ye see the Son of man * * * coming in the clouds of heaven." But Br. G. says the wicked dead will not be alive at that time, nor till a thousand years after. So that the "high priest," whom Jesus addressed, will not *see* Jesus when he is "*coming* in the clouds of heaven," or else Jesus foresaw that high priest's conversion, which should place him among the "good." But we regard the use of the term *ye* not as applying to the high priest *personally*, but as expressive of the *fact* that he who is now to be condemned to death should hereafter be *seen* to be the Son of God when he shall return from heaven.

The positive texts, Isa. 26 : 14, and Jer. 51 : 39, against the wicked dead living again, Br. G. thinks, mean, they shall not awake and rise to persecute the people of God "*in the present life.*" In this view we cannot concur, because there is a manifest contrast between "*thy* dead men," Isa. 26 : 19, and the wicked dead, verse 14. See our remarks in EXAMINER page 296, Oct 1st. Besides, it would seem a needless assurance to tell us that wicked *dead* men shall not awake and rise to persecute us "in the present life:" that is a self-evident truth, and needs no *revelation*. Those texts, therefore, we cannot but regard as teaching there is *no* revival into life of the wicked dead.

Br. G. asks, "If the eternal judgment simply requires that" the wicked "should be distinguished from the righteous, why are they not left in the dust of the first death instead of being *reformed* to be cast into the fire of the second?" *We* have not said they are to be "reformed" for any purpose. We have said nothing of their being brought forth

as "*corpses* to be judged;" but the Revelator saw "the *dead* stand before God * * * and *the dead* were judged," not *alive*, but "DEAD," and as dead. Not one word is said of any being made *alive*. There is a judgment on the dead; and none of them are overlooked; which fact is expressed in the figurative language of death and hell acting in delivering up the dead, that the case of all may be acted on, then the *executive* judgment proceeds. Those of course who were found written in the book of life are made *alive:* those who are not written there, *live not:* but, by a figure of speech, are said to be cast into the lake of fire, as death and hell were; the wicked, death, and hell are all destroyed—*utterly extinguished*, or made a final end of. Every man is judged—or has judgment *executed* upon him, "according to his works." Those who "have done good" *live* and reign with Christ. Those who have "done evil" live *not*—they come under the "condemnation" of death—"not see life:" they have no union with Christ the *Life-Giver:* the Spirit of Him that raised up Christ from the dead dwelt not in them; and Paul gives us to understand that it is by that Spirit *alone* our mortal bodies can be "*quickened*:" Rom. 8: 11.

On the subject of Enoch's prophecy we must refer the reader to our remarks Oct. 1st, page 297. We see no reason to change our views there expressed. Also on Dan. 12: 2 we refer to our previous remarks, page 297, only adding, we see no cause to admit our brother's "addition" of "awake" to *those* who are not embraced in the first class.

In the case of Asaph, also, we ask our readers to look again at our remarks, page 294. We might refer to the 49th Psalm as additional evidence that there was no expectation of the prosperous wicked living again. "Man being in honor abideth not: he is like the beasts that perish." * * * "Like *sheep* they are laid in the grave; death shall feed on them" * * * "their beauty shall consume in the grave from their dwelling:" or, as the margin reads, "the grave being a habitation to every one of them." Here the idea of a total and final extinction from life seems to be expressed; and this view is confirmed by the Psalmist adding —"But God will redeem my soul" [me] "from the power of the grave; for he shall receive *me*." Here seems clearly a contrast. The "wealthy" sinner who "trusts in his wealth" dies like a beast, and "like sheep" is laid in the grave, with no hope of living again; but not so the righteous, saith David. From these considerations he gives an exhortation not to be afraid, or envious—as Asaph was—"when one is made rich, * * * for when he dieth he shall carry nothing away, * * * he shall go to the generation of his fathers: *they* shall NEVER SEE LIGHT:" and then the Psalmist repeats what he had before said—"Man that is in honor and understandeth not is *like* the beasts that perish." Thus David seems to have had no idea that a rich and prosperous sinner would ever live again when once he was dead: he is "like the beasts." With this testimony we leave the reader to determine whether Br. G.'s construction of Asaph's language, or ours, is most likely to be correct.

On Eccl. 11: 9, and 12: 14, we must let the reader judge from what we said page 299, compared with Br. G,'s additional remarks. He has however admitted most that we suggested on those texts, by saying "It is true indeed that a judgment that determines character must be before the righteous dead are made alive:" but he thinks there will be a "*subsequent* judgment;" and we admit there will be a "subsequent" *executive* judgment. By that executive judgment the righteous dead are made alive, and the wicked dead left "in the tombs," at least for a thousand years according to Br. G., and, quite as likely, *eternally*. Br. G. says, "There must be a judgment which determines character before Jesus Christ places the sheep on his right hand and the goats on his left." That is true; and it is the *final* judgment of character. There is no judging of *character* after the *division* is made; but there is an *executive* judgment. But this is not after a thousand years; but "*when* the Son of man shall come in his glory * * * *then* shall he sit upon the throne of his glory," &c. To lay this judgment at the end of the thousand years is to make the righteous to be judged *three* times: *first before* their resurrection: *second*, at Christ's coming, after being made alive; and *third*, after the close of the thousand years, when it is supposed the wicked dead will be made alive. We will simply add, that we regard the judgment, Matt. 25, so far as the wicked are concerned, to be the judgment of those who are *alive* at the coming of Christ, and that it takes place *then*, *when* Christ shall *come* in his glory, and not after a thousand years have elapsed. Here is "*terror*" enough, if our beloved Br. G. wants terror to rouse living sinners.

Br. G. thinks "our Lord's direction to fear something *after* being killed, Lk. 12: 5, clearly implies consciousness *after* the first death." We do not see that our Lord's words import anything more than a declaration, that while men cannot extinguish life so but that God can re-

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vive us, He can utterly extinguish all life, and totally prevent any revival; illustrating this total destruction by the action of *Gehenna's* fire. Hence, we do not see that the "*fear*" comes *after* death; but while now living, "I say unto you, *my friends*, fear Him" who not only can kill, but after that can prevent any revival to life. It is not evident to our mind that the *fear* is *after* death; but the fear is now, in this present time: and it seems to be the fear that they "shall not see life," because God will utterly extinguish it past revival. Besides, the thing to be feared is not to take place after being made alive, but "*after* He hath killed;" and no intimation of its being after a revival from death, but seems to be a destruction preventing a revival to life. That is indeed a thing Jesus' "*friends*" should fear; and to them alone the language was addressed.

To our brother's question—Did "the Queen of the south rise up in the judgment with that generation to condemn it at the time of the destruction of Jerusalem?"—we answer, *yes*, in the sense in which our Lord used the language; which is, that her *conduct* in coming to hear Solomon condemned the generation to whom Christ preached: for she came far to hear Solomon, but the "greater than Solomon" the Jews would not hear. She in her *conduct* did therefore rise up in the judgment on the Jews, or that generation, and condemn it, in its wicked rejection of him who was "greater than Solomon." So it appears to us.

We see nothing that imports *dying* a *second* time in any of the texts our brother has referred to, in other books than Revelation, in any part of the Bible. If "the same truth is repeatedly declared in other scriptures," we must say again, it is exceedingly strange that the "phrase *second death*" never occurs in the Bible except in the symbolical book of Revelation: in any other book no such expression occurs; and it may be doubted if any man in reading the Bible, as a believer that future life is *only* through Christ, would ever come to the conclusion that wicked men would die *twice*, unless he had previously made up his mind that they would be made alive from the dead; but it seems clear that "*the dead* are raised incorruptible" and *cannot* "*die any more.*" Hence if wicked dead men are made alive it seems to follow, necessarily, that a "second death," in Br. G.'s sense, is an impossibility; and, as the "orthodox" sense of it would not be assented to by him, universal salvation seems inevitable; especially as Paul has said, 1 Corth. 15: 42–44, "In the resurrection of *the dead*: it is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is *raised in glory:* it is sown a natural body; it is raised a *spiritual body.*" If it be said, "this is spoken of the *good only*," we admit it; but it is spoken of *the dead* who are to be raised in "the resurrection;" and Paul never speaks of another resurrection in which men are raised *corruptible* and in *dishonor*. All who are made alive, in his account of the resurrection of the dead, are *immortal* and *glorious*.

The endeavor of our brother to reconcile our minds to the sight of the anguish and torment of our friends and relatives, who have died in sin, and are made alive again only to be tormented and put to death a second time, is entirely unsatisfactory, because "the torments a righteous God inflicts on sinners in the *present* state" are while they are in a life in which their torments or sufferings may prove a mercy to them, by leading to reformation, and the obtaining an eternal life; but if not a benefit to them it is of benefit to us who are still in a *probationary* state. Neither of these things are true in the supposed torments and anguish of the wicked dead made alive. Their torment and woe has no design of benefit to themselves, nor can it be any benefit to the righteous who have passed from their probationary state to immortality, where all trial and tears are at an end. Br. G.'s illustration, therefore, of the supposed future anguish and torments, by those of the present state, is no parallel.

On the texts Br. G. has again introduced, Acts, 24: 25, and Heb. 9: 27, we wish the reader to look once more to our remarks on them, page 302.

On our suggestion, that "possibly the righteousness and justice of God may be fully answered by the wicked not *seeing* life, and perishing like the beasts that perish," Br. G. asks, "How can this be if the one who deserves *many* stripes is treated precisely in the same manner as he who deserves *few?*" We reply, it is proper that we should consider words spoken of a specific class as belonging to that class alone. Here are *two* classes. One *knew* his Lord's will, the other did not. When do they receive few or many stripes? Is it after being made alive from the dead? We think not. Nor is it certain that it embraces all wicked men; for our Lord's language is, Lk. 12: 42–48, that the faithful and wise steward, who shall be found giving meat in due season, *at his Lord's coming* shall be blessed; but the servant that saith my lord delayeth his coming, and beat the men-servants and maidens, shall be *cut off*, when his lord comes. But the *stripes* are inflicted on the *servants*

of the lord whose will they knew, or did not know. Those stripes, quite likely, were inflicted before death, according to the Roman custom: at any rate, not a word is said of its being done in another and resurrection state. It seems to be that which befalls professors of religion at *the time* of our Lord's coming: or at a period prior to that event, if it is a general rule. Thus the more light and knowledge a man has of the will of God the more does he *now* feel remorse, and the stings of conscience, if he neglects to do that will—he is beaten with *many stripes*. On the other hand, *less* knowledge is attended with less remorse for coming short of doing the will of God—he is beaten with *few stripes*. God informed David, if his children forsook His law * * * and kept not His commandments He would visit their transgressions with the rod, and their iniquities with *stripes*; and He did it. They knew God's will. See Psa. 89: 30–32. But no stripes were threatened them—as we have seen in our previous response, see page 316—in a future state, or in a life *after* death. But we think the many and few stripes relate to what befalls professors of religion at the time of Christ's return from heaven, according to the much or little knowledge they had, and the improvement or abuse of what they had. The whole discourse seems to fix the stripes on them—*the servants*—and at that time, not a thousand years after, or at any subsequent period.

Let Br. G.'s additional remarks on Heb. 10: 29 be compared with our previous ones on the same text, page 303. Also compare his additional suggestion on Job 21: 30 with our previous ones, page 303.

On Rev. 1: 7, Br. G. concedes that "every eye" will not "*see* him" (Jesus) "*at once*," but quotes Matt. 24: 30 to prove that "then shall *all the tribes of the earth mourn*, and they shall see the Son of Man coming in the clouds of heaven." We cannot see how this helps the matter; for, at most, it is only the *then* living who mourn and who see him *coming*, unless we suppose all the wicked dead are *then* raised to life to "see him coming in the clouds of heaven:" for surely we are not to construe our Lord's language to make the coming in the clouds of heaven to extend over a thousand years. We are still of opinion that our view of Rev. 1: 7, expressed page 303, is the true one.

Br. G. says, he "cannot consider the lake of fire a mere *symbol*. As the instrument of the destruction of the old world was *literal* water, that of the destruction of the present will be *literal* fire." Well then, the destruction by literal fire relates only to those living at the time "*when* the Lord Jesus shall be revealed from heaven in flaming fire,"—2 Thess. 1: 7–9. As only the living, at the time of the flood, were destroyed by *literal* water; so only the living wicked at the time of Christ's coming will be destroyed by literal fire. We do not know as there is any serious objection to that view. But the injustice of destroying the ungodly of the old world by *water*, and then making them alive again to destroy them by *fire*, seems to be as self-evident as endless torments, in the quality of the act: and there must be something more positive than any testimony yet produced to satisfy the thoughtful *doubter* of the truth of the affirmative of the question at issue.

In the foregoing response we found it impossible to go on by numbering sections for reference, as Br. G. has introduced the same texts several times in different parts of his rejoinder; so that we have had to take a sort of disjointed view of the subject, and have been compelled also to forestall some of the other questions named in the first propositions for discussion. We think still the order which was then proposed would have proved more satisfactory to us all; because all the points would then have stood out by themselves, and enabled us to see the true importance of each part of the subject. We do not speak thus to complain of our beloved Br. GREW, but merely as our apology for the apparent want of concentration in this response.

We wish to make one concluding remark. If we could all divest ourselves of the old theological notion that *torment* is essential to punishment; and regard torment rather as an accident, or, from circumstances unavoidable, sometimes; and then take the apostolic ground, that "the wages of sin is *death*," we should be relieved of the idea, which must force itself upon every mind, that God torments men for the satisfaction of His justice, with no design to reform them by their torments, and with the certainty that it cannot benefit the immortal holy ones. *Death*—deprivation of life—and not torment, is the true wages of sin. Torment may precede death by the natural course of things; as sorrow and suffering afflict the mind of the murderer under sentence of death; but those sorrows are no part of the penalty of the law, though a natural result of his course and of the course of the law. Sinners may suffer, and be tormented even, and many are, yet all this does not make the least approach to *satisfying* justice; and if they were to be tormented eternally it would not do it; their *death* only can do that. Out of harmony with God, they are unfit for life; and when

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Response of Br. Grim

Plymouth Township, Mont

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all means of mercy and judgment fail to bring them into harmony with the Divine mind, they are extinguished—destroyed—consumed—*annihilated*—eternally deprived of life. That is the highest and only punishment for *final* impenitency. The penalty is *one*, not *many :* it is *death*—not *dying* or suffering—but to be *dead*. That is receiving "according to the deeds done in the body." They "sowed to the flesh" and they "reap corruption." If the "terror" of such a doom will not arouse the sinner, so far as terror can have that effect, then we may preach torture in vain ; and the more he hears of torture, in a state of despair, the more averse will he feel to serve or honor a being that would even threaten it : he cannot but regard such a course as indicative of a harsh and implacable spirit in any being.

Response of Br. Grim to Br. Grew.

Plymouth Township, Montgomery Co., Pa.

Br. Storrs.—It gives me pleasure to reply to Br. GREW, from the fact that his remarks are so tempered with Christian kindness.

He says, "the law of death is not set aside by a resurrection to condemnation and a second death." This is the point in dispute—a resurrection to a "*second death.*"

Br. GREW gives me John 5 : 28, 29, and Rom. 2 chap. 5–16 to be reconciled with John 11 : 25, and John 3 : 36. It is for him to reconcile and not for me. Br. GREW asks us to admit, that "the wicked dead will be made alive to endure temporary tribulation, to be succeeded by a second death." Now we do not admit anything, from the fact that in Rom. 2 chap. 5–16 there is not one word said about any person being made alive. There are two facts brought to view in this paragraph ; the first is, "Glory, honor, and immortality, to them that seek for it ;" while the others "*perish ;*" for those without law who sin, will "also perish without law ;" whilst the other—meaning the Jews—will perish under his law. There is not one word said in this chapter about the resurrection of the wicked ; and as the *judgment* is not the topic under discussion, we will say nothing about it. Br. GREW must look somewhere else for positive testimony.

Again, we are referred to Rev. 20 : 14, 15. This is the second death (namely) this lake of fire. Unfortunately for Br. GREW's theory, "this second death" does not *kill* any body ; it only has the power of tormenting forever and forever. Rev. 20 : 9.

Br. GREW asks if "the words of Jesus are not *untrue* if the wicked are not made alive?" We answer, no : unless he can show some positive testimony that a resurrection to condemnation means a resurrection to *life*. Jesus says, John 5 : 24, "That he who heareth my word, and believeth on him that sent me, hath life eternal, and will not come into condemnation, but hath passed from death to life." Now, it is evident that according to Jesus' own words the condemnation spoken of, was *death* ; from which believers had passed.

If Br. Grew's article was stript of his idea of the Second Death it is a very harmless article, so far as my views are concerned : and as the term "second death" is only used in the Book of Revelation among symbols, I do not think it will do for me to build a theory upon.

I find when God told Adam that he should *die*, he told him what it meant, *viz :* "Dust thou art and *unto dust* shalt thou return." Now if Br. GREW will please give us some scripture evidence that there has been a *change*, or is to be a change, in "the law of death," from returning to dust to that of being cast alive into a lake of fire to be tormented day and night forever and forever, it would throw some light on the subject of the resurrection of the wicked. But if the Law of death is, and does *remain the same*, then that death is eternal if man is not raised out of his sleep. But if man is raised out of the dust, pray tell us what law he is under when he is raised up ; and how you get your eternal death. John 5 : 28, 29, is no objection to our view ; and shall be cleared up in due time. If this is *all* the evidence (positive) that Br. GREW has, the contest is soon over ; and it appears to be all ; for he presents no other. If he has any more, please give something to the point, but leave your second death out of the argument, as it belongs to the *beast* and *dragon* of Revelation.

Respectfully submitted,

JACOB GRIM.

The "Good Argument" Examined, by Chester C. French.

"I am not a *destructionist*. I will give you *one reason* for this, and with me one good reason is enough : I opine that one good argument would sink a fleet of a hundred sail freighted with hypothesis. Well, now, for this one argument : I only premise that spirits are immortal. Jesus is my authority. He says *angels can not die ;* and angels are spirits. If you ask me for the positive proof that angels can not die, I refer you to Luke 20 : 36 ; "Neither can they die any more ; *for they are equal unto the angels*"—immortals. Now I am prepared to state my argument : "the Supreme Judge will say to wicked men, depart, ye cursed, into everlasting fire *prepared for the devil and his angels.*" Now as wicked men are to be cast into the same fire with the devil and his angels, they are of course to partake of the same punishment ; and as this everlasting fire cannot annihilate or utterly destroy the devil and his angels, so neither can it destroy those who are doomed to share his punishment. They are equal unto angels ; therefore, neither can they die any more."—*Alexander Campbell to D. Skinner. Theological Discussion, page* 209.

God is a spirit—"who *only* hath immortality." Jesus never "says *angels can not die.*" He says this—"*they* which shall be *accounted worthy* to obtain that world (*aion*), and the *resurrection from the dead*, neither marry, nor are given in

marriage: neither can *they* die any more: *for* they are equal unto the angels; *and* are the *children of God*, being the *children of the resurrection*." Luke 20: 35, 36. The Supreme Judge never will say to those who "are *equal* unto the angels, and are the children of God," "Depart, ye cursed," &c. God "*spared not* the *angels* that *sinned*"—the *wages* of sin is *death*. The devil *sinneth from the beginning*—and sin when it is finished, bringeth forth *death*. Christ can and will "destroy him that had the power of death, that is, the devil." I see no evidence that the wicked will ever have a "resurrection from the dead."

From Cyrus Shattuck, Altay, N. Y.

Br. Storrs.—I have distributed a good portion of the eight dozen books you sent me; and intend in due time to scatter the remainder. I give them gratuitous circulation; which I think will better meet the design, *viz.*—the suppression of as much popular error as possible, with certain limited means. Your Six Sermons are generally first placed in families, and after suitable time, exchanged for other books, pertaining to the same great truths of eternal life only through Christ. I intend to redistribute, in other places, as opportunity will permit; and shall try to get subscribers for the EXAMINER from this vicinity. I am alone in this part of our Lord's great vineyard, agitating a subject which equally concerns us all; and am trying to neutralise the same sentiment I indorsed until recently; and hope always to feel that my obligations to sacrifice for the cause of true religion are in no way lessened by a withdrawal from a nominal Church, on account of such articles of faith as conscience forbids indorsing.

You will please send some of the tracts entitled—"*Test of Faith*;" which I think are well calculated to create a desire for the further pursuit of those truths therein contained, and must shake to the very foundation a faith which is established only upon traditional error.

NOTE BY EDITOR.—Br. SHATTUCK has but recently come into the work, but he has taken hold in good earnest. Having purchased some 12 to 15 dollars worth of our works, he is making them tell on the community around him. He has gone to work right, and will not labor in vain. With less means at his command than many, who profess to believe the same truths, he is doing a work which will continue when a *mere* preacher would pass away. Will not others go and do likewise? Let some in every neighborhood, the coming winter, purchase an assortment of books and loan them but to those who will read. For the truth's sake, and in mercy to benighted men, do not leave two or three *Editors* and a few scattering *Preachers* to do the great work, but let every man and woman take hold of it in earnest; and work while the day lasts.

The following from a Brother in the State of Maine, speaks to the point.

From S. M. Locke, Lewiston, Me.

Br. Storrs.—I send you $5, and wish you to send me the worth of it in your "*Six Sermons.*" I am poor in this world's good, but I have freely received "*without* money and without price," and now it is my *duty* to give, not grudgingly, but freely: casting our bread upon the waters, knowing that we shall receive it after many days. Small tracts will do good, but such large works will do *much more*. I judge the "*Six Sermons*" will convince nearly *every* candid person (who reads them) of the truth they hold forth. I think if the brethren, at large, would purchase a quantity of them, and *lend* them from one to another, they would do *great* good, and receive a great blessing. It is but little use to preach or talk to men on the *coming* of Christ, until they are shown that they are dependent on him for life; and that they are to *wait* here till he comes to reward them. When they are established in these doctrines there is no trouble but that they will love to see him.

I should be rejoiced if the brethren would awake to duty and sustain the EXAMINER weekly: but as it is *now* you are not sustained as you *should* be in publishing once in *two* weeks. I wish those who have riches would realize that they cannot "*descend* after them." Why not consecrate *all* to our master and have the greater reward? May we feel that all we have and are is in the hands of God, as clay in the hands of the potter. Yours, in Christian love and fellowship.

PROF. CHARLES K. TRUE, D.D.—This gentleman, who is "*Prof.* of *Moral Science and Belles Lettres*," in the "Wesleyan University," at Middletown, Conn., delivered a Sermon before the "Graduating Class," at the last Commencement, in which he gives due prominence to *reason*, and makes some rather startling declarations. We are not quite certain that the College Faculty, and Methodist Episcopal Church, will count him much more Orthodox than Prof. MAURICE, Kings College, England. Prof. TRUE almost *intimates* that if sinners in hell repent and seek mercy it will not be withheld. He says—

I venture beyond the popular theology, beyond the text books; but not beyond the truth, nor beyond the consciousness of man, nor the plain implications of the Scriptures, and affirm, that the natural reason, though it cannot explain the whys and the wherefores, "the mysteries which were hid from ages and from generations," apprehends the fact, that repentance of sin brings pardon from God. For no man ever did truly sorrow for sin, and from his inmost soul vehemently struggle against it, with an ever renewed purpose to do right and obey the dictates of conscience, without drawing from the moral reason a presumption of pardon and deliverance. It is not written in the

clouds, nor do the stars teach it; nor the stern movements of law in the mighty elements of nature; but it is written on the brow of our fellow man, and in the sympathies of every unperverted heart. For what man, not yet wholly divested of manhood, when he sees at his feet, the heart-broken penitent and humble suppliant, does not feel a law of grace within him moving him to mercy. Even the stern savage, whose forest education and warlike conventionalities, nerve his arm to strike his trembling victim, clinging to his knees in supplication, feels a pang of pity struggling through his breast; and when a lovely Pocahontas, whose unsophisticated heart is the best type of man's natural kindness, rushes between the victim and the blow, it is not her streaming locks and naked beauty, and eloquent beseeching eye uplifted to the fatal edge, which arrest the stroke of vengeance, so much as it is the angel mercy bursting through all the cerements and shroudings of the savage heart, in a sudden resurrection, crying within the soul, "spare, spare, spare him, as thou wouldest be spared." And when this war-worn chief from his low, sad couch of decay and death, looks up to his God, and sorrows for his evil life, and groans a plea for mercy, can you think that he needs a book and a priest—that he perishes without a revelation to assure him that a just God is also a God of pity? No, no! I cannot believe it—it is not so.

This extract would not of itself indicate necessarily that Dr. TRUE thought sinners in hell might find mercy, though carried fully out it indicates if they repent mercy must come. The most remarkable passage in his sermon however is found on page 13. He says—

Be it understood, then, that Christianity demands no sacrifice of reason, but challenges all its powers—aye, that it admits none to its complete beatitudes, but on condition of a rational faith. I wish to be emphatic here—the Bible was not made for fools. Above all books, it takes for granted, that its readers are to keep awake every faculty of sense and reason; if not, they will plunge at every page into error. Take the sermon on the mount: a literal construction of those matchless proverbs —those tropical sayings, inculcating good dispositions rather than precise conduct—would involve the greatest practical absurdities. Common sense suspects nothing mysterious in our Lord's institution of the Sacrament, but the superstition of the "real presence" sets your faith in conflict with every one of your senses. Denying the moral intuitions has made men believe the "horrible decretum" of infant reprobation; it has made the dying millions of earth responsible to do, what neither nature nor grace, empowered them to perform; it has abolished the law of God over believers, and a few twinges of conscience and a glance at the cross have made the too happy Antinomian dance in complete liberty from all further responsibility—from all future moral perils; *it has painted hell in worse colors than a Dante or Milton dared to use in fiction, and destroyed its moral force by making it a maelstrom of woe, where the lost wretch, do what he might, can not help being sucked down deeper and deeper in misery forever.*

We have italicised a few of the last lines of this extract, which shows Dr. TRUE has no faith in the popular notion of hell; and a natural inference would be, that he either favors Bishop NEWTON'S idea of "*repentance in hell;*" or else, is tinctured with the Bible truth, "*all the wicked will God destroy.*" Bishop NEWTON thought "repentance in hell *not* impossible:" and asks—"What *reason* is there to think it possible?" and answers—"Because *it is impossible* for any creature to live in endless torments," &c.—See his works, London Edition, 1787, "*Dissertation* 60, on the final state and condition of Man."

We are glad Dr. TRUE has spoken out as plainly as he has. Let him go on fearless of men, and he will yet learn, man is *mortal;* and that future and eternal life is the gift of God, only through Jesus Christ to them who believe on his name: or to the good and virtuous *alone.*

FELL ASLEEP in JESUS, Sept. 30, 1855, Sister ANNA COOK, wife of Br. HIRAM COOK, of West Shandaken, *N. Y.* Sister COOK leaves a husband, five children, brothers, sisters, and a large circle of friends, to mourn her loss. But they mourn not as those who have no hope; for, they believe that JESUS died and rose again, and those who sleep in JESUS will God bring with him. She sleeps in JESUS, after suffering a long and painful disease. At the age of 17 she became a member of the Baptist Church, (I think) at Wallingford, Conn.; where she remained in Christian fellowship until 1842, when she embraced the doctrine of the near coming of Christ, and of life only through him; which faith she held firmly till the day of her death. Her voice was often heard in giving counsel, advice, and warning, to her neighbors and friends; which, in turn, was appreciated by them. She was indeed a mother in Israel. The writer preached her funeral sermon Oct. 3d, from 1 Thes. 4: 18, to a good and attentive congregation.

Griffin's Corners. J. P. COWLES.

"THE AGE TO COME: or, *Glorious Restitution* of all things spoken by the mouth of all the holy prophets since the world began. By JOSEPH MARSH."

This is a neat 18mo pamphlet, of 128 pages, containing much interesting matter. Those who wish to examine the question will do well to read it. May be had of the Author, Rochester, N. Y., or at this office, *Price* 12 1-2 cents.

God made for some of the martyrs a prison sweet as a garden of flowers: what then will be heaven? If afflicting mercy be so great, what will be crowning mercy?

RUSSIAN LOSS.—The Russian General, in command at *Sebastopol*, says, that for thirty days prior to the storming of that city by the Allies, he lost from 500 to 1000 men a day; a total of some 22,000. If we add to this the probable loss of 8,000 more during the storming, *thirty thousand* were sacrificed in one month. True, this is not a great number compared with what sometimes happened in the wars of Israel. In 2 Chron. 13th we have an account of a battle between Judah and Israel in which twelve hundred thousand were engaged; and "*five hundred thousand*" of Israel "*fell down slain.*"

This was truly "a great slaughter." Nearly as many fell in one battle as the entire loss of Russia and the Allies by all the casulties that have happened to them since the present war commenced. But a greater slaughter yet awaits these contending powers, if, as we are inclined to think, they have entered upon "the battle of that *great day* of God Almighty," which is immediately to precede the Kingdom of God, and the reign of His Christ on the throne of his father David, which the Lord God hath sworn to give unto him.

"THE KING OF THE NORTH."—Daniel, eleventh chapter, speaks of the "king of the north" coming "against" another king, "at the time of the end," with "*many ships*," &c. We have long held the *opinion* that any dynasty that ruled over *Syria* must be the king of the north. It is admitted, by most, that such is the fact in the prophecy of Dan. 11th, till we come down to the time of the end; then, some maintain, *Russia* is the king of the north, even though it does not hold dominion over *Syria*. We have seen no reason for such a change, and cannot see but the Mohammedan Dynasty is *now*, and has been for many years, that king: nor do the events now transpiring shake that conviction but strengthen it. That dynasty has now *added* to it *France* and *England* with their "many ships." The Russian fleet, in the Black sea, is destroyed; and surely it must be many years before she will be likely to have "*many ships*" in that quarter again, if ever.

SIX SERMONS *on the Inquiry, Is there Immortality in Sin and Suffering?* Also, a Sermon on *Christ The Life-Giver*, or the Faith of the Gospel, by GEO. STORRS, Editor of the *Bible Examiner.*" To which is prefixed a Portrait of the Author, from a steelplate engraving, and likewise "*A Biographical Sketch,*" or brief notice of him. The Price, in neat and good binding, is 63 cents; full bound in *gilt*, $1. Postage *ten* cents.

BIBLE EXAMINER.—For 1856 we propose to continue to issue *semi-monthly*, as at present.

Terms: $1 for *twelve* numbers. To such we will give a copy of "*The Discussion,*" in paper cover, if they desire it; which desire must be stated when the money is sent.

Those who advance $2 for the 24 numbers of 1856, before January, shall have a copy of *Bible vs. Tradition*, or of the *Revised Six Sermons* in plain binding, they paying the postage on the book when sent by mail; and they must state *which* work they will have, otherwise none will be sent. The postage, when *prepaid*, is 14 cents on the first named work, and 10 cents on the Sermons.

Persons who *club* together, and receive their papers at one Post Office, we will furnish, without the premiums offered in the foregoing, at the following rates:—*Five* copies for $8. *Ten* for $15. *Twenty* for $25. *Thirty* for $30. *Postage to be added* when sent out of the States.

N. B. If we receive two thousand subscribers, on the foregoing terms, the EXAMINER shall be issued *weekly*, and without additional charge. Can it not be done? We know it can, if half the energy and sacrifice is manifested by the friends of "Life *only* through Christ" that is manifested to sustain popular theology by Sectarians. We have no doubt there at least one hundred thousand in the United States who are favorable to our general views. Shall they continue inactive? Then shall their light become darkness. Let every friend stir up the gift of God in them, that it may shine out to others. Now is the time to work, if they ever intend to do anything.

Money for the EXAMINER may be sent at *our risk*, provided the following things are attended to. *First:* Seal your letter with a *wafer* firmly, and not trust to "*self*-sealing" envelops. *Second:* Keep a record of the *time* you mail it, but do *not* get the letter "*registered.*" *Third:* Be sure to direct it—"GEO. STORRS, *Editor of Bible Examiner, New York.*"

If these things are attended to there is very little risk in sending money by mail. Money sent for *Books* must be at the risk of the *purchaser.*

Our *Office hours*, during the winter, will be from *ten till three* o'clock. We keep no clerk; and those who wish to see us may expect to find us during the hours named at our office, but not certainly at any other. Our *residence* is 62 Hicks Street, Brooklyn. Our *Office* continues at 141 Fulton St., New York, at present.

Shall we not hear from all our friends without delay? Some have responded since our last issue. We thank them for their promptness.

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VOL. X.

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GEO. STORRS, EDITOR

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Dear Br. Storrs.—I can yet advanced on the nega which may be allowed to in timony of Jesus Christ, Jo nothing of the other num vanced to confirm it. It se single passage outweights al contrary.

1. Respondent's remarks been duly considered. The to meet the main argument the question at issue which t chapter presents. The princi that men are judged by the are placed, is indeed correct, in the final judgment day. that "no penalty could be j of which they had no express was not embraced in the la had lived." The penalty of been clearly revealed. If a *just* penalty, I cannot perce "*justly* inflicted."

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. X. NEW YORK, NOVEMBER 15, 1855. NO. 22.

PUBLISHED SEMI-MONTHLY
At No. 141 Fulton-street.
TERMS---One Dollar for the Year:
Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

Is there Positive Testimony that the Wicked Dead will be made Alive?

H. Grew's Second Rejoinder to Respondent.

Dear Br. Storrs.—I cannot perceive anything yet advanced on the negative of this question, which may be allowed to invalidate the plain testimony of Jesus Christ, John 5: 28, 29, to say nothing of the other numerous testimonies advanced to confirm it. It seems to me that this single passage outweights all yet adduced to the contrary.

1. Respondent's remarks on Rom. 2d chap. have been duly considered. They do not appear to me to meet the main argument for the affirmative of the question at issue which the solemn truth of this chapter presents. The principle Respondent states, that men are judged by the law under which they are placed, is indeed correct, and will be maintained in the final judgment day. Respondent remarks that "no penalty could be justly inflicted on men of which they had no express information, or which was not embraced in the law under which they had lived." The penalty of death appears to have been clearly revealed. If a "*second death*" is a *just* penalty, I cannot perceive why it may not be "*justly* inflicted."

2. Respondent thinks the truth of the chapter is in part fulfilled by the past national judgments, and to be fulfilled in part "at a future period, when the Gentiles will have a day of judgment and wrath." Two forcible objections arise in my mind to this view. The judgment referred to by the apostle in this chapter is not the judgment of *nations* but of *individuals*. It is a "judgment of God who will render *to every man according to his deeds*." In the *national* judgments to which Respondent refers, of "Sodom—Egypt—the Canaanites and especially the Jews," there was no such judgment rendered to individuals according to their deeds. Sinners of various degrees of guilt, children and adults were destroyed in one common ruin. The other objection is, that the judgments to which Respondent refers are mostly *past*, whereas the judgment to which the apostle refers is *future*. Moreover, the judgments to which Respondent refers were at different days, or periods, whereas the judgment to which the apostle refers in this chapter is "THE day when God shall (future) judge the secrets of men by Jesus Christ:" v. 16. Is not this the same day referred to by the apostle, Acts 17: 31, "Because he hath appointed a day (or period) in which he will judge the world in righteousness by the man he hath ordained," &c.; which is evidently yet in the future?

3. I do not perceive that the threatenings Respondent quotes, and which have been executed in past time either against Jews or Gentiles, afford any reason or argument against a judgment yet future. As it was just in the Almighty to follow one judgment against guilty nations with another, one plague succeeding another, so it may be just to follow all the past national judgments with an individual judgment in which the "few" or "many stripes" shall be inflicted, antecedent to the second death, as the works of individuals may justly demand.

4. Please to notice that the judgment day, referred to in Rom. 2d chap, appointed for all, (they which have "sinned without law" and they that "have sinned in the law") is "the day when God shall judge the secrets of men *by Jesus Christ*;" but the judgments Respondent refers to, of the different guilty nations, were not so. In these judgments they did not "all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad;" 2 Cor. 5: 10; which passage evidently accords with Rom. 2: 16. The fact that wrath came upon them *as a nation* "to the *uttermost*," is perfectly reconcileable with the scriptural testimony of a subsequent *individual* judgment.

5. Respondent asks, "What principle in the divine judgment demands those wicked dead ones to be made alive again for another judgment and execution?" A very reasonable query, certainly. I reply, that in these national judgments, individuals are not dealt with according to the different degrees of their guilt which the principle of divine justice requires. It is therefore both a scriptural and rational principle, that "every one of us shall give account of himself to God." Rom. 14: 12. Is it not then an important "object to be gained," if justice is meted to individuals?

6. The appeal to the feelings of "holy intelligences," if it proves anything, proves too much. If "the terror of the Lord" in a future individual judgment, is not to be realized, because it is not congenial with our compassionate feelings, then Respondent should not affirm his faith, as he does, in the terrible judgments to be executed on the living wicked at the coming of the Lord; for neither are these congenial with our compassionate feelings. Holy intelligences "cry Hallelujah,"

when God's righteous judgments are manifested against his enemies, not because either they or JEHOVAH himself has pleasure in their death or sufferings abstractly considered, but both have pleasure in the righteous maintenance of his holy government.

7. What more "insincere" (it is asked) than for a being to profess that he has "no pleasure in the death of the wicked and yet make him alive to torment and put to death a second time?" As well might it be asked, "What more insincere than for a being to profess that he has no pleasure in the death of the wicked," and yet put him to death at all? If he may, consistently with his sincerity, do the latter because justice requires it, as consistently he may do the former on the same principle.

8. Very kindly, with our superficial view of the righteous government of God, we might offer, as Peter did, Matt. 16: 22, a prayer in opposition to suffering, and say "O let us not be sad by the sight of such misery and despair as must attend the making alive of all the wicked dead." But, beloved, why stop here? Why not add, "O let us not be sad by the sight of such misery and despair as must attend" the execution of thy wrath on the living wicked at thy coming. If Repondent would demur to offer the latter petition in regard to the honor of divine justice, on the same principle he should demur to offer the petition that they in their graves who have done evil should not hear the Savior's voice and come forth "to the resurrection of condemnation."

Most cordially do I allow that a diversity of opinion on the question at issue may be entertained by true christians. Christian character, however, is somewhat affected by our errors of judgment concerning the revealed truth of the ways of the Lord. The more our minds harmonise with that truth the more we honor our Father in heaven.

Yours in christian love,

HENRY GREW.

P. S. I have endeavored to condense my rejoinder so as to occupy the less space in your valuable periodical.

[See Response on page 344.]

Materialism and the Resurrection.

No sooner had the breath of the Almighty made Adam a living soul, than news from every quarter sped through the telegraphic system of his nerves to the central office, *the brain*, printing on its convolutions the first page of human history. Two changes took place in Adam during this his first day of life and excitement. There was an indelible record in his constitution of every thought and act; and weariness had taken the place of his morning vigor. His first sun sets, and in the conscious and loved presence of his Heavenly Father he sleeps sweetly the deep sleep of innocence and peace. From this semblance of death he awakes delighted with the renewal of his powers, and in the vivid memory of the brief past. Unconscious of his bodily change in the process of restoration to vigor, he recognizes his own identity.

Now had God, instead of renovating a portion only of Adam's body by the slow changes which occur during sleep, unbuilt the whole structure at sunset, and at the dawn of the morning rebuilt, from the old materials, just such a body as sleep would have given Adam, would not the conviction of identity have been the same? The renewed organization, bearing the truthful history of Adam's past, would constitute the identical first man. But chemistry tells us that all atoms of the same elements are exactly equivalent. If then, the chemical elements of the first had been scattered to the winds, and a new body created from other atoms, according to the pattern of Adam as treasured in the infinite mind, would not Adam's real identity have been thus as perfectly preserved as before? Had this first sleep been the sleep of death, and the first resurrection the time of his awaking, would the case change? So long as the organization of a man faithfully represents all his past history, is not identity preserved?

The embryo is developed into an infant, the infant into a man. This man in his strength is touched by the hand of disease and becomes an infant in powers, a skeleton in form, then recovers, assumes a still higher development of mind and body, and at last shrinks into the debility and decay of age; yet through all, his identity is unchanged. At last he dies, and his organism is decomposed. Ages after, the deep sleeper will be aroused from the dust, by the voice of Jesus, possessed once more of a full consciousness of his identity.

Is it not possible that a man, instead of descending into the decay of age, should by the power of God return back to youth, infancy and embryo, to be re-developed, on a new theatre of life, yet developing a full consciousness of the previous life? In fact did not Christ himself descend into the embryonic conditias, did he not increase "in stature and wisdom," till, in the fullness of his Messiahship he became conscious of his former dignity and the glory he had with the Father before the world was?

If the above hints should aid in directing thought and in defining more exactly the limits of possible knowledge on the mysterious subject of the resurrection, they will accomplish all sought for.

C.

Is there Positive Testimony that the Wicked Dead will be made Alive?

It is written "they are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Here is something very much like positive testimony, that the wicked dead will not be made alive. The penalty of the law has been inflicted on them, and now the wrath of God abides on them—they are under the dominion of death—they are destroyed—their memory is perished—they shall not rise. The sentence, "dust thou art, and unto dust shalt thou return," has been enforced, and literally, positively fulfilled in their case. Will then these wicked dead, who *once* suffered the wrath of God, be made *alive* again, to suffer the same penalty a second time? Is there any positive testimony that they will be

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delivered from destruction for the purpose of a second destruction? If the wicked dead be *made alive*, they will see life, feel life, possess life. But John declares, that they shall not see life; but the wrath of God abideth on them. When Jesus assures us, that the wicked shall come forth unto the resurrection of damnation, he does not positively say, that they are *made alive*. We see through a glass darkly, and cannot say, without some clearer light, all that will take place in the resurrection of the wicked dead, if indeed, they will rise, contrary to the positive declaration of the prophet.

The wages of sin is *death*. The soul that sinneth, it shall die. Dust thou art and unto dust shalt thou return. To the wicked, to the finally impenitent and unbelieving, here is positive testimony, that instead of being *made alive*, they shall die. For it is appointed unto men once to die. Is there to them any deliverance from *death*, any redemption from the wrath of God which abides on them? Positive testimony seems to be required, in order to make some fully persuaded in their own minds, upon this very subject. Truth is the object to which every christian should aspire, and the fame that is dearest to his heart. I cannot think, that plain, positive passages of Scripture will be contradicted or refuted, by positive testimony from Scripture. There may be some difficulty in harmonizing them, from our imperfect understanding.

I am not fond of quaint conceits, or silly fancies, and would not therefore suffer my imagination to say precisely, that the wicked dead may come forth as dead, like so many corpses, and, as the wicked dead, be recognized by all who knew them in this present life. Even if this were the case, it would be an awful, an appalling, a horrid sight. A few moments of consciousness to the wicked dead, and then everlasting destruction! Such a spectacle would surpass, in appalling horror, any thing of an earthly nature, even the most appalling ever witnessed. That there will be much developed in the resurrection—much which the wisest will not know, until that day when it will be revealed, I do not at all doubt. But the question is: Is there *Positive Testimony* that the wicked dead will be made alive?" Christ is our life—He gives life. Will he give it (*life*) to the wicked dead, who suffered the penalty of the law? Will he make them *alive*, when they come forth, by the power of God?

I cannot perceive from the Scriptures that the wicked dead will be *made alive*, or brought to life again. Nor do I, *at present*, think that the resurrection of the wicked is, in any sense of the word, either *to* life, or *of* life, or to be *made alive*. *Death* and Hell deliver up the *dead*—and as *dead*, and not *made alive*, John, *in vision*, sees them stand before God. And here permit me to say, that in all this scene, as it passes before the mind of John, I cannot discover a single *word* about their being *made alive*, or living, or being restored to life, in any sense whatever.

Revelation should *control* and *guide*: not fancy. We are not at liberty to indulge a luxuriant imagination, in things unrevealed, and guess or fancy what may be the *precise* revelations at the last day. It is by the power of God, that the righteous are raised and made alive, to live forever. But the resurrection to condemnation is quite different. "They shall sleep a *perpetual sleep*, and not awake." Scripture testimony, *positive*, is requisite to make any one believe, that the *wicked dead will be made alive*. I desire to see such testimony, if indeed it is revealed, and hope that some brother thoroughly acquainted with *positive* testimony upon the subject, will have the goodness to publish it in the BIBLE EXAMINER for the benefit of those whose sole desire is to know the truth, and to live by it. Until such evidence is produced, I must admit, that I do not believe the *wicked dead* will be *made alive*. It is unnecessary to say how much I have examined the subject. I have weighed the *import* of the *question*, and am inclined to believe, that all the positive testimony in Scripture, relative to the wicked dead, will lean to the negative side of the question. *They will not be made alive.*

JAMES.

Sweet Home, Sept. 12, 1855.

NOTE BY EDITOR.—The foregoing was written, as its date shows, before any articles had appeared in the EXAMINER on the question at issue. It is from an able and intelligent brother, living at a distance. The writer accompanied it with the following note, which, though not intended for the public, we think best to subjoin. He evidently supposed we would take the *affirmative*.

My dear Brother.—As an introduction, more for the sake of eliciting discussion than with a view of taking a prominent part in it, I send you a few thoughts on the *wicked dead*. If you think proper you may insert them in the EXAMINER, with any remarks or criticism you please. You may rest assured, that I shall not be displeased at soft words, or sharp words, when uttered or dictated by the spirit of truth. I do not say, that my mind is unalterably fixed on the subject, for there is a seeming difficulty connected with it; and yet, to my mind, there is no difficulty in one sense of the word. If I were to utter all I think and feel upon the subject in contrast with the Resurrection of the Righteous, the BIBLE EXAMINER would not be sufficient to publish it in 12 consecutive numbers. Settle the meaning of "*made alive*"—give to the words their Scripture import, and I cannot comprehend how they can possibly be applied to the wicked dead. They are applicable to the righteous alone. They are connected with Eternal Life, and are no more peculiar to the wicked than *Glory*, or *Honor*, or *Immortality*. If the *wicked dead are made alive, universal salvation* must be established. Is this not so? I have reflected much on this subject. I think it must be interesting to the Christian, and hope it will be fairly and fully discussed in the EXAMINER. I should like to see question "5" discussed.

NOTE BY EDITOR.—As to the *affirmative* leading to, or "establishing *universal salvation*," that subject would naturally have come up under question "5," which is—"*Do the Scriptures not dis-*

tinctly affirm DEATHLESSNESS, or INCORRUPTIBILITY, *to all who are made* ALIVE *by the Resurrection?*" It has however been partially anticipated by the Responses. Our correspondent need not wait till the 5th question is reached: it *may* be transposed so as to form the 2d question instead of the 5th, if desired. If "JAMES" is disposed to take the *affirmative* on this topic he can do so at once.

From S. B. Emmons, South Carolina.

Oct. 22d, 1855.

Br. Storrs, or could I not with more propriety say *Father?* For it was reading your *Six Sermons* which first opened my mind to the great Scriptural doctrine of immortality only for the righteous.

It is now six years since I read the Sermons; and, as I have been thoroughly indoctrinated into the common belief, I was slow to renounce my former opinions. But if the doctrine had needed any confirmation in my mind it was subsequently supplied by reading the works of H. H. DOBNEY, J. PANTON HAM, *Bible vs. Tradition*, and other kindred works.

Indeed I have thought there is not that man living who can take the Bible in one hand, with the Six Sermons, and the other works I have named in the other, and divest his mind of his preconceived opinions and prejudices, and give the subject a fair, honest, and impartial investigation, by comparing the arguments adduced with the veritable teachings of the Bible, and resist the fullest conviction of the truth of the mortality of the soul, the unconscious state of the dead between death and the resurrection, and the final and entire destruction of the wicked in the second death.

I now regret I had not sooner become a subscriber to the BIBLE EXAMINER; in the perusal of which I am both edified and instructed.

O that men would lay aside their prejudices and read and investigate this most interesting and momentous subject for themselves; and if they found but one half the satisfaction and comfort I have experienced in the investigation of the doctrine you advocate, I am sure your subscription list would soon swell to its thousands; yes, its *tens of thousands.*

Such sentiments I know when first presented for the consideration of those who have never had their minds directed to the investigation of this doctrine are looked upon as not only unscriptural but positively blasphemous. Such, I own, was the impression on my own mind the first time I heard the doctrine spoken of. But I shall ever bless the day your Six Sermons fell into my hands, and convinced me that the world, yes, the *whole christian world* have been laboring, preaching, and propagating a great religious *error;* for, we must all know and admit that if the fundamental principles of any doctrine are laid in error, all the inferences and deductions drawn therefrom not only may be, and—do I err if I say—*must* necessarily be erroneous and unsound.

But I forget myself. Why should I express my views of the truth of a doctrine to one from whom I took my first lesson—to one who has drank so long and so deep at the fountain of all truth?

But my object when I sat down to address you was not so much to give my views on the subject I have named, as to ask your opinion upon another matter; but one perhaps you will think is not wholly relevant to the doctrines you mostly treat on. Be that as it may, I am anxious for a correct solution of the question which I propose. It is this,—Is there a special Providence which determines, produces, governs, and controls every, and all the events which take place among mankind in this life?

Or, on the other hand, are these events, whether good or evil, the result of the operation of the fixed, unalterable, and immutable laws of nature: which results must take place (without a miracle) irrespective of the consequences to those who may be within the reach, or under the influence of their operation?

The former I am well aware is the general belief; but I have been constrained to adopt the latter view, and should be pleased if you would favor me with your views and opinions in the matter.

Hoping with you to secure that glorious and inestimable gift of God to man, *immortality*, which he has promised to bestow upon the righteous and them only.

With sentiments of esteem, I am, dear sir, yours, most sincerely,

S. B. EMMONS.

REMARKS BY THE EDITOR.—The question of Br. EMMONS, at the close of his letter, are of that nature that we long since gave up all hope of bringing out an answer that would not produce more discussion and words than light. We settled this point, for ourself, that while there are "fixed laws" in relation to all irresponsible agents, which will act "irrespective to the consequences to those who come within their reach," unless prevented by a "miracle," yet *responsible* agents are endowed with that intelligence and wisdom which enables them to choose whether to "come within the reach" of many of those "fixed laws." Thus, it is a "fixed law" that fire shall burn; but by a "miracle" it did not burn the three Hebrews: God saw fit to prevent it. Had the Hebrews thrown themselves into the fire they could not have expected any Providence to have saved them from the operation of the fixed laws of fire.

An intelligent agent may set at defiance the fixed laws of nature, and he must inevitably suffer the penalty. Thus excess is followed with derangement of the physical system; and persisted in must shorten life and bring premature death. That is a "fixed law." But this agent may avoid excess, and thus be out of the "reach" of that law. If a

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man is heedless, careless, and neglects to exercise caution, he may find himself in a place where injury or death is inevitable. The blame is on himself and the blame is not to be attributed to *Providence*. Where the injury or death occurred under circumstances that no care or forethought could have prevented it, then it may be said to *be Providential*, tho' fixed laws may have produced the result.

So in morals—It is a fixed law that "a *companion* of fools shall be destroyed" Prov. 13 : 20. Thus, if a man will associate with scoffers at Christ, and yield himself up to their influence, he will bring upon himself destruction. But if he choose to be "a companion of them that fear God," (Psa. 119 : 63) then he will be likely to "lay hold on eternal life." Such is the power with which moral and intellectual agents are endowed, and which forms the basis of their accountability. In *obedience* to God they may expect His *special* care in everything that relates to them ; and that nothing shall befal them but what His wisdom shall overule for good to them, or to others through them. "Even the very hairs of their heads are all numbered," Luke 12 : 7 "Fear not therefore."

To Brother EMMONS *first* question, then we answer, *no*. To his second, we answer, *yes* ; with the qualifications and explanations we have given in the foregoing remarks.

FROM THE AGED BR. WILSON.

October, 22nd. 1855.

Dear Br. Storrs. I have just returned home from my six months tour in Ohio, over 200 miles from home ; and have enjoyed health through the summer, although it has been very sickly with fever and ague, as well as dysentery, yet through the mercy of God I have escaped and returned home in good health on the 18th of October. I have enjoyed myself well through my whole journey—pressed my way through a land of strangers for 200 miles—was well treated in all the places where I have been—found good attention to the word of the Lord, and baptized four mortal souls penitent and rejoicing in the Lord. And now "I am in a strait between two." Not as Paul was, but between making an arrangement about traveling any more, or sacraficing my missionary impressions and stay at home, waiting for death, or the coming of the Lord, not knowing which I shall meet first : praying to be ready for either, or both, just as the Lord in his Providence has arranged for me. My desire for traveling was never greater than now, but my means to do it are exhausted. I have a good conveyance of my own, *viz.* a horse and wagon which has carried me, within six months 1000 miles. Were I in possession of a large lot of pamphlets, appropriate to bible doctrine of no immortality in, man, by creation ; sleep or unconscious state of the dead ; destruction of the wicked and of the age to come, or Christ's reign on earth, to give away in many places, saying to the friends, in meeting, those disposed might hand in their mite to bear my expences—this could not be charged with begging, or speculation ; which many are disposed to shield themselves and others against the truth ; by thus accusing the preacher. By the above course I can have access to many that I could not, otherwise. This would convey them into families, where they would be read by those at home, who through prejudice would not go to hear the doctrine preached. The only progress for truth in this world is by faith in the word.

If God in his Providence should provide any way for me to spend a part of my *Eightieth* year in spreading the truth in Penn. and Ohio, it would be gratefully embraced by me as I am now finishing up my 79th year. I have supported myself chiefly by carrying somethings to sell, for four years, but I am now closing up all wordly business, and devoting myself strictly to the kingdom, to watch the movings of God's providences whether to be at home or abroad.

As I expect to be at home this winter, I should be glad to receive letters from any of my friends that would take the trouble to write to me. My post office address is *Vermont*, Chautauque County, N. Y. JONATHAN WILSON.

P.S.—*Br. Storrs* : if you will publish my journal it will oblige many of your subscribers. They have requested me to put it in your paper. If you think my proposals to brethren be consistent, please say in your paper that any wishing to assist me in my work may send to you their mite, or money, and you will furnish the tracts ; and at a future time convey them to me.

NOTE BY EDITOR.—We really hope some means may be devised to enable our aged brother to follow his hearts desire, to still proclaim CHRIST as the *life* of men . May the LORD prosper him.

From R. B. Hurd, Binghamton.

Br. Storrs : I am glad to be able to send you this amount though small ($9 Ed.) for I am sure it will be welcome.

I hope I may be able to increase it, yet it is but a hope built on changeable men.

Hope—how much we are indebted to that word *hope* ! If it were not for *hope* we would be miserable indeed. We have believed, therefore do we *hope* : and *our hope* is a good one, because it is built on the sure word of God. If we are poor we hope soon to have imperishable riches. If we weep now, we *hope* soon to laugh for joy : if we have no broad lands nor costly homes now, we hope soon to be put in possession of a rich inheritance of *God's* own choosing, for it is written, "He shall choose our inheritance for us." Psa. 47 : 4. If we have pain, sorrow, or affliction, or trial now, we hope shortly to be in a state where

"No slightest touch of pain,
"Nor sorrow's least alloy,
"Can violate our rest or stain
"Our purity of joy"

If we are mortal and corruptible now, we hope soon to put on immortality and incorruptibility—when Jesus shall speak the word that brings to life the dead.

If *Professing Christians* separate us from their company, judging us unworthy—may God forgive them—but we can rejoice and leap for joy, for still we have *hopes*; for is it not written, "your reward is great in heaven?"

I find it up hill work in getting subscribers, there are so few that seem willing to go into any thing so unpopular. Some will make excuse that they wish to be cautious as to what they introduce in their family; but do the most of them exercise the same caution in regard to the secular works and papers that are flooding the land? and would not their caution be still less if it had passsd a favorable examination of the masters—the corporate body of Rev. Sirs?

Time only strengthens and confirms me in the truth of Endless Life through Jesus Christ alone. It seems to me a farce, for those who believe in the natural incorruptibility of man to claim that their only hope of Eternal Life is in Christ! But they do so claim; and when you tell them, they are wholly mortal, they will not receive it; because, they say, if that be so, when man is dead that is the end of him, and their hope is vain; virtually acknowledging that as their confidence in the immortality of the soul is weakened, in the same degree their confidence in God to raise the dead is weakened also. At all events, showing very strong evidence that if their real trust, after all, is not in *themselves*, it is very much divided. Such do greatly "err, not knowing the Scriptures nor the power of God."

"THE PILGRIM FATHERS."

The above is the title of one of the new series of penny tracts called the "Repository," issued by the Messrs. Chambers. It narrates briefly and clearly the trials which the English Puritans, as they were called, endured under the first James; the emigration of large numbers of them to Holland and Switzerland for the sake of relief; and ultimately the departure of a small number of the persecuted refugees from Leydon, in Holland, to found a *New England*, on the North American continent, where they might enjoy the liberty denied them in their fatherland. On the 11th of December, 1621, we are told, the passengers in the *Mayflower* stepped gladly on the shore of *Cape Cod*; and gradually founded those states which pass under the name of *New England*, and which at this date are certainly the most civilized and most intellectual portion of the Western Republic. Brave men these Pilgrim Fathers were: and the history of their trials and conquests over immense physical obstacles, will ever be a most interesting passage to the philosopher and the christian, in the annals of nations.

The tract is also interesting, mournfully so we acknowledge, in as much as it evidences the inherent tendency of men, yea, devout men, to persecute on religious grounds. A loud warning is addressed to infant nations, and private individuals by the facts in the early New England history. Hating to be persecuted, actually crossing the Atlantic and submitting to untold suffering and privations, to avoid wrong for conscience sake, they had not learned to abhor persecution. We soon hear of denunciations, banishments, and actually deaths, inflicted by the very men who had risked their lives to escape tribulation in the mother country. What inconsistency, madness, blindness! And yet the same thing has often been exemplified. No sooner, for instance, does some miserable sect rise into a little strength and respectability, than, forgetting their early intolerent experiences, they are ready to pour forth anathemas on the heads of any of their own adherents who may presume to differ from them, as they once presumed to differ from others. Who has not seen this? How many are mourning over it? Hand round the cup—be reviled, and in your turn revile—is clearly the established law; and thus the religion of mercy is dishonored and enfeebled. Many hate to endure persecution who are persecutors; they measure their religion, not by their love for man as a weak and erring being, but by their virulent hatred of those who have the audacity to turn from their paths, to explode their dreams, to explain their mistakes, with a view to promote their welfare—if they would only condescend to learn—along with the good of others. We have to thank God, from whom comes down "every good and perfect gift," that in this country men may be traduced and scorned; but the banishing, the burning, and the beheading period is over. Good it is to be here; our readers, like ourselves, we are persuaded, do not estimate these privileges aright. Think of the continent of Europe, of Spain, of Portugal, of Italy; a moment will satisfy any one that we are in a blessed land, and have exalted opportunities of glorifying God. The arm of force defends the independent thinker and worshiper on this soil, though we confess religious and civil liberty are even here but partially understood and enjoyed; nevertheless, imperfect though our liberty may be, we are aware of no free country in the world where it is greater, in fact nearly so abundant. 'Tis well, and we rejoice the tendency is onward. Men who can revile a neighbor for his religious sentiments and peculiar observances, would in other circumstances subject him to barbarous pains and penalties. We have a hope that as the age for penal infliction for conscience has nearly departed, the time when even scorning, insinuating, and slandering, however ingeniously it may be accomplished, will follow in its wake. The folly and essential vulgarity of the practices must be soon understood. We long for the age of free inquiry, free expression, and perfect charity;—the utmost liberty and sweetest fraternity; for the time when difference of opinion and depravity of heart will be disjoined in thought; when the ink with which men write will be kindness and not a decoction of wormwood and gall; when, instead of illegitimate railing accusation against the misguided, admitting them to be actually wandering from the truth, the old tones of inspiration will be heard, "do not err my beloved brethren," James 1.

Among the earliest emigrants, after the *Pilgrim Fathers*, was one Roger Williams, justly styled in this little work "the greatest and noblest of the emigrant puritans." He was a young Welsh preacher, of "singular gifts and remarkable eloquence, and arrived in the colony in 1631. To his surprise and astonishment he found on landing, that the system of persecution he had fled from had been established in the colony of New England! He was a brave advocate for thorough toleration, and altogether an undaunted and prophet-like character. 'The toleration of Roger Williams', says the tract, 'embraced all sects, all classes, all nations—the Catholic, Episcopalian, Socinian, Jew, Infidel, all were included: nay, he had patience even with the absurd idolatries of the Indian savages, whose earnest champion in all just claims he soon became; and the worst of it was—in the estimation of the authorities—that it would be quite useless, or worse, to insinuate any charge of infidelity against this Roger Williams, whose influence increased so rapidly, that, in the words of the Rev. Cotton Mather, a quaint historian of the colony, 'the windmill in the young Welshman's head seemed likely to turn everything topsy-turvy in the settlement.' Ere long he was obliged to make his escape from the colony, else he would have suffered probably the severest penalties from the "Spiritual hierarchy," that wielded the governmental authority. Fortunately he obtained from the savage Indians the mercy and shelter that was denied him by men of a nearer kin and a grander faith. This admirable and philanthrophic man, Roger Williams, became the founder of Rhode Island settlement. He resolved that within its bounds men would be *really* free to serve God as they understood his will, far from the domination of the tyrannical democrats who in New England were blindly persecuting even unto blood. Among his sentiments given here, the following merit transcription:—

"You begin by reviling the erring brother, you will end by hanging him, for in that path there is no halting place."—p. 26.

"Enforce attendance at church!" he on one occasion exclaimed, "why that is to mock God in his very temple, by the worship of hypocrites! As well apparel a corpse in new garments, and think you have breathed into it the breath of life, as force an unwilling mind to worship its Creator. No one should be bound to attend—nay, no one be bound to support any form of religion against his own consent."—p. 22.

Strange as it may seem, the authors of the persecutions referred to, were far from being destitute of excellent qualities in their characters; but they were deplorably ignorant of the grand principles of religious liberty. They had come from a bad school, and their own experiences had not improved their conceptions of duty and right, thus would Williams exclaim:

"I know you mean well I am sure you are earnest, sincere, naturally kind-hearted and godly men; that you verily believe you are serving God whilst doing the work of the devil. And this is what I chiefly tremble for you; the measure and fervency of your zeal will be that of your cruelty and rage."—p. 30.

We urge our readers to possess themselves of this tract, and to ponder the mighty moral lessons it inculcates.—*An English paper.*

The Jews.—The following interesting item we copy from the correspondence of the Rev. Abel Stevens, to the *Ch. Ad. and Journal* of this city.

We had considerable information laid before us respecting the *Jews*. The London society for their conversion has thirty-three stations and ninety-one laborers, fifty-one of whom are converted Israelites: four hundred Jews have been converted in Poland within thirty years, chiefly through its agency, but the present year the work of the society there has been suppressed. In the Duchy of Posen it has eight hundred Jewish children in its Christian schools. In Berlin there are two thousand baptized Jews. Neander himself, you will recollect, was one of them. England has many thousands of Christian Jews, and you will be surprised at the well authenticated statement, that the church of England includes fifty-nine in her own ministry. In one chapel—that of Palestine Place—seven hundred adults have been baptised, besides seven hundred children, who after instruction, have been received to the bosom of the Church by the baptismal rite. Great changes have taken place among the Jews in Germany. They are among the most learned men of the country, and many of them are professors in the educational institutions. Moses Mendelssohn translated for them the books of Moses, and has thereby shaken their old Rabbinical system to pieces; a new era has since set in among them; many turn to philosophy and Rationalism, for consolation; others to a purely Mosaic or Biblical system: while not a few look unto Christ and are saved. Judaism, indeed, seems shattered thoroughly in much of Europe. Its traditional prejudices are giving way, and something important must soon come from its changes. There are eighty thousand Jews in Constantinople, and missionaries have an open door to them there. There are societies for their evangelization and assistance at Basle and at Strasburg. These societies are compelled to educate their converts to trades as well as to Christianity; for such have been the absurd laws of many European countries against the Hebrews that they have not been allowed to learn useful handicrafts! How an American stares at such barbarism!

Seven Fools.—The angry man—who sets his own house on fire that he may burn his neighbor's.

The envious man—who cannot enjoy life because others do.

The robber—who, for the consideration of a few dollars, gives the world liberty to hang him.

The hypochondriac—whose highest happiness consists in rendering himself miserable.

The jealous banqueter—who poisons his own banquet and then eats of it.

The miser—who starves himself to death in order that his heir may feast.

The slanderer—who tells tales for the sake of giving his enemies an opportunity of proving him a liar.

BIBLE EXAMINER.

NEW YORK, NOVEMBER 15, 1855.

Response to Henry Grew's Second Rejoinder.

If Br. Grew does not "perceive any thing advanced on the negative of this question to invalidate" what *he* regards "the plain testimony of Jesus Christ, John 5 : 28, 29," others may ; and we must confess we are of that number. But either of us are liable to put a wrong construction upon our Lord's words in that text, for we are not infallible. If the general tenor of Scripture seems to require us to conclude, that whatever may be embraced relative to the wicked in the text, *life is not*, then we must think and speak in harmony with our conviction ; and we are sure our beloved Br. Grew will not desire us to do otherwise.

In responding, we have numbered Br. G.'s rejoinder from 1 to 8 for convenience of reference, and to save as much as possible repetition. The reader will thus be aided in the investigation. The rejoinder is to our article in Examiner of Oct. 15th, page 315.

"1." The reason why "a *second* death may not be justly inflicted" on those who lived before the Christian dispensation, to us seems obvious, *viz :* because no such penalty had been revealed ; no law was promulgated with such a penalty ; and "where there is no law there is no transgression," hence such a penalty, it seems, can "not be *justly* inflicted."

"2." We believe we did not use the phrase "national judgments." We spoke of "*dispensations*," and of the law, or laws belonging to those dispensations. Down to the Christian dispensation, we find nothing in any *law*, of any of them, that threatened a restoration to life of wicked dead men, followed by a dying again. If there is any such law, Br. G. is fully competent to find it ; *we* cannot. We looked at the dispensations for the purpose of finding such law, but looked in vain. We did find, however, that each one of them closed with *a day of judgment ;* which, of course, was *personal* on all the *then* living ; those dead prior to that day were not made alive to partake *personally* in that judgment day, because "there was no law" that required or allowed it : being dead, death held its *dominion* over them. Such are the *facts.* As facts we leave them to have their weight in this discussion.

Br. G. thinks the expression, "God who will render to *every man* according to his deeds," includes a personal, or "*individual*" judgment that did not take place in the day of judgment that closed the previous dispensations. To this we may answer—If God, at that time, judged the wicked dead unworthy to live again, and sealed up their final doom of eternal death, as well as that of the living ones at that time, then they were judged as *individuals*, and there was rendered to them, even to "every man" of them, "according to their deeds." But whether Br. G. or ourself "perceive" that to be so or not, does not alter the testimony of Jesus, who declared that those days of "wrath," then about to come on the Jews and Jerusalem, "be the days of *vengeance* that ALL *things which are written* may be fulfilled." We know Br. G. has great reverence for the words of Jesus, and it is that reverence which causes him to hold on with so much earnestness to what he thinks is the teaching of Jesus, John 5 : 28, 29. But his intelligent mind must now see, we think, what we saw, that it was more difficult to reconcile the idea that the wicked dead would be made alive again, with our Lord's positive testimony, that "ALL *things written*," of "wrath" and "vengeance," should, *in "the days"* he spoke of, be "fulfilled," than to harmonize the idea of their *not living* again with John 5 : 28, 29, and Rom. 2d.

Either nothing was "written" of individual or *personal* "wrath," or that wrath was executed at that time, as Jesus makes no exception, but unqualifiedly says, "*all* things which are written." To suppose that the greatest of all "wrath and vengeance," *viz :* that of a restoration to life from the dead, to be tormented and die again, was excepted—when Jesus says explicitly, "*all things*" shall be "fulfilled" in "these days of vengeance" then coming on that people—is not a self-evident truth, if it be a truth ; and something plainer than has yet been adduced must be presented to our mind to remove the *doubt* of the living again of any of those wicked dead on whom Jesus said "all things written" was to be "fulfilled" in those "days" of "wrath upon *this people.*"

We wish the reader may again examine our remarks on Rom. 2, in Examiner of Oct, 15th, page 315, in connection with Br. G.'s rejoinder. In addition to what we then said, we would further remark, that the apostle, in that whole chapter, is mainly contending against the *Jews*, who judged and condemned the Gentiles while they were guilty of the "same things" themselves. He undertakes to show them that their peculiar relation to God, as Jews, would avail them nothing ; for God did not respect persons, on account of nationalities, in the dispensation now opened ; but as the gospel

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was commanded to be preached to "every creature," so "every man," whether Jew or Gentile, would be treated according to the reception he gave this gospel. The Jews were "contentious" and did "not obey the truth," and God would, and did afterwards, inflict on them "indignation and wrath, tribulation and anguish;" and wrath did come on them to "the uttermost;" so saith Paul; and that was "*future*" when Paul wrote Rom. 2d. If because the apostle uses the expression "every man," we are to *infer* that all dead sinners are to be made *alive* to receive "indignation," &c., then the command to "preach the gospel to *every creature*" must include the making alive all the dead, that have never heard the gospel, and proclaiming it to them. But we presume Br. G. will not admit that the gospel is to be preached to them after their supposed resurrection to life. But why not? if the term "every man" must include all that ever have lived on earth, as Br. G. thinks it does, Rom. 2. We cannot see if such is the fact but that the apostles are to be condemned for disobedience to Jesus' command, or else must fulfill it after the supposed restoration to life of all men; for the command was explicit, "Go *ye* into *all the world* and preach the gospel to *every creature.*" If such language simply means—as Br. G. will probably contend, and as we admit is the fact—that the gospel was to be preached regardless of any national or other peculiarity, so Rom. 2 imports no more when the apostle says, "God will render to every man according to his deeds;" *i. e.*, whether he be a Jew or a Gentile; the apostle's aim being to show that all previous claims the Jews might have supposed themselves to have, were now to be abolished, and they were to occupy the same ground for acceptance with God as Gentiles: and in the day in which God was judging men by the grand question—"*What think ye of Christ?*" the "secrets of men" were being developed, and "indignation and wrath" was to come on "the Jews *first.*" To them the gospel was *first* to be preached; and Jesus commanded, after his resurrection, his apostles to "*begin* at Jerusalem" in preaching "the gospel to every creature." They were *first* to have judgment *executed* on them, and it did come on them in all the fullness of the "things written," even "unto the uttermost;" and no *inferences* to the contrary can seem to outweigh such positive declarations in the matter.

It will be seen by our remarks, that while we spoke of the dispensations prior to the Jewish, and the judgments at the close of each, we recognized the day of judgment to *the Jews* as "*future,*" when Paul wrote, and that he explicitly states that the indignation and wrath was to come on "the Jews *first,*" and afterwards on "the Gentiles."

We think Acts 17 : 31 has special reference to Christ's judging the world in the sense of *ruling* it, which is yet "future;" as is also the great day of executive judgment on the Gentiles. But in whatever light that text may be viewed it proves nothing as to making *alive* the wicked dead; for the "old *world*" was judged and destroyed without any of the dead ones being consciously partakers in it.

"3." It is "*just*" for God to do what He has said He will; if it is to inflict a hundred "plagues;" but we perceive no justice in inflicting pains and penalties not explicitly made known. On the subject of "few" and "many stripes" see our remarks in last EXAMINER, page 331.

"4." As to *how* God judges men, in the judgment which *decides* character, the reader is requested to refer to our remarks, Oct. 15, pp. 318 and 319. The *executive* judgment, yet future, takes place at the resurrection, when they who have done good are made alive, but those who have done evil are denied life, and their doom in *death* unalterably fixed. Not one word is said of any dead being made *alive*, in Rom. 2, except those who sought "for glory, honor, and immortality;" as they are to be rewarded with "eternal life," we know *they* are to be made alive. And we confess we see no reason for interpreting that chapter to embrace the making alive the wicked dead that is not equally valid to prove the gospel of Christ will then be preached to them who had not previously heard it.

We know of no text of Scripture which states that *all* who have ever lived shall *personally* and *consciously* appear before the judgment seat of Christ; and the text, 2 Cor. 5 : 10, does not, to our mind, prove any such sentiment. That every man's character will be decided by Christ is a truth we fully recognize; but the text 2 Cor. 5 : 10, can hardly prove that all men are made *alive* to stand before the judgment seat; and it may be *doubted* if the apostle, in that text, had any reference to wicked dead men. It may have reference to *Christians alone.* Let none be startled by this *suggestion.* Take your Bibles and read the context. Who are the "*we*" spoken of? Let us see. "For *we* know *we* have a building of God,***we groan to be clothed upon***so *we* shall not be found naked. For *we* that are in this tabernacle do groan***not for that *we* would be unclothed

we* are always confident, knowing that whilst *we* are at home in the body *we* are absent from the Lord: (for *we* walk by faith, not by sight:) *we* are confidentand willing***to be present with the Lord. Wherefore *we* labor that***we* may be accepted of him. For *we* must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad."

Here the "*we*" seems to be uniform, and relates to Christians *exclusively*. But, do Christians ever do "bad"? Let Paul answer. See 1 Cor. 3: 11–15. Here are some, who though they build upon Christ as the "*foundation*," yet use such materials as will not stand the fiery trial; they have "done *bad*," and will "suffer loss," yet, having built on Christ, they will "*be saved*," themselves; but surely they will not "receive" the same "reward" as those who not only built on Christ, but built with such materials as endured the fiery trial. Yet each who has made Christ his hope and "foundation" will "receive according to that he hath done," when he comes to stand before Christ.—Christians should remember, that tho' they may themselves gain life eternal, yet they may "suffer loss" by their deficiency in improving the means of *doing* "good," and of being as good as they might have been; and the consideration is one of "terror," in view of which we would "persuade men" to rouse up themselves to greater diligence and more earnest zeal, not only to have a right *faith*, but a more perfect course of life and conversation, that the self-sacrifice of Jesus, while on earth, may be made manifest in us. O, how solemn the reflection, that tho' we may not actually perish, yet we have done so much that is not *acceptable* to Christ, our Lord and Judge, that in the great day of "reward" we shall find ourselves far below what we might have been, had we been more active and devoted in doing good; and had we been more careful to avoid all that was "bad." How much reason we have to fear that such will be the lot of many who, nevertheless, will "be saved, yet so as by fire."

We are of opinion that this suggestion on 2 Cor. 5: 10, is quite as likely to be true as any other. At any rate, the text we cannot regard as proof that the wicked dead will be made alive again; and the judgment here spoken of is not the judgment of *character*, but the *executive*, in which the rewards are given "that every one may *receive* according to that he hath done:" and if it applies to all men, living and dead, it cannot include the making alive the wicked dead, unless such a fate has been stated in the law under which they previously lived; and the evidence of such penalty cannot be admitted by inferences. Where is the law with the revealed penalty that the "*wages of sin*" is that all dead sinners shall be made *alive*, *tormented*, and *killed again*? We have no knowledge of such a law, having such a penalty; and we "*doubt*" more and more if there is any such.

"5." It is, as we regard it, simply an *opinion* that "*individuals* are not dealt with according to the different degrees of their guilt," if they are not made alive to be tormented more and die again. As an opinion we leave it. "The wages of sin is *death*."

"6." On this section the reader will please look at our remarks in the last EXAMINER, p. 331, last column. We see no ground to change our mind on that topic. We will, however, add a remark on JEHOVAH's having no pleasure in the death of the wicked "*abstractly* considered." JEHOVAH challenges that He has no "pleasure *at all* that the wicked should die:" Ezek. 18: 23. We cannot concur, therefore, with our brother, that tho' God has sworn with an oath—"as *I live* I have *no pleasure* in the death of the wicked"—yet, He means, that He has not "*abstractly* considered." Men are *dying* by their constitution as derived from mortal and corruptible Adam—*perishing*—going back to dust, with no revival principle in their nature. In this condition God offers them life—*a revival* from death; so that death shall not hold *dominion* over them. If men reject this offer, death holds them as its victims. *Such is death proper.* In this death God has no pleasure, in any sense—"Have I any pleasure *at all* that the wicked should die?" saith Jehovah: and He declares, with an oath, that He has not, and adds, "*Why will ye die?*"

That God has "pleasure in the righteous maintenance of His holy government" is true; but it by no means follows that such maintenance *requires* or admits the revival *into life* of the wicked dead to torment and kill them again. It may well be *doubted* if such a process would not be a serious impeachment of the *holiness* and *righteousness* of His "government." Nothing short of the most *positive* declaration, on His part, that such a course is essential to His government can satisfy our mind: and we think it much more likely, that "the righteous maintenance of His holy government" will be manifested in not suffering the wicked dead to "*see* life;" and by leaving them eternally under the *dominion* of death; by which means an unmeasura-

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"7." We see nothing here that needs a response. We conceive there is no parallel in the cases supposed.

"8." We will very kindly suggest to our Bro., that it is our *opinion* God will *spare his children* the sight of seeing the anguish, despair, and misery at the "execution of the wrath on the living wicked at the coming" of Christ. Yes, Bro. G., God will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the *indignation be overpast:* for behold the LORD cometh out of His place to *punish* the inhabitants of the earth for their iniquity." Isa. 26: 20, 21.—Also, Jesus saith, Luke 21: 36, "Watch, and pray always, that ye may be accounted worthy to *escape all these things* that shall come to pass, and *to stand before the Son of Man.*" The followers of Christ are to "be caught up together, to meet the Lord in the air" at his coming to *execute* judgment on "the living wicked;" then, secure in their hidden "chambers," they will be spared seeing the anguish and despair of the ungodly. Thus was Noah spared, in his hidden chamber—the ark—where God "shut him in." Thus was Lot spared, and did not *see* the anguish and despair of the sinners of Sodom and Gomorrah; thus were Christians spared when Jerusalem was destroyed; and thus will the saints be spared, in our *opinion*, when God shall gather them with Christ in the air, while the great day of *executive* judgment on the Gentiles, who have had the Gospel and rejected it, is being completed. And the text Bro. G. quotes, Rev. 19: 3, (under section "6,") does not prove that the children of God *saw* the "despair and misery" of His "enemies" when they "cry Hallelujah." They saw the "*smoke*" of Babylon's burning," and so did Abraham see the "*smoke*" of Sodom and Gomorrah go "up as the smoke of a furnace;" but he did not *see* the "despair and misery" of its inhabitants. When "Babylon" had received the judgment of God, and it was *past*, the redeemed people of God praised Him that He "*had*" destroyed that power. We therefore say to our beloved Br. GREW, we most cordially offer the prayer he has framed for us, and believe it will be answered, *viz:* "O let us not be made sad by the *sight* of such misery and despair as must attend the execution of thy wrath on the living wicked at thy coming." To this prayer, we think Br. G. will, "*in that day*," if not before, say—"AMEN."

Spirit Rapping Theology.

Some months since the *N. Y. Tribune* made the following statement:—

"We have repeatly challenged the adepts in the modern art of ghost-seeing, spirit-rapping, table-tipping and the like, to state a single new truth which their pretended revelations have added to the sum of human knowledge, but as yet they have not been able to meet the proposal. Instead of it, however, we have had from them several propositions to engage in the discussion of various abstract moral, religious or fantastic topics, which from the nature of the case, we have been constrained to decline."

One of the principal advocates of "ghost-seeing" came forward and accepted the *Tribune's* challenge, and proceeded to state the "new and true" things which have "been added to the sum of human knowledge" by this modern revelation. Out of eighteen of these "new and true" things we select a few that our readers may see to what deluded mortals can be led when they forsake the Bible. The writer says:

"It is 'new and true, and has been added to the sum of human knowledge'—through modern spiritual manifestations, that immortality is demonstrable to the physical *external senses* of man, which fact has hitherto been merely *believed* and *hoped* for—and that, too, only by virtue of an *innate desire* to live on, and a faith in ancient records of questionable origin and disputed significance, (disputed even by their professed adherents,) leaving at best but a flickering *hope*, which the most sanguine dying man would give all earthly possessions to have confirmed by absolute, sensible demonstration. The fact of Christ's resurrection—admitting it is a fact—does not prove man's immortality, since he is claimed to have been *more* than man. Modern Spiritualism demonstrates the spiritual presence of *our relatives* and *friends*, whose bodies we have laid in the grave. This is both new and true."

We shall make but one remark on this item. To establish the greatness of this modern necromancy, the writer very cautiously insinuates that Christ's resurrection is *not a fact.* True, he does not do it openly. "The fact of Christ's resurrection—*admitting it is a fact,*" &c. We regard such language as an *indirect* denial of the fact. As a fact it stands in the way of this spiritualism; because Christ made no manifestations to his followers while dead, nor till after he could demonstrate to them the reality that he was alive from the dead, by telling them to *handle him*, and examine him. If the doctrine of modern spiritualism is true, why did Christ not demonstrate it true

during the three days he was known to be dead? But no, he is not heard from till his resurrection occurs; and his resurrection never can be demonstrated if the spiritualism of modern times is true. But his resurrection "*is a fact*" to which God has set his seal through the ministry of the apostles, and the miracles wrought by them in attestation of this very *fact;* a fact which modern spiritualism would gladly set aside as fatal to their whole scheme; and the blasphemy of their system is apparent in this indirect insinuation that Jesus did not rise from the dead. Again, says this *Goliah:*

"It is 'new and true, and has been added to the sum of human knowledge,' through modern spiritual manifestations, that *death* in itself simply and only severs the connection between the spirit and gross and physical elements, and that the conscious human being still lives on, in the full possession of all his essential attributes, and is sensible of no change except in the conditions of his being."

Thus the revelation of God is set at naught; and the threatening of death to Adam resolves itself into this—"In the day thou eatest the forbidden fruit I will sever the connection between your gross physical elements and your spirit, which shall live on, sensible of no change except you shall find yourself in a better condition!" Thus, Adam was promised a *blessing* as a penalty of disobedience. If this is not turning "the truth of God into a lie" we do not see how such a sin can be committed. But how very much does it differ from *orthodoxy*, so-called? Alas, that theologians should have laid the foundation of such insult to God, and corruption of truth.

We come at length to the summing up of this new system of blasphemy. It is thus expressed:

"*Eighteenth and finally:* It is new and true, and is added to the sum of human knowledge' through tangible spiritual demonstrations, that the ancient prophecy which declares that 'the last enemy, *death*, shall be destroyed,' is now meeting with an actual fulfillment. These manifestations tangibly prove that mortals actually do 'put on immortality,' and thus death is swallowed up in victory."

Here the mask is off; and spiritualism is out in its true colors, as the reviler of God's truth and the contemner of the great central Bible doctrine of *the resurrection* from the dead, through Christ, "at the last day." According to its "new and true" revelations men put on immortality at death! and death is *then* swallowed up in victory! *i. e.*, death is *not death*, but only "mortals" do, "*actually*," then and there, "put on immortality."—To reason with such madness seems useless. We cannot but regard such as victims of the "strong delusion" to which God has threatened to give over those, in these last days "who received not the love of *the truth* that they might have *life*," but "had pleasure in unrighteousness." 2 Thess. 2: 9–13. We sincerely pity those who have been drawn into this last and fatal snare, of the wicked one, by their previous belief that their friends are alive when dead; and that without the resurrection of which Christ is the author. We hope some of them may yet escape; but every step they travel in this impious contempt of Christ and his apostles, and of the great doctrine of a future life *only* by a resurrection of the dead, they sink deeper and deeper in that miry pit from which there are few that will ever return. They are fast being given over to "believe a lie" which must ultimate in their eternal destruction. Christ cannot be *robbed* with impunity of the honor and glory of giving life to dying men; and he that believeth not God's *record* of the matter condemns Him as "a liar."—"And *this is the record* that God hath given to us eternal life, and this life is *in His Son.* He that hath the Son hath life, and he that hath not the Son *hath not life.*" 1 John 5: 11, 12. Let all beware of giving God *the lie.*

Dragonic Character of Russia.

Those who wish to see our reasons for the opinion that the *Russian Dynasty* is symbolized by the *Dragon* of Rev. 16 & 20, and to be bound, will find them in the *Examiner* for 1854, pp. 68, 77, 223, & 301.

E. D. CLARKE, L.L.D., traveled extensively in Russia some years since, and gives us more light in relation to the *Crimea* than we have been able to obtain from any other source. The conduct of *Russia* in obtaining the *Crimea*, and after possessing themselves of it, illustrates its *Dragonic* character most strikingly. In taking from its original possessors *Russia* acted just as the smybolical "*Serpent*," the "*Devil* and *Satan*," might be expected to act. Dr. CLARKE in speaking of the transaction says:

"The capture of the *Crimea* excited the attention of all Europe! but the circumstances which caused the deposition and death of the Khan" [or Prince] "are not so generally known. They have been artfully concealed by the *Russians*; and the brilliancy of the conquest of the *Crimea*, dazzling the immagination, has prevented a due inquiry into those dark and sinister manoeuvers, whereby the plot was perfected tor the subjugation of the Peninsula:" [i. e, the *Crimea.*] "*Potemkin*, arch priest of intrigue and wickedness, planned and executed the whole of it, to fulfil whose designs it was immaterial what laws were violated, what

principles trampled, what murders committed, or what faith broken. His principal favorites were swindlers, adventurers, pimps, favorites; unprincipled men of talent, found in him a ready patron.

"It is well known, that by the treaty of peace, with the *Turks*, prior to the conquest of the Peninsula *Sahin Ghirei*, of the family of the Khans, who had been a prisoner and a hostage at *Petersburgh* was placed upon the throne of the *Crimea*. This was the first step towards the overthrow of that kingdom. From the moment of his accession the *Russian* minister in the *Crimea*, an artful and designing foreigner, well chosen from *Potemkin's* list, to execute the measures he had in view, began to excite among the *Tartars* a hatred of their sovereign: raising commotions among them, buying over the disaffected, and stimulating the people to frequent insurrection. In the mean time he insinuated himself into the good graces of the *Khan*, teaching him to do whatever was most unpopular in the eyes of his subjects."

This course was pursued, Dr. CLARKE tells us, till the *Russian* minister worked up a *revolt* among the people, and the Khan was persuaded by the Russian intriguer to fly first to *Caffa* and then to *Teman*, or across the Cimeran Bosphorus into Asia. The *Khan* was then prevailed on to call in the assistance of *Russian* troops, who were eagerly waiting just this opportunity to seize on the *Crimea*. Dr. CLARKE says:

"Thus a *Russian* army was suffered to enter, unmolested, into the heart of the *Crimea*. Under pretext of punishing those who had rebelled against the *Khan*, for a revolt they had themselves excited, they put to death whomsoever they thought proper, took possession of the strong-holds and practised their usual excesses." * * * "The *Khan* returned to *Kara-su-bazar*," [a place of about 40 miles east of what is now called *Simpherapol*,] "where the Russian army was encamped; and there, in the presence of the *Russian* troops, was persuaded to order his nobles to be stoned to death; his pretended allies feasting their eyes with the slaughter of men whom they had first induced to rebel against their Sovereign, and afterwards caused to be butchered for having complied with their desires."

How *Satanic*, how characteristic of the *Dragon*, that has "deceived the nations," but is yet to be "bound." The *Khan* now found himself a prisoner after the *Russians* had murdered as many of the nobles as they chose; but his eyes were open too late; and tho' he would not willingly *abdicate*, and by his "sign-manual" attest that his family were forever "rightfully deposed," he was compelled to become a prisoner, in fact, in the hands of the *Russians*, with fair promises which they never fulfilled, and evidently never intended to. He was "dragged as a prisoner" to within about 600 miles of St. Petersburg, where he was not permitted to move in any direction. Dr. CLARKE says:—

"In his miserable condition, finding neither his pension was paid, nor any single engagement of the *Russians* fulfilled, he insisted on going to St. Petersburgh, but was told it could not be permitted. At last giving himself entirely over to despondency, he exclaimed: "Let me be consigned as a victim to the *Turks*: they will not deny me, at least, the privilege of choosing the manner of my death, since my enemies have resolved on my destruction'! The unparalleled cruelty of the RUSSIANS suggested the propriety of acceding to this request; they rejoiced indeed to hear it made because it offered an easy method of getting rid of one whom they had pillaged, and whose presence was no longer either necessary or desirable. They consequently exposed the unfortunate Prince upon the *Turkish* frontier, where he was taken, and, being afterwards sent to Rhodes, was beheaded."

Thus ended that part of the *Dragonic* tragedy. The *Russians* also expelled *seventy-five thousand* Christians from the *Crimea* in their subjugation of it; who, Dr. CLARKE in a note says:—"all perished except seven thousand, from cold, hunger and other causes, in the *Steppes*, on the western side of the sea of Azof." Truly "*Dragon*" is a rightful name for inspiration to fix on such a *Dynasty* as that of *Russia*. In relation to how that power conducted itself *after* it had taken possession of the *Crimea*, Dr. CLARKE says:—

"If it be asked how the *Russians* have conducted themselves with regard to the *Crimea*, after the depravity, the cruelty, and the murders, whereby it was obtained, the answer may be given in few words. They have laid waste the country; cut down the trees; pulled down the houses; overthrown the sacred edifices of the natives with all their public buildings; destroyed the public aqueducts; robbed the inhabitants; insulted the *Tahtars* in their acts of public worship: torn up from the tombs the bodies of their ancestors, casting their relicts upon dunghills, and feeding swine out of their coffins; annihilated all the monuments of antiquity; breaking up alike the sepulchers of *Saints* and *Pagans*, and scattering their ashes in the air."

Dragonic, it seems, in all they set their hands to. But the day of *Judgment* and *Retribution* appears to be returning on them, in the present conflict in the *Crimea*. God is just; "and the nations that forget God," or are hypocritally committing their horrible outrages in the name of Christianity—as *Russia* has done—"shall be cast into hell;" Psa. 9:17. The *Dragon* is to visit the "bottomless pit;" and find a home there for at least "a thousand years;" during

which period he will *deceive* the nations no more." We are of *opinion* that the *Russian Dynasty* is that power; but time will show. We do not say that other *dynasties are* not equally wicked, but each is represented by its proper symbol in prophecy.

Considerable has been said during the present war in the *Crimea* about the wanton destruction, by the Allies of *Kertch* on the straits of Enikale leading into the sea of *Azof*; and not a word is to be said in justification of such outrages, yet how did the *Russians* treat *the same* place when they took it from the Tartars? Dr. CLARKE says :—

"Among all the devastators who have hitherto scourged this devoted land," [*the Crimea*] "none have proved so injurious to the interests of literature as the *Russians*. We dare not mention the high authority upon which these facts were communicated; it is sufficient to say, that an individual, above all others the best qualified to afford the information, repeatedly assured us that there is no characteristic of a *Russian* more striking than that of wantonly destroying monuments which are the most prized by enlightensd nations. In *Kertchy* after levelling to the earth *five hundred* houses, they left about thirty poor shops in the midst of ruins, whose present owners it is their daily practice to defraud. False in all their public engagements, as well as in their private treaties, they issued an *ukase* inviting *Greek* merchants to settle in the town; but no sooner had these deluded people fixed there with their families, than the soldiers pulled down the houses about their ears, using, at the same time, other intimidating measures to compel them to higher duties than any even of the *Russians* themselves have paid to whom no exemptions had been granted. Thus insulted, and plundered, the *Greek* settlers demanded permission to leave the Peninsula : this was positively refused."

At *Caffa*, a place on the shore of the Black Sea about 40 miles south west from *Kertch*, Dr. CLARKE says :—

"The melancholy devastations committed by the *Russians*, drawing tears down the cheeks of the Tartars and extorting many a sigh from Anatolian *Turks* who resort to *Caffa* for commercial purposes, cannot fail to excite the indignation of every enlightened people. During the time we remained, soldiers were allowed to overthrow the beautiful Mosques, or to convert them into magazines, to pull down the minarets, tear up the public acqueducts, for the sake of a small quantity of lead they were thereby enabled to obtain. Such is the true nature of *Russian* protection; such the sort of an alliance which *Russia* endeavors to form with every nation weak enough to submit to their power, or to become their dupe. While these works of destruction were going on, the officers amused themselves in beholding the mischief. Tall and stately minarets, whose lofty spires added grace and dignity to the town, were daily levelled with the ground : these, besides their connection with the religious establishments for whose maintenance the honor of the *Russian* Empire had been pledged, were of no other value to their destroyers than to supply a few soldiers with bullets, or their officers with a dram. We were in a *Turkish* Coffee-house at *Caffa*, when the principal minaret, one of the ancient and characteristic monuments of the country, was thrown down with such violence, that its fall shook every house in the place. The *Turks* seated on *Divans*, were smoking; and when this is the case an earthquake will scarcely rouse them; nevertheless, at this flagrant act of impiety and dishonor they all rose, and breathed out deep and bitter curses against the enemies of their Prophet. Even the *Greeks*, who were present, testified their anger by similar imprecations, * * *for although the *Greeks* profess a religion which is common to the *Russians*, yet the former detest the latter as cordially as the *Turks* or *Tartars*."

The foregoing is only a small portion of what could be said of the *destroying* character of the *Russians*, and of their wicked and outrageous conduct in the *Crimea* after they usurped the power there. Their deceitful and destroying, or *Dragonic* character seems not to have changed since Dr. Clarke's travels in that country, though fifty years have passed. An absolute despotism will for ever degrade and debase those over whom it is exercised; and the longer it is continued the more tyrannical, hypocritical, and unbridled it becomes. Such is the fact relative to the *Russian Dynasty* at this time. The present war was commenced under the hypocritical *pretence* of the protection of the *Greek* Christians of the Mohammedan Empire : while the real design was to possess itself of another Crimea, or to take possession of Constantinople, and thus supplant the Mohamemdan dynasty. But the *Dragon's* race we think is nearly run, and a fearful doom awaits it. If we are in error in our *opinion*, it will be manifest in due time.

RUSSIAN TRUTHFULNESS.—Many persons have expressed surprise at the smallness of the returns of killed on the part of the Russians after an engagement; but to any one who understands the Russian system, this will not appear strange at all. The practice is to send in returns of only a small portion of the killed, while the remainder are supposed to be in the field, and receive pay and rations, to the benefit of the colonels. As a great personage, to whom I related this in England, remarked, "the colonels eat the dead men's rations!" Nor is there any danger of detection, for the part of the generals have done the same thing before, and are practising something similar at all times, while the subalterns hope some day to become colonels themselves.

I know an instance of a man commanding a regiment, who from the time of his regiment taking the field in the summer of last year, up to the end of last November, was in the habit of sending two or three thousand roubles every week to his family while he is known to possess no private fortune

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pages. Published by Stedman
Vesey-street. Of its merits we ar
no "M.D."

All this money, of course, was squeezed out of the soldiers rations and forage, for it is a cavalry regiment.—*Blackwood's Magazine.*

THE CRIMEA A GOLD COUNTRY.—Dr. F. Maynard's "From Paris to Sebastopol," has the following: "If England and France were to take possession of the whole of the Crimea, and wished, without keeping up an army of occupation at a vast expense, to prevent Russia from ever re-establishing her power, they have only to decree that henceforth the Crimea should be an independent State, self-governed; and to attract thither, in less than a year, as many million of inhabitants as could be lodged on the soil, it would be sufficient for them to declare the ports free, and to plant on the Tchatir Dagh a banner inviting the gold-seekers of every nation to come and search its sides. In the rocks of the Tchatir, the Dimirdgi, Sinab, and Aluchta, there is enough to pay the expenses of a war, if it lasted a century. Perhaps my readers may seem astonished at my making such a statement. They would be less astonished if they knew the authorities on which I rely. I do not merely appeal to geographical documents and the history of past times, to prove infallibly that the gold mines of the Tchatir Dagh exist, and have been worked. I also invoke the testimony of those who, *de visu de manu*, have seen and touched veins of gold more abundant, a thousand fold richer than those of the Ural and all the known mines. It suited the policy of the Czars to leave those mines unworked, and to efface the recollection of them as far as possible. If they were worked by free men, that would have attracted from every corner of Europe a multitude of adventurers, men of enterprising character, on a single point of the empire; it would have been kindling a conflagration which they could not have mastered. If, on the other hand, serfs and prisoners were employed as miners, the Crimea was not, like the Ural, so remote from Europe that the groans of the slave martyrs could be smothered, and they might have escaped the fangs of the Despot. The Russian government, consequently proclaims the auriferous strata of these mountains, which evidently attach the Alps to the Caucasus, to be fabulous. The Crimea, within ten years, will become the El Dorado of the old world."

MAP OF THE CRIMEA.—We have long desired such a Map; but nothing appeared that was in the least satisfactory. At length, one has been issued, which though not as perfect as desirable, is of great value to those who feel an interest in the war now raging there. It is well worth the cost, viz. 25 cents; at which price we will send it free of postage.

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TEMPTATION MET.—"The devil," says the Rev. Thomas Brooks, "tempting Bonaventure, suggested to him that he was a reprobate and persuaded him to drink in the pleasures of this life, because he was excluded from the future joys of God in heaven. Bonaventure, however, at once answered, 'No, not so, Satan: If I must not enjoy God *after* this life, let me enjoy him as much as I can *in* this life."

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We had received near *twenty* pledges of $5 each for a weekly issue, some time since. In our own opinion, the best course is for our friends to run our subscription list up to at least *two thousand* paying subscribers, on the terms we have offered. If this is done we intend to issue *weekly*. To test the Connecticut brother's proposal further, we offer to any one who shall send us $5, by January, *three* copies of the EXAMINER whether issued semi-monthly or weekly, with the assurance that it shall be issued *weekly* if *two thousand* copies are subscribed and paid for.

TO CORRESPONDENTS—"I. G." and the "child" will find an answer to their *inquiry* in our *Tract* on the "*Rich Man and Lazarus*." We have not a copy of it or we would send one.

LIGHTFOOT says "little friars at Jerusalem point exactly to the place where the house of the *Rich Glutton* stood. Most accurate keepers of antiquity indeed! who after so many hundreds of years, such overthrows of Jerusalem, such devastations and changes can rake out of the rubbish the place of so private a house, and such a one too that *never had any being*, but merely *in parable*. And that it was a parable, not only the consent of all expositors may assnre us, but the thing itself speaks it." Lightfoot adds:—"The main scope of it seems this—to hint the destruction of the unbelieving Jews, who, though, they had Moses and the Prophets, did not believe them; nay, would not believe tho' one (even Jesus) rose from the dead. For that conclusion of the parable abundantly evinceth what it aimed at; *If they hear not Moses and the Prophets neither will they be persuaded tho' one rose from the dead.*

"I. G." and his little friend will find our latest views of this parable in "*Bible vs. Tradition*, page 283. We hope they will send for it immediately.

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At No. 141

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GEO. STORRS, EDITO

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BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

VOL. X. NEW YORK, DECEMBER 1, 1855. NO. 23.

PUBLISHED SEMI-MONTHLY

At No. 141 Fulton-street.

TERMS---One Dollar for the Year:

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GEO. STORRS, EDITOR AND PROPRIETOR.

The Resurrection of the Dead Opposed to the Doctrine of the Immortality of the Soul.

[Continued from page 324.]

We now pass on to those passages, which embrace Paul's wishes to leave this "*earthly tabernacle;*" that of the transfiguration; and the assertion of Jesus, that "*God is not the God of the dead, but of the living;*" the whole of which, together with other similar passages, are with much confidence advanced by our opponents. In regard to the first, we at once admit that such were Paul's desires, and we are prepared to submit the evidence upon which such desires were probably and rationally founded; dwelling, as his mind must have done, on the divine conduct towards those of his predecessors, who had been faithful and devoted servants of God, as in the cases of Enoch, Elijah, and Jesus, who were favored with an immediate futurity, and the cause of their being so honored clearly resulted from their faithful performance of the divine will, which would thus act as a reward *to them* on the one hand, and a stimulus to others who were divinely commissioned to follow in their footsteps; so that, although in the instances of Abraham, Isaac, Jacob and Moses, we have only the evidence of probability that they were blessed with an immediate resurrection, yet we feel strongly inclined to favor that opinion. Of Moses, indeed, the fact of his appearing with Elijah to Jesus in the "Holy mount," is strongly calculated to aid the opinion that he was numbered among those who were immediately "clothed" upon with immortality. Paul, therefore, knowing of the existence of Enoch, Elijah, and Jesus, and if the other prophets of God were also then in existence, doubtless he with equal certainty was acquainted therewith; added to which, as all the apostles had to perform a very extraordinary and self-devoted part in the establishment of Christianity, and they had received upon several occasions divine communications, it would seem to correspond with the conduct of God towards their predecessors, and the principles of his general government, that *they* also, if they continued equally faithful unto the end, should be made partakers of the like privilege; with, therefore, these ideas in our minds, we recur to the statement of the sufferings which Paul and his fellow apostles endured, as recorded in the Corinthians, "We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus: we are confident and willing to be absent from the body and present with the Lord;" (2 Cor. iv. and v.) And, in the Philippians, the same apostle's earnest expectation and hope is, that Christ should be magnified in his body, "for to me to live is Christ, and to die is gain; for I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better." (Phil. i.) Such being the passages which are construed as before stated, we submit that the expression of a wish "*to be present with the Lord,*" or a "*a desire to depart to be with Christ,*" so far from according with immaterialism, really discountenances that doctrine; for if he had been animated by an immortal soul, then all such objects were secured to him, and that not by the favor of God, but by having that within him which was *naturally* immortal. Besides these considerations, it should seem probable from two memorable facts in the life of Jesus, as reported by John, (the first of which is an address to the apostles, after what is termed the last supper; and the other that of his prayer to God for them,) which tend strongly to support the view of an *exception* being made in *their* instances and of their being honored with an immediate resurrection. "Let not your hearts be troubled ye believers in God, believe also in me; in my Father's house are many mansions, if it were not so, I would have told you. *I go to prepare a place for you.*" (John xiv.) "As thou hast sent me into the world, even so have I also sent them into the world, and the glory which thou gavest me, I have given them; Father I will that they also whom thou hast given me, *be with me where I am,* that they may behold my glory which thou hast given me." (John xvii: 24.) Combining, therefore, these several views, the most rational conclusion in our judgment is, that the apostles, together with the prophets, were thus *exclusively* distinguished; and although Paul did not, at the time when this address and prayer were delivered, form a part of their body, yet he was when converted, and also afterwards, in communication with Jesus who appeared unto him, and, doubtless, he partook with the eleven of their high and distinguished rewards; so that Paul's desires, while they give no countenance to immaterialism, appear to rest upon a solid basis, and they harmonize with and give consistency to the address and the prayer of Jesus, either of which are irreconcilable with the doctrine of the immortality of the soul

for, in addition to its incompatibility with the whole scope of these passages, the belief in it by Paul, would constitute his anxiety to depart a mere impatience of life; for if he had within him an immortal soul, then, as an inevitable consequence, he was certain of an immediate reëxistence, and that too, by a principle possessed by him, merely in common with every other human being, and, consequently, not capable of operating upon his mind, or that of the other apostles, as a privilege of a *peculiar and exclusive* character; as one which could administer support to them under their sufferings, and impel them on to make every sacrifice and exertion.

The conversion of the apostle Paul, as well as his anxiety to be with Christ, is, palpable inconsistency, held to support the doctrine of our opponents; to meet which, we refer to the facts as related by himself, which, it will be seen, are confined to a statement of the exalted nature of the communication with which he had been favored, and that too, in a *vision:* "I knew a man in Christ about fourteen years ago, whether in the body, I connot tell; or whether out of the body, I cannot tell: God knoweth; such a one was caught up into the third heaven." We stop at this passage just to remark, that this relation is stated by the apostle at its commencement, to be "*a vision of the Lord:*" and we shall content ourselves, merely with putting a few questions to those writers who labor in support of their hypothesis, to prove its truth, even from a *vision;* we ask them, if we are literally to take this passage, that Paul, at his conversion, was really in, what they understood by the third heaven? Can "gross," "sluggish," "medullary matter," be an inhabitant of heaven? for, to maintain literal consistency of explanation, it might have been so; as Paul states, that he does not know whether he was not there "*in the body,*" on the other hand, if he literally was in the third heaven "*out of the body,*" we ask, where was the body during the period? and, as it is quite certain it was not dead, we further ask, what becomes of the immaterial doctrine, which maintains, that it is the soul alone which gives *life* to the body, and that when the soul is removed from the body the latter becomes a mass of dead matter.

A similar perversion of a passage, in its own nature plain and definite, and requiring no common powers of mystification to pervert, occurs in most of the writings of the Scriptural defenders of immaterialism—among others, Dr. Jortin asserts, that the words of Jesus, (Matt. xxii: 32) "*God is not the God of the dead but of the living,*" were words spoken by our Saviour, with a view to establish the doctrine of the soul's immortality." (19th Sermon, vol. ii.) A reference, however, to the connection which gave rise to the remark in question, will probably be the best mode of ascertaining their correct meaning: it appears that the Sadducees, who denied that there would be any resurrection, put a question to Jesus in support of their opinions to which he replied, "Ye do err, not knowing the Scripture, nor the power of God; for, as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." (Matt. xxii: 29, &c.) Here both the question and the reply is distinctly, and to the exclusion of every other subject, "*the resurrection of the dead.*" We may also remark, in addition, that the parties who put the question to Jesus, not only denied a resurrection, but also said, "*that there is neither Angel nor Spirit:*" it consequently must be apparent, that had Jesus been a teacher of the doctrines of angels and spirits, and more especially, if such doctrines bore that relation to the resurrection which immaterialists aver, then the Sadducees would have naturally availed themselves of so favorable an opportunity to attempt to puzzle Jesus; and it is inconceivable that he should not have advanced such as evidence of the doctrine of a future life, and then his reply in that case, must have been to this effect, "Ye do err, not knowing the Scriptures; for have ye not read that you have an *immortal soul* within you which *cannot die?*" But passing on to the point in regard to the Deity being—not the God of the dead but of the living, and that "the dead are raised, even Moses showed at the bush when he called the Lord, the God of Abraham, Isaac and Jacob." (Luke xx: 38.) Upon this we would remark, *first*, that the mortality of the *whole man*, consequently his materiality, is here distinctly avowed; and also, that if we have an immortal soul, then we can know nothing of a resurrection, which is a re-living—a reëxistence; for, as the soul cannot die, *it*, as a consequence, cannot "rise from the dead." *Secondly*, that Abraham, Isaac and Jacob, either have risen or must rise, or else the expression of Jesus cannot be justified; and that we incline to the former opinion will be seen in our remarks connected with the apostle Paul; but if the latter be esteemed more correct, it will equally support in this passage, that, for which we contend, and Scripturally correspond with the expression, that "God is not the God of the dead but of the living," *i. e.*, of those who will hereafter be raised to life, and who are now spoken of as living in the view and decree of God. (See notes in Unitarian Version on this passage.) Thus, according with an illustration in the Romans in connection with Paul's argument, to prove that Abraham is the father of all believers, "As it is written, (I have made thee a father of many nations) even God who quickeneth the dead and *calleth those things which be not*" (*i. e.*, have not yet, but are in the determined council and foreknowledge of God designed to take place) "*as though they were.*" (Rom. iv: 17.) "Who regards the future resurrection as if it were present." (See Grotius and Beza.) Thus upon either view of the case, whether Abraham, Isaac and Jacob *be* living or *are* to live, we submit, that Dr. Jostin's conclusion is unsupported; and that the words of Jesus, so far from proving, *dis*-prove the doctrine of the soul's immortality. Under the same division of this controversy, our opponents rank, what is denominated the Transfiguration, and from thence assume the very point in debate, which it is of importance to keep in mind, is not—whether or not there will be a future state of existence, (such a

state being admitted on both sides) but that we contend on the one hand, that the Scriptures place the evidence upon which it is founded upon one ground, and the immaterialists upon another; and they select that one, which is alike independent of both the Old and New Testaments, being solely borrowed from the heathen philosophy. Consistently, therefore, with such a theory, a writer before quoted, claims, in support of his system, the appearance to Jesus of Moses and Elias, for "the Evangelist informs us, 'Moses and Elias came and conversed with Jesus, and were seen and heard by those disciples who were present: as to Elias he died not, but like Enoch before him was taken up into heaven; but of Moses it is written that he died and was buried.' This account, therefore, is a fair intimation that good men continue to live and to act after they are released from this mortal body." (Dr. Jortin's Sermons, p. 385.) But to have made the Doctor's case a good one, it should have been related, that it was the *immortal souls* of Moses and Elias which conversed with Jesus. The qualities of which souls, be it remembered, are defined to be by nature aërial and immaterial, consequently, not tangible to the touch, nor visible to the sight; yet, in despite of such *inherent* properties, the Doctor admits that they "were *seen* and *heard* by those disciples who were present." With regard to the Transfiguration itself, there are two views taken of it: one, that it was a vision; the other, that Moses and Elias did personally appear to Jesus on the holy mount; and whichever view of the transaction be the correct one, they alike fail in assisting the immaterial doctrine. For if it was a personal appearance, it proves no more than this: That the distinguished messengers of God have been *exclusively* honored with a continuation of existence; and it established the point, that if there are spirits, their properties are inconsistent with what is ascribed to them by the immaterialist. If, on the other hand, it was a visionary appearance the immaterialists must concede, that a communication by vision has no kind of connection with the existence of spirits, the relation being, that "Jesus took up with him, Peter, and John, and James into a mountain to pray, and behold there talked with him *two men*" (not two spirits) which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." (Luke ix: 28.) And doubtless, such a communication was designed for, and must have succeeded in, administering to the mind of Jesus, under all his subsequent exertions and sufferings, the most effectual support. The effect too upon the apostles, would seem to have been very important, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty; and the voice which came from heaven we heard when we were with him in the holy mount." (2 Peter, i: 16, &c.) In regard to the cases of Enoch, Elijah, and Jesus, we shall content ourselves with a brief statement, being satisfied, that a literal quotation of the historical records will clearly destroy the arguments of the immaterialists. Of Enoch, it appears, that his days "Were three hundred, sixty, and five years, and Enoch walked with God," (*i. e.* obeyed the will of God, walked in obedience to and had full confidence in God, "led a godly life," "was well pleasing to God." (See Geddes' Translation and notes.) "he was not, for God took *him*" (not his soul) "away." (Gen. v: 23, 24.) Of Elijah, it is related, that when walking with Elisha, that "*he*" (not his immortal soul) "went up into heaven," (the air) (2 Kings, ii: 11. &c.) And of Jesus, that when he had ended instructing his apostles, and he "had spoken these things, while they beheld, *he* (not an immaterial spirit) "was taken up, and a cloud received *him*" (not his soul) "out of their sight." (Acts i: 9.) Now, if futurity can be entered upon by immaterial spirits "when released from this mortal body," we ask, how, or by what means can it be accounted for, that the Bible historians should have omitted to state so important a fact; and that, also, in three most memorable cases, when the relation was inseparable from a faithful narrative? But, in addition to this circumstance, when we follow out Jortin's position to its conclusion, it will be seen that, if we are animated by an immortal spirit, he himself is the opponent of his own doctrine, by which, if it be true, not merely Enoch and Elijah, and other "good men continue to live and to act," but *all* men, without distinction or discrimination, alike and immediately continue to live and to act when "released from this mortal body," and that, too, without regard to the declaration of Jesus, that "a time will come" (not *now is*, or as yet ever has been) "when all that are in their graves, shall hear the voice of the Son of God and come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation (condemnation.) (John v: 28, 29.)

The only remaining points which come under the present branch of our investigation, are those, which were incidentally glanced at in a former Essay, relating to the belief (at least on the part of some) of the apostles in the existence of spirits, and the fact that Jesus did not expressly and specifically correct such impressions. To rightly appreciate this argument, it is necessary that we should recur to the situation of Jesus and to the *distinct object* for the declaration of which he was commissioned, they being those of first announcing the fulfillment of the divine promises towards man—of removing the ceremonial parts of the Mosaic institution—of proclaiming forgiveness of sins upon repentance—of preparing men for the enlargement of that church which should know neither Jew nor Greek, and which should cause all nations of the earth to be blessed; and of announcing that there would be a future state of existence:—these were the mighty and all-important facts which the Jewish Messiah was commissioned to proclaim; we are, therefore, not to look to his teachings as to an Encyclopedia, neither are we to expect from them that to which they lay no claim. A revelation from Deity of the comprehensive kind referred to, would, indeed, have been inconsistent with the development of intellect and individual exertion, to excite which ever appears

characteristic of the divine government; besides which, the communications enumerated above could not fail to establish in the minds of believers conceptions so definite, and principles so correct, that minor points of ignorance would necessarily vanish as the mind gained strength in the express doctrines of revelation. In addition to these views, Jesus, in the use of popular language, had really no choice; and it will be seen that, upon the admission that his object was to be understood by those whom he addressed, the present case is of a similar description to that of his curing maniacal and epileptical diseases, such being supposed by the Jewish people to be caused by the afflicted parties having within them evil spirits. When such persons were restored to health, it was said that he "*cast out*" the possessing demon, and, upon some occasions, his own words are, "*I command thee to come out;*" yet even by the enlightened immaterialists these words, which accord so expressly with the erroneous doctrines of demoniacal possession, are most correctly viewed, not as teaching such opinions but merely as being the unavoidable use of the language of his age and country. We might also notice, as further illustrative of this point, that in our own times, in which, from their greater enlightenment, the use of words originating in popular ignorance might be supposed easy to be dispensed with; yet even now our astronomers speak and write of the sun's *rising* and *setting*, and their meaning is not misunderstood by any, although their words (in the necessity of using which they have no choice) express the exact reverse of what they believe and teach. The same use of popular forms of expression occur, when Jesus went to his disciples after his resurrection; they, in common with most of the Jews as well as Heathens, believed in "angels and spirits" and "they were terrified and affrighted and supposed they had seen a spirit." To have entered into a discussion with them for the purpose of correcting their superstitious opinions in this particular would have been an abortive and unprofitable effort; besides which it would have diverted their minds from the chief point, such being to place beyond doubt the fact, that he was the same Jesus who had been crucified; and this is at once effected, not by discussions upon the absurdities connected with spirits, and demons, and ghosts, but by meeting them on *their own ground*, and making a reply, which to *them* was unanswerable; "and he said unto them, why are ye troubled, and why doth thoughts arise in your minds, behold my hands and my feet that it is I myself, handle me and see, for a spirit hath no flesh and bones as ye see me have;" and when he had thus spoken, he showed them his hands and his feet; by this course his object was instantly gained, for he "opened their understandings that they might understand the Scriptures; that thus it behoved Christ to suffer and to rise from the dead the third day; that repentance and remission of sins should be proclaimed unto all nations, beginning at Jerusalem, and ye are witnesses of these things;" so that, in calmly viewing the use of popular phraseology on the part of Jesus, it appears to us that he had no choice; he must either have done so, or else have been silent; besides which, the difference will readily be admitted, between *referring* to an opinion and *adopting* it; for, in truth, if Jesus, on this occasion, taught and sanctioned the heathen doctrine of spirits, then, as a consequence, when he declared, "*ye cannot serve God and Mammon;*" he in an equal degree sanctioned the existence of the God Mammon, and consequently was a believer in the heathen mythology. We would, besides, put it to the advocates of an immortal soul—apart from this, which we cannot but esteem both a correct and a sound view of the case—how far their cause is aided, or by what authority they can avail themselves of that class of popular superstition which confers a bodily form upon spiritual appearances? for, according to *their own* description of the soul, it is immaterial and aërial, neither tangible to the touch, nor visible to the sight; and, consequently, without some explanation of the remark of Jesus upon which we have been commenting, their cause will not be aided, nor can they be allowed to avail themselves of the prejudices of those who thought—"they *saw* a spirit."

Having now completed that portion of our Scriptural inquiry, which is stated at the outset of this Essay; our succeeding investigation will be directed to the controversy relative to the state of the dead previously to the day of judgment, and to a defence of *the Scriptural doctrine of a resurrection from the dead;* under which latter division of our argument, being that which will terminate this series of Essays, we design replying to the general deistical arguments upon this most important subject.

Is there Positive Testimony that the Wicked Dead will be made Alive?

H. Grew's Third Rejoinder to Respondent.

Dear Br. Storrs:—I will condense my further remarks on the subject of our amicable discussion, as much as I am able.

1. The Respondent thinks my faith on the subject "but an *opinion*." What is my brother's? The question is, Have I or have I not adduced plain and positive testimony that there shall be a resurrection of the unjust to a temporary life, for the purpose of a righteous manifestation of the justice of God towards individuals, according to their works? Let our readers judge.

2. Respondent remarks, that "it seems now, the strength of the affirmative, as far as positive testimony is concerned, is in John 5: 28, 29." I submit that I have adduced other passages which contain the same testimony.

3. I was fully aware that the term "hear," like most other terms, is used figuratively, and that inanimate objects are represented as hearing, as in Ezek. 37: 4. This, however, is no proof that it is not to be understood in a literal sense in John 5: 28, 29. The question is, can such plain and positive testimony for the negative of our question be adduced as to warrant the rejection of the literal sense? No brother has, in my opinion, adduced such testimony. It really surprises me, that brethren can deny John 5: 28, 29,

to be positive testimony for the affirmative, and yet consider that the declarations that the wicked "shall not see life," &c., are of this character, when these declarations never affirm that they shall not see life *after death*, and when the scriptures explain such declarations by affirming that they have no "*eternal* life abiding" in them. 1 John 3 : 5. The scriptures evidently teach that eternal life only is worthy of the name of life, in the high sense of the term. Thus our Savior told the Jews, "Ye have no life in you." John 6 : 53, see also, 1 John 5 : 12, which no more proves that they cannot have a temporary life after the first death, than it proves they had no life at all when the Savior spoke to them, or when the apostle wrote. The last clause of verse 54 is no more "superfluous," according to my views than according to that of my brother, who admits that John 5 : 28, 29 proves that the wicked will be raised.

4. It is remarked, "We see no necessity for qualifying the term *life* in the text "He that believeth not the Son shall not see life," John 3 : 36. How so, brother? Unbelievers certainly do see life in *some sense:* the term *therefore*, must be qualified. Whether you have authority to qualify it by the words *after death*, or I have authority to qualify it by the word *eternal*, the scriptures must determine. Now, brother, it is a fact that the good word assures the wicked that they have no *eternal* life, 1 John 5 : 12, but never that they shall not see life *after death*. Whether I am right or wrong in respect to the question at issue, it is clear to me from the Scriptures, that the phrase, "shall not see life," presents no adequate foundation to sustain the negative.

5. I see no force in the remark, that "there is no power of revival from the dead by" life "derived from mortal Adam." If divine justice requires a resurrection to temporary life, the power of God will accomplish it.

6. Respondent remarks, "Any life subsequent to death is by and from Christ, at the last day. No such life it would seem, can ever become extinct; therefore the wicked 'shall not see life.'" *Why* does it seem that such life cannot become extinct? I see no difficulty if divine justice requires it. Nay, more, the Scriptural doctrine of "the second death" appears to me clearly to require it. I can hardly think that Respondent's definition of "the second death" is satisfactory to his own intelligent mind.

7. Please examine Luke 20 : 35–6, in connection with Rev. 20 : 4, 5, 6, and see that "the plain teaching of our Lord" is *not* "contradicted by the idea that the wicked dead will be made alive again." It will not be denied that the Scriptures teach a first resurrection, and that the saints only will have part in it. Why speak of the *first* resurrection if there is no *second?* Why speak of the wicked not living again until after the thousand years are finished, if they are not to live again at all? Luke 20 : 35 refers to the first resurrection which will be from among dead ones, leaving the rest who will not live again until the thousand years are finished. They will then live again temporarily and suffer a "second death." It is the subjects of this first resurrection only, who are "blessed beyond the reach of dying again."

8. The fact that my explanation of Isa. 20 : 14, and Jer. 51 : 39, "is a self evident truth," does not prove it to be incorrect. It is a self evident truth that "the Lord is good," yet this and other similar truths are revealed in the word of the Lord. I am not positive that my comment is correct. If it is not, as John 5 : 28, 29, and other passages are plainer in favor of the affirmative of the question than these are in favor of the negative, (which I think I have proved,) a construction must be given in harmony with the affirmative.

9. Permit me to ask if the wicked "dead stand before God" and are judged, which my brother admits, does it not necessarily follow that they stand there either *alive*, or as "corpses to be judged?" That dead men should stand before God to be judged and then cast into a lake of fire to suffer a "second death" when they have no consciousness, is, to my understanding, totally inadmissible, dear brother.

10. My views do not imply that the righteous who are raised, or are alive at the coming of the Lord, will be judged after the thousand years, or a "third" time. Those who will be judged after the thousand years, are those who will be raised from the dead *after that period*, as Rev. 10 : 12, 13 clearly teaches.

11. It is affirmed that "not one word is said of any (of the wicked dead) being made alive." Look again, brother, at Rev. 20th. A *first* resurrection is declared; the "blessed and holy" subjects of which are to live and reign with Christ a thousand years. The rest of the dead (i. e. the unholy,) are not to live again until the thousand years are finished. After this comes a general delivery of the dead to be judged. Now, brother, is it not evident that the persons described in verses 12 and 13 include the very persons described in verse 5, who are not to live again until the thousand years are finished, who then will live again being raised to be judged and suffer a second death in the lake of fire? Is not this the obvious common sense teaching in the chapter? So it appears to me. I have no objection to your calling it "an *executive* judgment."

12. On Luke 12 : 5, I remark that our blessed Lord does not present an utter extinguishment of life simply as the object of fear, but being cast into gehenna, which according to Rev. 20 : 14, will be the lake of fire, and second death of the wicked. If being killed forever by the first death is all they have to fear, why did our Lord teach them to fear being subsequently cast into fire of which they could have no consciousness? Moreover, we have more light on this matter in Matt. 10 : 28, which teaches that *after* men have killed the body, God will destroy both soul (i. e. *life*) and body in gehenna. Now, brother, if *life* is destroyed in gehenna, or the lake of fire, which, according to Peter, will be the conflagration of the earth; then the wicked *must be alive* when they are cast into it. Truly, you remark, "the fear is now, in this present time," but the question is, fear of *what?* The answer is, according to

Matt. 10 : 28, fear of destruction of life and body in gehenna after men have killed the body, fear of "the second death" in the lake of fire.

Why, brother, should it seem "exceedingly strange that the phrase "*second death*" never occurs in the Bible except in the symbolical book of Revelation, if in other parts the same truth is revealed in other words? If men are to fear a destruction of soul (or life) and body by the Almighty, *after* men have killed the body, is not this a second death? In this "*symbolical*" book there are some plain literal propositions of divine truth.

13. "The dead (Respondent remarks) are raised incorruptible," and hence infers that if *wicked* dead men are made alive, a second death, in my sense, "is an impossibility." There is more in the inferences than in the premises. It is not the "*wicked*" but the *righteous* dead only, that are raised incorruptible. I understood my brother to admit that our Lord's words prove that the wicked dead will be raised and come forth, though without life.

14. It is observed that "Paul never speaks of another resurrection in which men are raised corruptible and in dishonor." Permit me to ask if the testimony of other inspired writers that the wicked dead shall awake from the dust to shame and everlasting contempt," Dan. 12 : 2, and "to condemnation," John 5 : 28, 29, is not to be credited unless Paul says precisely the same thing? Let us, however, see if Paul has said nothing on the subject. He certainly allowed that "there shall be a resurrection both of the just and unjust." Acts 24 : 15. He taught that "we must all appear at the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done whether it be good or bad;" 2 Cor. 5 : 10; which necessarily implies a resurrection of both characters; and in the following verse he clearly teaches that the wicked are then to meet "the terrors of the Lord." This surely "in his account," is something different from their being "immortal and glorious."

15. My dear brother considers that as the present torments, &c., of the wicked may be designed for their benefit or for that of others, that my illustration of this subject is "no parallel." Now, if my brother admits that no "future anguish and torments" will be suffered by the living wicked, at the coming of the Lord, accompanying their destruction, but such as will benefit themselves or the righteous, his reasoning is consistent. But he does not admit this. The terrible death, by "flaming fire," in which he believes the Lord will take vengeance on the wicked at his coming, will not be designed for either of the above purposes, and they certainly might be destroyed in an easier manner. My brother must admit that divine justice requires it, and the same justice may require a second death for others. It remains for our brother to *prove* "the injustice of destroying the ungodly of the old world by water and then making them alive again to destroy them by fire."

16. It is true indeed, that "the wages of sin is death." This is the great penalty of the law. It is however equally true that some men are much greater sinners than others, and that the principle of justice requires that they should be punished accordingly. I have divested myself of some "old theological notions," but this appears to be a dictate of common sense, and abundantly confirmed by the scriptural doctrine that "we must all appear at the judgment seat of Christ to receive according to the things done in the body," &c.; not simply to die or "to be dead," but, *in addition*, to receive "few" or "many stripes." To my understanding, this is "a coarse indicative" not "of a harsh and implacable spirit," but of justice and righteousness. If Respondent does not admit this, I do not perceive how he can reconcile with these attributes, the punishment he admits God does and will inflict on the impenitent.

Yours in christian love,

HENRY GREW.

[See Response page 356.]

IMMORTALITY.

BY J. P. COWLES.

"Who only hath immortality." 1 Tim. 6 : 16.

This language is evidently applied to God, as will be seen by reading the two preceding verses: "That thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings and the Lord of lords." "Who only hath immortality."

Eternal existence is applied to God in the bible, as in Deut. 33 : 27: "The *eternal* God is the refuge." And again in 1 Tim. 1 : 17: "Now unto the King *eternal*, immortal, invisible, thy only wise God."

Our text appears to be "truth" when viewed in the light of reason.

We will lay down a basis to which the most critical sceptic must yield assent; from which we will draw a reasonable conclusion, not only proving the truth of our text, but other important facts connected with it; *viz*: We can reason upon facts which seem to exist, only upon facts which do appear.

The fact of the existence of cause and effect is seen and known to exist; but a cause is only the effect, or part of an effect, laying back of it. Tracing the line back, we are forced to acknowledge a first cause, which is not the effect of a cause laying back of it. If not, then there is no cause; for every cause is only the effect, or part of an effect, of a cause preceding it; hence all causes are effects, and if so there is no cause; if no cause, no effect; thus every existing thing is driven into non-existence, which we *know* to be false; therefore there must be a first great cause. This first great cause we chose to call God.

If God is the first cause, he must have existed without beginning; for that which begins to exist has a cause. That which exists without cause is eternal. God exists without cause; therefore God is eternal.

Again, If God is the first cause, then he only exists without cause; therefore God only hath eternal or immortal existence. Thus the fact of

a God, and his eternal existence, is established. But another great truth grows out of this already established one, *viz*;

If God only is eternal, then all things which he has made, or come forth from him are mortal, subject to decay, death, and destruction; whether they are men, beasts, or inanimate objects, unless he has imparted to it, or them, immortal existence. The question now arises, Has he given to any of his created objects, immortality? Let us turn to the word. John 5 : 26, "For as the Father hath life in himself, so hath he given to the Son to have life in himself." Thus we see that God has given to His Son Jesus Christ the power of an endless life. As the power of imparting eternal life is now given the Son; let us see if he has given, or promised it to any one, and if so, to whom. John 17 : 1, 2.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give *eternal life* to as many as thou hast given him."

Here is the promise of the gift of eternal life, and limits to that gift. For further instruction we will read John 3 : 36: "He that believeth on the Son, hath everlasting life; and he that believeth not the Son shall not see life." However much men may say that the unbelieving will live forever in hell fire or elsewhere, in this text they have positive testimony that it will not be so. Then stay, ye disputers of God's word, and believe its plain declarations.

But one more question arises. When are the believing to receive this life? Col. 3 : 3, 4, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, *then* shall ye also appear, with him in glory." Matt. 16 : 27: "For the Son of man shall come in the glory of his Father, with his angels; and *then*, he shall reward every man according to his works."

If these do not receive eternal life until Christ's second coming, they do not live between death and that time; Therefore, the words of Solomon, Ecc. 9 : 5, are proven true; "But the dead know not anything."

Let these great truths be believed in the world and the religion of Jesus Christ will be appreciated to an extent which will result in life eternal to many mortal men.

Daily Walk with God.

"Be thou in the fear of the Lord all the day long."—Prov. xxiii, 17.

How may this be done?

1. Raise your thoughts to God in your first waking moments, as David who said, "When I awake, I am still with thee."

2. Seek the Lord by secret fervent prayer, and say, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

3. At a convenient hour collect together your household for family worship, reading the word of God, and prayer.

4. Carry religious tempers and manners into your family and business, and all the engagements of life.

5. Suitably acknowledge God in the meals you take; seeking his blessing, and giving thanks to his name.

6. In the midst of your avocations frequently send up ejaculations to Heaven for grace, help, and preservation; especially in circumstances of difficulty, danger, and strong temptation.

7. If practicable, retire in the course of the day for devotional purposes, like him who said, "Evening and morning, and at *noon*, will I pray and cry aloud, and he shall hear my voice."

8. Improve every opportunity you have to witness for God and truth, and to do good to your fellow creatures.

9. Close the day as it began, with family worship and secret prayer.

10. Acknowledge yourself an unprofitable servant, and depend only upon the blood and righteousness of the Lord Jesus Christ for acceptance with God, now and in the day of Judgment. Thus walk with God here, and hereafter you

——"Shall walk with God,
High in salvation, and in the climes of bliss."

—*Ch. Ad.*

Escape for thy Life.

Gen. xix, 17.

"*Escape for thy life*," was the merciful warning
From heaven vouchsafed to the good man of old,
By angels convey'd, on the terrible morning
When burst the fire-torrent on vice's dark hold.
"No fondly delaying: no looking behind thee:
Speed onward in haste with thy daughters and wife,
In the cave of yon mountain a shelter to find thee:
Destruction surrounds thee: *escape for thy life.*"

And O has it ceased? and does mercy no longer
Proclaim to thee, mortal, that danger is nigh?
No, sinner; each hour it comes louder and stronger,
The voice that implores thee for refuge to fly.
To linger is madness, a snake in thy path:
Each moment neglected with peril is rife.
It gathers—the tempest of vengeance and wrath;
Hark, hark to its thunders: "*Escape for thy life.*"

By prophet and saint has the warning been spoken,
Successive revealing the councils of God;
His Spirit "confirming,"* by sign and by token,
Each proffer of mercy, each threat of his rod.
They bid thee be girded with heaven's own armour:
The conflict impends, and how mighty the strife!
Deaf adder, awake to the voice of the charmer;
The cross be the refuge: "*Escape for thy life.*"

And dream not the menacing danger thou fearest
Is found in the wild passion-tempest alone:
It lurks in the joys to thy heart that are dearest,
Alluring thee sinward, each caution o'erthrown.
Then think of the parent whose faith, all unshaken,†
Devoted the hope of his age to the knife:
The thought in thy soul a like trust may awaken
To sacrifice all, and escape for thy *life.*

[*Colonel Blacker.*

* Mark xvi. 20.
† Genesis xxii. 10.

BIBLE EXAMINER.

NEW YORK, DECEMBER 1, 1855.

"SELF-MURDER."—Under this head the *Evening Express* of this city, Sept. 8th, has an article, in which it states that "nearly all these self-murders are Germans," who had committed the act "during the week," and that they had "averaged two a day." The *Express* then proceeds to say:—

"This tendency on the part of the Germans to rid themselves of the cares of this life, by leaping blindfold into the grave, is the result, in a good degree, we doubt not, of that pernicious rationalism which rejects *the immortality of the soul*, and the Divine inculcations of future accountability. It is that Christian conviction *alone* which enables a man to bear up under present misfortunes, in the hope of a happier hereafter."

Here is a jumping at conclusions, which characterizes many of the advocates of "the immortality of the soul." The *Express* should have shown that *all* Germans who disbelieve the doctrines it speaks of kill themselves when under "present misfortunes;" or at least, that a large majority of them do. It should have done this because it says, it is the "conviction *alone*," of the truth of these rejected doctrines "which enables a man to bear up under present misfortunes." Yet thousands of Germans who "*reject*" them do "bear up under present misfortunes," The *Express*, therefore, is convicted of error, and a "pernicious" one too, in this statement. It is a falsehood, and a libel on humanity. Thousands of these Germans, who have no faith in "the immortality of the soul," yet who believe in immortality through Christ and the resurrection, it may be, endure trials and bear up under present misfortunes with a fortitude and reliance on God's love, in Christ, that would shame multitudes of these servile and selfish ones, believers in natural immortality, who bear their trials with just about as much grace as a cringing slave who served a hard and cruel master, that would scourge him awfully if he did not do his bidding! They, pious souls, don't kill themselves! *Why?* Because they love God, and have faith that He will make all things work for their good? *No.* They keep out of the self-murderer's catalogue simply because they fancy they have immortal souls, and that their God will torment them eternally! Mark! This "conviction *alone*," saith the *Express*, "enables a man to bear up under present misfortunes," &c.

Many Germans who have not that confidence in God, of which we have spoken, do not, nevertheless, commit self-murder; though disbelievers in "the immortality of the soul;" which demonstrates that the *Express* knows not whereof it affirms. It is not its theological views, "*alone*," that keeps them from the act. Many other considerations may belong to the preventative causes: especially the *love of life*, of which no man can well divest himself; and it may be doubted if a sane man was ever divested of it.

We do not question but what some men have been kept from self-murder by the considerations the *Express* speaks of; and so have some Catholics by the fear of Purgatory; but that does not demonstrate man has an immortal soul, any more than that there is a Purgatory; and one of these doctrines is just as "Christian" as the other. Neither of them has any foundation in the "Christian" *Bible*. Let the *Express* show the immortality of the soul from that book if it can. No such phrase or sentiment is found in the Book of God. It is of Pagan origin, grafted on to Christianity by the corrupters of the Gospel of Christ; the *first* ripe fruit of which was, Papacy with all its abominations; and the *last* development of it is, "Spirit Rappings;" which has made as many self-murderers as any other abomination, for the short time it has been in existence. Immortal soulism has made a multitude of *murderers*, if not *self*-murderers. All the millions that Romanism has butchered have been slaughtered under the influence of the very doctrines the *Express* contends for. Killing men's bodies to save their souls, or the souls of others! Mighty beneficial effects the notion of an immortal soul has had, as developed in Catholicism, hurrying off millions of these souls, as Rome believed, to eternal torments!

Did Jesus and the Thief die the same day?

Dear Br. Storrs:—You remark, "The fact is, the thief did not die the same day that Jesus did: for the Jewish day ended at evening or sundown. Jesus died about 3 o'clock, P. M., but when the evening was come, the thieves were still alive," &c.

How do you prove that they were alive when the evening was come and the Sabbath commenced? We read indeed that "when the even was come, Joseph went to Pilate and begged the body of Jesus;" Matt. 27: 57. But where is the proof that the thief was then alive? Our blessed Lord indeed died *first*, but as he died about three o'clock, P. M., the thief might still die on the same day, before the even was come. That he did so, rather appears to have been the fact from John's words, 19: 31. "The Jews therefore, because it was the preparation (Friday) that the bodies should not remain upon the cross on the Sabbath-day, (for that Sabbath day was a high-day,) besought Pilate that their legs might be broken, and that they might be taken

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Response by the

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and that they might be taken away. Then came the soldiers and break the legs of the first and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they break not his legs."

As the object of the Jews was to prevent the bodies remaining on the cross on the Sabbath-day, is it not reasonable to suppose that they were removed before the sabbath commenced?

If the body of the Savior had been removed by Joseph previous to the soldiers breaking the legs of the thieves, this indeed would be proof that they died after "the even was come," because Joseph had no permission to remove it until that time. But this was not the fact. It is evident, from verse 33, that Jesus was still on the cross, though dead, when they broke the legs of the thieves.

The bodies might all be removed from the crosses before "even was come," and Joseph subsequently obtain permission to take our Lord away for burial.

If I have overlooked any evidence of the truth of your affirmation, please inform me.

Yours for the truth—in Christian love,

HENRY GREW.

Response by the Editor.

Dear Br. Grew:—You ask relative to the "*thieves*" crucified with Christ—"How do you prove that they were alive when the evening was come and the Sabbath commenced?"

It was objected to our view, that the thief did not die the same day Jesus did, last April, (see Ex. April 1, p. 104,) and we admitted we might be mistaken. We made this admission rather than enter into a controversy about it, which must necessarily involve *the day* of the crucifixion, which we think not best to enter on. We will only say, we have long been of the *opinion* that the crucifixion took place on *Thursday*. But we are not disposed to spend time in the discussion of that point. Jesus' own testimony is that the Son of man would be "three days and *three nights*" in the tomb; but that is not so if he was crucified on *Friday*, in any way that we have been able to see; for he certainly rose on the "*first day* of the week." We have not said the thief was alive "when the *Sabbath commenced;* though Br. GREW infers it from supposing the crucifixion took place on "Friday." Let us call attention to a comparison between the evangelists.

John 19: 31. "The Jews because it was the *preparation* * * besought that their legs might be broken," &c. Mark 15: 42. "And now when the *even was come*, because it was the *preparation*, that is *the day before the Sabbath*, Joseph * * * went to Pilate," &c.

These two texts show that it was the "*preparation*" day, or day *before* the Sabbath, that the thieves' legs were broken; and that it was the *preparation* day that Joseph came for Jesus; and was when "even had come;" showing the transactions both done in one and *the same day*. Now, as Jesus died before the "even was come," and the thief was alive when the "even was come," as it was the "preparation," that is "the day *before* the Sabbath," that their legs were broken, and which is declared to be the time of Joseph's taking Jesus, we can come to no other conclusion than that the thief was alive *when* "even was come;" and hence did not die the same day with Jesus.

There was the "preparation of the passover," (John 19: 14,) which was the day of the crucifixion; but there was *also* "the preparation" for the "Sabbath," which was "the day before the Sabbath," Mark 15: 42. It was when "even had come" that *this* day of preparation for the Sabbath commenced. It was at *that* time Joseph came for the "body of Jesus." Joseph "took him"—Jesus—"*down*" from the cross: see Mark 15: 46: hence none of the bodies had been "removed from the cross before the even was come."

Again, It is not to be supposed that the chief priests and Pharisees would transgress on the Sabbath day so much as to go to Pilate, and get permission to set a watch and seal the sepulchre and do all that work on the Sabbath. But they did do all these things on the day that "*followed* the day of preparation;" see Matt. 27: 62–66; hence, we conclude, "the preparation of the passover" is the day here spoken of, and was the day of the crucifixion; and that "when the even was come" commenced the preparation day for the Sabbath, and that it was on this day, which *followed* the passover "preparation," the chief priests and Pharisees came to Pilate, &c. According to the common notion, Jesus was not put in the tomb till the Sabbath had actually *begun;* yet Luke says "That day was the *preparation* day and the Sabbath drew on." Luke 23: 54. Then it is added, "The women * * * beheld the sepulchre and how the body was laid: and they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandments." Luke 23: 55, 56. Did they prepare these spices and ointments *on* the Sabbath day, and at the same time *rest* according to the commandment? We think not. Yet the common theory makes Jesus to be buried on the Sabbath day, the women briskly at work, and the chief priests and Pharisees at Pilate's court, setting a watch, and sealing the stone of the sepulchre; *and all this on the Sabbath day!*

Will the Wicked Dead be made Alive? Response to Henry Grew's Third Rejoinder.

"1." We have acknowledged our remarks to be but an "opinion;" and our opinion still is, that Br. G.'s supposed proof of the affirmative is but "opinion" based on *inferences*. Whether such is "plain and positive testimony" we are content to "let our readers judge."

"2." We are willing to "submit that," also.

"3." "Hear," then, it is admitted, is used "figuratively" sometimes. We think *more* "positive testimony for the negative of our question" has been "adduced," than John 5 : 28, 29 is for the affirmative. But we do not wish to repeat it every time that text is quoted. The careful reader has it in his mind. To say, that the texts—"they are *dead;* they shall *not live;* they are deceased, they shall *not rise;* he that believeth not the Son shall *not see life*"—do not "affirm that they shall not see life *after death*" is singular, to say nothing more. One word on this point is all the reply we will now make. It is *not* "manifest" that "a *temporary life*," after death "is accepted;" but it is manifest that the *present* life is accepted; and as none other is, it seems clear that "*shall not see life*" excludes any "temporary life after death."

We have admitted that the wicked dead will have a resurrection "in some sense;" but in *what* sense we did not pretend to say, and it is useless to speculate about it: but until they are said to be made *alive*, by at least *one* text of Scripture, we do not feel under obligation to submit to any man's *opinion* that they will be; while the Bible declares *positively* they "*shall not see life.*"

"4." We wish not to add anything to what we have already said in our previous response on this point (see page 328) except to say, neither does "the good word" ever "assure the wicked" that they shall "see life *after death*."

"5." Br. G. has thus far, throughout this discussion, *assumed* that "divine justice requires a resurrection o *temporary life*" of all the wicked dead. If such is the fact we may expect to find it once stated in all the Bible. No such statement have we yet seen. We have no fears but that God will vindicate His justice whether the wicked dead live again or not. It is no part of our present discussion what that justice requires, but what has God said of another life after this. Our *notions* of what justice requires may be true or false. If God has said the wicked dead shall *live* again, let us have that testimony, not by mere *inferences*, but by one clear text. Such an one has not yet been produced, in our *opinion*.

"6." Whatever Br. G. may "think," we assure him, that our "definition of the second death is" *perfectly* "satisfactory to" our mind till some one can satisfy us of a better; which we have not yet seen.

"7." The Scriptures *nowhere* "speak of the wicked not living again until after a thousand years are finished." See more on this point when we speak on section "11."

The term "*first* resurrection" never occurs any where in the Bible except Rev. 20. Its meaning there has given rise to much disputation among christians. A great majority still believe it is a moral regeneration that takes place in this life: while others—and among them Br. G.—believe it a literal resurrection of the dead. We shall not enter into that controversy here, but meet it with Br. G.'s view. If this text means by *first* a resurrection that has *priority* to another to follow it, at some other period, it is truly singular that no such sentiment is ever uttered by a single writer in the Bible except in this one chapter. This consideration is sufficient to show that by the term *first*, as here used, something else than *priority* is likely to be the true sense. On the term *first*, among other things, CRUDEN says—"That which is *chief*, or most excellent." He cites examples. Rom. 3 : 2. "*Chiefly*, because unto them were committed the oracles of God." He adds—"*Chiefly*, in the original, is *first*, and shows the quality and excellence of the privilege here mentioned."

The term, then, necessarily, imports no more than, "this is the *chief* resurrection;" and is thus distinguished from "Christ the *first fruits*," 1 Cor. 15 : 23; and embraces the general resurrection of his followers "at his coming:" it is the *chief*, or general uprising, into life, of them. Such at least may be the true sense; and in the absence of all testimony elsewhere, of *two* resurrections, besides that of Christ, it is quite as likely to be the true idea as that of Br. G.; and the position we suggested in our previous response—that all the dead raised to *life*, or who are made *alive*, are *deathless* and *immortal*—is most likely to be the truth. See our last response, page 329.

"8." We pass this section without remark.

"9." If a man's *conduct* and *character* is acted upon by a judge, who has a perfect knowledge of all that relates to him, may not that man be said, in a very important sense, to "stand before" the judge, though literally not in his presence? In the sense of all that is essential to a judgment, by an omniscient being, every wicked man will

stand before God in judgment, without supposing him to be *alive* or a *corpse* literally present. It is a judgment simply to fix his fate for life or death. If the man is to have life he is made *alive:* if death—deprivation of life—is his doom, he lives no more; and his state is unalterably fixed in death. As to the wicked's having "to *suffer* a second death," we find no such expression in the Bible, and it is "totally inadmissible" till they are proved to be made alive from the dead.

"10." Let the reader look again at our remarks page 330. We will now say, once for all, we very seriously *doubt* the judgment spoken of Rev. 20 : 11 and on, being "*after* the thousand years." But this in not the time to enter into an argument on that point. The "*book of life*" is opened at that judgment; so that somebody is concerned in it besides the wicked.

"11." Why should our brother continue to hang upon Rev. 20 : 5? Beyond all dispute, in our mind, that text is *spurious:* it is an *interloper.* This we have repeatedly shown. It is not found in the best Moscow manuscripts—that is, of the *Greek* Church; nor in the best Vatican; that is, the *Latin* Church; nor yet in the *Syriac;* which Prof. MURDOCK says, is the oldest version in any language. Why then is this text urged as it is? Not only urged, but an addition made to it. Br. G. quotes it with his emendation thus—"The rest of the dead (*i. e.* the unholy) are not to live again until the thousand years are finished." Br. G. may believe the text is genuine: *we* do not; and the use of it fails to carry any conviction of the truth of the affirmative of the question at issue. If it were a genuine text, it would be easy to show that it may not embrace the "*unholy*" at all. But we will not spend more time on it at present.

"12." Br. G.'s construction of Mat. 10 : 28, fails to produce conviction on our mind, because we do not at all agree in that construction. Br. G. says that text "teaches that *after* men have killed the body, God will destroy both soul (*i. e.* LIFE) and body in gehenna." We are always sorry to disagree with Br. G., but we are compelled to in this case. The text does not utter the sentiment he thinks it does. Jesus tells his *disciples*, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy *both* soul *and* body in hell"—gehenna.

Men may kill the body, or deprive you of present life, but cannot prevent your revival into life again: they have done their utmost, and you may live again by God's life-giving Spirit. Fear not men, therefore; but fear Him who is able not only to deprive you of present life, but to make an utter extinction of your being, so that you shall live no more forever. It is not what God can or will do "*after* men have killed the body;" but it is what *He* can do with *the entire man.* The term "gehenna" is borrowed from the place of fire, constantly burning, near Jerusalem, where all the filth of the city, the dead bodies of animals and malefactors were consumed; and means simply, that God is as able to consume or destroy utterly *the man* as the fire of *gehenna* was to consume whatever was cast into it.

The fear, therefore, Christ admonished his disciples to have, was not the "fear of destruction of life and body *after men* have killed the body;" that idea seems to us not at all in harmony with the admonition. If *men* killed Christ's disciples, God, "*after*" that, would make *them* alive again: *not* "cast life and body into gehenna." No, *no*, Br. G. That is "far from the LORD," to visit his saints in that manner. Br. G. does not mean so, we know: but we had previously shown the text belongs, as a caution, to Christ's followers, and to them *alone.* Men can inflict a temporary death; but it depends on God's *will* and power whether death shall be temporary or eternal. See our remarks on this point, page 300, section "9:" also, see our remarks on second death, page 300, section "11," and page 331.

"13." See our remarks in this response, section "3."

"14." We know of no text that says the wicked dead shall ever "awake." See our remarks on Dan. 12 : 2, pages 297–8. On Acts 24 : 15, see our remarks, page 302. Br. G. "allows" that "Paul has said nothing" directly "on the subject" of any man's being raised *mortal;* but he thinks Paul did teach it nevertheless. See our remarks on 2 Cor. 5 : 10, pages 345–6.

"15." Until Br. G. "*proves*" that God has said He will make *alive* the wicked dead, destroyed by the flood, and destroy them again by *fire*, we do not feel called upon to meet his challenge for *proof* of the "injustice" of such an administration: with present light, it is *self-evident* to our mind.

The sufferings of the wicked who are destroyed by fire at our Lord's coming from heaven, we believe will be designed to benefit such as are "*left* of the nations" (Zech. 14 : 16; Isa. 66 : 19; Rev. 15 : 4) *after* God's "judgments are made manifest." Hence, we again say, Br. G.'s illustration is *no parallel.*"

"16." In all human laws where the penalty is *death*—among *civilized* people—no unusual or

unnecessary pains are allowed to precede it. One man has committed, it may be, *fifty* murders; another is at the same court convicted of *one* murder. Does *justice* require the *greater* murderer should have pains or torments inflicted upon him that would be equal to *forty-nine* deaths before he is executed, lest his punishment should be *less* than his fellow criminal? Such a notion of "justice" shocks "*common sense.*" No higher or more terrible punishment can be inflicted than depriving us of life: and if that deprivation is *eternal*, the penalty can rise no higher; and "common sense" says, any infliction of torment with no design to benefit the sufferer himself, or others, is injustice and wrong; and Scripture coincides with this view, we think. On the subject of few and many stripes see our remarks, pages 331–2.

Having responded to all Br. G. has advanced, for what he deems "positive testimony" of the affirmative, we would be glad to advance to the other items proposed August 15th.

2. "*Is there testimony as to the means or power by which they*" [the wicked dead] "*are to receive* LIFE?"

Here, possibly, we shall have to lead, to get the point up. It may be said, "they are made alive by the *power* of God." But, what is the *power* of God? It is the Spirit of God. Thus, Gabriel said to Mary, "The *Holy Spirit* shall come upon thee, and the *power* of the Highest shall overshadow thee:" Luke 2: 35. Paul saith, "If the *Spirit* of him that raised Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall also *quicken* your mortal bodies by *his Spirit* that *dwelleth in you*:" Rom. 8: 11. Here it seems evident, the quickening, or *making alive* of dead men, is *conditional*, depending on the indwelling of God's Holy Spirit. If that Spirit dwells not in us, *mortals* remain unquickened, or without life from the dead. But we will not enlarge on this topic now, till the affirmative advances something direct. The *third* item proposed in the discussion is—"*If*" the wicked dead are made "ALIVE, *by what* MEANS *is that life sustained during the judgment, or any period allotted to torment after?*"

This is a question that it will take a little "common sense" to solve. Our brother maintains they are made alive *mortal*. They are not to be supposed to live through many days without food. Hence, a miraculous supply must be furnished, or somebody, either the saints or the wicked themselves, must raise a supply by cultivation, and God must bless the earth to make it yield a rich supply for such a multitude as will then have to be fed. Truly, He must be *good* to them to do that.

The remaining points we will wait for, till the foregoing are fairly discussed.

Remarks on John v: 28, 29.

BY CHESTER C. FRENCH.

The original word translated "*graves*" here, is not *hades*, from which the dead are to be raised in the literal resurrection, but it is "*tois mneemeiois*," the graves dug into the earth. Josephus informs us, (War, Bk. 6, chap. 9, sect 4, and in other places,) that many of the Jews had made graves for themselves in the city of Jerusalem, and were brought forth to be slain, and led captive at the destruction. (See Heb. 11: 38; Isa. 2: 19; Ezek. 33: 27.) About three millions of the Jews were assembled in Jerusalem, at the passover, when the Roman army surrounded the city, (Joseph. 2, 14, 3, note, and 6, 9, 3, and note:) the necessity of making graves to retire into is apparent. The resurrection (*anastasin*) was a standing upon the feet again. When the *literal* resurrection is referred to, the expression is not *anastasin* simply, but *hee anastasin*. (That Greek article "*hee*" is of some importance in a discussion relative to the "resurrection of the wicked *dead.*") The word "*anastasin*," in the text rendered *resurrection*, simply signifies the act of rising from a sitting or reclining posture; from a seat on the ground; a rising up; a starting up, &c. See Donnegan's Lexicon. It is not a "resurrection from the *dead.*"

Mr. Fisk, in his Greek Grammar, says—"When no article is expressed in Greek, the English, indefinite article *a* is signified." Then, should we not read of *a* "day of judgment" oftener than we do? Should we not read of *a* resurrection in John 5: 29?

"Orthodoxy" divided against itself.

"With me punishment is pain, and everlasting punishment is everlasting pain, not an everlasting unconsciousness of pain, torment, or misery; for that, with me is everlasting annihilation."

"If there be everlasting punishment, there must be everlasting consciousness; in other words, there can be no pain without feeling." "If eternal punishment be eternal unconsciousness, and eternal ceasing to be, or annihilation, (for we use the word annihilation not in the quibbling sense of some who suppose a reduction to *nihility* impossible;) I say if eternal punishment be eternal death in the sense of eternal unconsciousness, then those who are doomed to this state are punished no more than the harmless dove that sings among the branches, or the innocent lamb that skips in

the meadow."—*Alexander Camp*
letter 30.

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The Grace of L

BY MRS. C. ANNETTE

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the meadow."—*Alexander Campbell to D. Skinner, letter* 30.

"Now should you resort to annihilation, in your last fit of desperation, to avoid the conclusion in favor of endless misery, you would thereby defeat your own theory and award me the argument on the question, as annihilation would be endless punishment, the only point which the question binds me to prove."

"The term in the question is '*punishment*,' not *misery*, and annihilation, when contrasted with endless happiness, would be endless *punishment*, though not endless misery."—*Luther Lee to A. C. Thomas. Letter No.* 39.

Right, for once, Mr. LEE. We agree with you that annihilation would be endless punishment, and still insist that endless punishment does not mean endless preservation in misery and torment; for that would *not be* "everlasting *destruction* from the *presence* of the Lord;" especially, as Mr. BESTON tells us that "God is *present* in *Hell*." *Come over on the Lord's side.*

CHESTER C. FRENCH.

THE following article we take from the *Northern Christian Advocate*, of August 22.

There is too much truth in it to be overlooked, and we are glad to find such an article in the same paper where Mr. SLAUGHTER and others have made such an effort to annihilate the great truth of "no eternal life, or immortality out of Christ." "Dead churches" and their "dandyish" ministers, with plenty of "tinsil garnish" and theatrical "essays" —called *sermons*—have received a just rebuke in this article.

The Grace of Life.

BY MRS. C. ANNETTE HARRIS.

This is the great preservative principle, which holds a renovated heart steady to a previously formed purpose to meet the demands of Christianity. It was this that disposed the soul to the undertaking, and imparted the requisite energy, for the beginning of that life from the dead, so mysterious, and, yet so real, that we never doubted its nature; even when the mists of temptation obscured our spirit-vision with a gloom akin to what the world calls despair: that desolation, from which unaided humanity seeks deliverance in suicide. That calm, unembarrassed faith that stood the test—that proved God true when all else was untrue—that always opened an azure sky and a meridian sun, after the terrible tempest-cloud—for it was only a cloud—at each additional triumph, cemented a new layer in the rock-foundation of our hope.

The grace of life, is always near, even when total abandonment seems inevitable; its facilities and unearthly fortitude unsecured, only because the simple conditions were unmet. O, to be hearty in our confidence—to be clear in our apprehension of what God is, and of his proposition for us, and then to be child-like in our ventures upon him!

How preëminent is this grace in its innate, unchanging purity. It is unlike any other principle we know of—only like God. Creeds and dogmas, philosophic and finely arranged systems of theology, may become corrupt—may assimilate to the errors of their time, but this grace never. It is a vital element always, everywhere, though sometimes rendered inoperative. Pretended religions have in every age arisen, tower-like, seeming pharoses in the benighted world; but there was no clear, unflickering illumination, only a sort of meteoric, dazzler wave, and a deep night would have been, if truth had not been in the world: but the glow-worm's lamp went out and the *sun shone still.* The pulsating immortality embosomed in the system of Jesus of Nazareth was wanting; there was no soul, no healthful organization, no element of success.

Even truly Christian organizations, that is, those based upon the holy doctrines of the Cross, which hold this grace an inoperative principle, existing merely in a doctrinal recognition, so far as regards their legitimate, paramount object, are but a nullity. No, they are not so harmless as a cypher; not passive merely. There is no such innocence attaches to their character. It is nothing less than a selfish appropriation—a mocking monopoly of a grand channel of influence—sacred to truth—belonging exclusively to Jehovah. Were the question open for debate at the *Judgment*, What made Infidelity so rife in the world, from what invisible fount it derived its sustenance—its force, the answer might come welling up from the abode of damned millions, "Dead churches!" professions heartless as the last smiling kiss of Judas! Life and energy they have, but it is the terrible stirring force which comes with the decomposing process; which turns over, distorts, and throws from side to side, the *dead in the charnel!* It is the Lucifer exaltation, which invites worldly patronage to magnificent forms—that gild the rude cross with garnish tinsel of earthly splendor, and decks its bleeding Christ with the gorgeous butterfly paraphernalia of the *mode!* The world—the intelligent manhood of a lost race, looks at the caricature and shakes its head. The enlightened atheist smiles sarcastically, and passes on to the hell he would have believed in, and shunned, had he seen the Bible proposition a practical thing. He sought a demonstration of Christianity, in its popular phase in the great world; just where he should have found it, but never did. He knew not that its Divinity was enshrined in rude sanctuaries of rustic villas and forest-glades, away from the fine, pretty fashion-world—where, perchance, a simple worship might be tolerated, if it was "down town"—That its flame burned on heart-alters, in simple, unlettered souls—here, because unembarrassed by adventitious false aid. That here dwelt the holy Ark of the Covenant, and here the Mercy Seat, where might be solved the wondrous problem of the Divine forbearance,

> That stays the avenging sword
> And holds a reckless world in life,

That here existed a true representation of Jesus, —that MODEL CHARACTER—but so awkwardly, so grotesquely stage-acted beneath the massive, heaven-towering dome, where

"The rich-toned organ echoes peal on peal—"

its soft worship attempting to ascend to the dizzy height of the eagle's eyrie, but is lost in the dim grandeur of fluted columns, frescoes, and crimson velvet—where delicately slippered feet, press yielding cushions, and beautifully jeweled, snowy hands, twirl with a modest sacrilege, the Book of Life.—Just here, hell-bound gentlemen and ladies may, in romantic leisure, give ear to a "portion in due season" of an elaborate essay upon the Progress of the Age, or some other progress—say a dry disquisition upon matters and things in general—by a dandyish, titled emanation from a modern school of doubtful divinity. The grace of life dwells here only in bound books and in the yellow-covered catechisms in the basement—the only place where incipient fashionable church-goers ever learn who made them, and who died for them; for if the finished, upper-ten metropolitan declaimer—I will not call him preacher—ever attempts an impartation of intelligence in this direction, if is so splendidly metamorphosed, that the hearer was only dazzled by the fixings—and never got at the simple truth, *what he must do to be saved*, which brings the Grace of Life.

The Broken Stick.

My mother was of a family of the Puritans. Over us, her little children, she held the reins of government lovingly, yet most firmly. She as really punished us in love as she kissed us in love. She went to her rod one day, and found it broken, and broken in such a way that it must have been with hands. "Some one of the children," she said, "has done this." We all denied. Mother grew in earnest, and said the one that did it had better own it, for she should find it out. We all denied it again, and mother turned away.

By-and-by, one of the children went softly up to her, and told her that I did it, and she saw me. Mother came to me alone, and laid it to my charge. I denied it, but she produced her evidence. I began to be silent. "As soon," she said, "as I get the baby to sleep, I shall reckon with you." I noticed she felt deeply, and could not sing to the baby as usual, but would once in a while cast her black piercing eyes upon me.

Soon she made all ready. The moment of trial had arrived. She took me by the hand. She summoned her witnesses, and took the Bible in the other hand, and led away to the barn. And when she had closed the barn door, she sat down, and placed me before her. She opened the Bible and read very distinctly the words, "All liars shall have their part in the lake which burneth with fire and brimstone." Then she looked at me with anger, being grieved. She asked me again if I was guilty. I pleaded not guilty. She called up the witness. Witness testified that I did it. Witness cried, and I cried. But the court was firm. The court sent for the very stick that had been broken. And when I looked at it, and my sister told the court how I did it, all in a moment I knew I did it. But even now my head is gray, I can say, I really thought myself innocent, until I saw how the stick was broken. Solemn day, solemn moment. The judge was convinced; the culprit was convicted. I told her I forgot—I forgot; but she bade me not add sin to sin.

Mother told us it was not the stick she cared for; it was the lie. I told her I was sorry, and never would do so again. "O," she said, "you are sorry now because I am going to punish you." She went on and explained the crime. She rehearsed the evidence and the aggravations attending the sin, and how God looked down on my wicked heart. She told us how one little sin would lead to a greater, and that to a greater.

"And now, my son, you have come to this." I looked at her, and tears stood in her eyes. And every time I looked at her I fell a crying as if my heart would break. She still kept her finger on the passage about liars, once in a while reading it. That passage was the law, the verdict, and my warrant. And all the hope I had was that mother said she was sorry for me, and hoped that God for Christ's sake, would forgive me.

She asked if I thought it was right that she should punish me, and I told her I thought it was. But she said she wanted time to talk with father about it; and she bound me over to receive my final trial before him: then she arose from her seat, and we all left the court-house. I knew mother pitied me, and so did all the children.

When my father came in, she rehearsed the whole matter to him, and asked him what she had better do. He sat down and looked at me, and went on to tell me what a wicked thing it is to tell a lie, and how he had hoped better things of me. But he told mother that she must do with me what she thought best. If she thought it best to punish me, he would not object.

Then mother called me to her, and told me it was the first time she had ever found me in a lie. She hoped that I would ask God to forgive, and give me grace never to do so again; and with many other such words did she persuade me to hope that there was mercy for me. I kept close to my mother. I rocked the cradle, and brought her water, and swept the room. I loved her more than ever. But never again did she have occasion to accuse me of that great sin. And never did she or any of the family allude to that trial, until I became a minister, and she was on her death-bed. I asked her if she remembered it. She wept and I wept again. I thanked her, and she said, "Thank God! I have never done more my duty."

The Bible in Turkey.

Extract of a letter from Rev. W. Goodell, D. D., and Rev. J. N. Ball, published in the Bible Society Record.

CONSTANTINOPLE, May 23d, 1855.

* * * No missionary could go with the French army to the Crimea; but ten thousand New Tes-

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taments have gone with them; and could we have obtained ten thousand more, they would all have been thankfully and eagerly received by the French soldiers. As these soldiers are mostly Catholics, doubtless very many of them now possessed the New Testament for the first time; many of them may have never read a chapter in it before; and some of them were seen sitting down by the wayside to read to their comrades.

At no former period has there been such a demand in Turkey for the Scriptures and other religious books, as during the last year. They have been sent into all parts of the interior of this great empire. Nor are they sent at hap hazard; but they are all of them ordered. More copies have been sold from the depository in Constantinople, during the four months of the present year, than during twelve months of any preceding year. It is also worthy of special notice, that those, who profess the dominant religion of the country, begin at length to awaken from the long sleep of ages, and to inquire after the teachings of the true prophet. And during this one year they have purchased more Bibles and religious books from the depository, than during all the previous years of its existence. They "were not a people;" but who can tell how soon they may become "the people of God?"

* * * The establishment of a depository and reading-room in the densely thronged and principal street of Pera, is in our estimation a work of so much importance, that, had your Agent accomplished nothing else, this itself would have been worth more than all the expense your Society have incurred in sending him. But this, as we hope, is but a small part of what he may be instrumental of doing here.

We have now in press another and revised edition of the Armeno-Turkish Bible. It is in quarto, and with references. The revision is intended to be very thorough, and no pains are spared to employ such words and turns of expressions, as shall be popular and intelligible. The revision of the New Testament has proceeded as far as the ninth chapter of Hebrews, and the printing as far as the tenth chapter of Mark. As you already know, the call for this work is like the voice of the trumpet, that sounded long, and waxed louder and louder. And let all the churches hear it, and help us by their prayers and contributions. We shall ask for $3,000 for 1856, to carry on the Armeno-Turkish Bible.

SHUTTING DOORS.—"Don't look so cross, Edward, when I call you back to shut the doors, and besides, you have got to spend your life in shutting doors, and might as well begin to learn now."

"Do forgive me, gran'pa, I ought to be ashamed to be cross to you. But what do you mean? I ain't going to be a sexton. I am going to college, and then I'm going to be a lawyer."

"Well, admitting all that, I imagine 'Squire Edward C——' will have a good many doors to shut, if he ever makes much of a man."

"What kind of doors? Do tell me, gran'pa."

"Sit down a minute, and I'll give you a list."

"In the first place, the *door of your ears* must be closed against the bad language and evil counsel of the boys and young men you will meet at school and college, or you will be undone. Let them once get possession of that door, and I would not give much for Edward C——'s future prospects.

"The *door of your eyes* too, must be shut against bad books, idle novels, and low, wicked newspapers, or your studies will be neglected, and you will grow up a useless ignorant man. You will have to close them sometimes against the fine things exposed for sale in store windows, or you will never learn to lay up money, or have any left to give away.

The *door of your lips* will need especial care, for they guard an unruly member, which makes great use of the bad company let in at the doors of the eyes and ears. That door is very apt to *blow open*, and if not constantly guarded will let out angry, trifling, or vulgar words. It will backbite sometimes worse than a March wind, if it is left open too long, I would advise you to keep it shut much of the time until you have something valuable to say.

"The *inner door of your heart* must be well shut against temptation, for conscience, the doorkeeper, grows very indifferent if you disregard his call, and sometimes drops asleep at his post, and when you may think you are doing very well, you are fast going down to ruin.

"If you carefully guard the outside doors of the eyes, and ears and lips, you will keep out many cold blasts of sin—which get in before you think.

"This '*shutting doors*,' you see, Eddy, will be a serious business, one on which your well being in this life, and the next, depends." M. E. W.

THE CRIMEA.—Much interesting information, relative to the gospel among the Sardinians in the Crimea, is contained in the report of the labors of Mr. Matheson, just published by the Army Scripture Readers' Society:

"Never," he writes, "has my work so prospered since entering the Crimea, and never have so many doors of usefulness been opened up. Since the 1st of June, I have given away—Tracts, 13,000; English Testaments, 542; Bibles, 92; Welsh Testaments, 125; French Testaments, 630; Bibles, 30; Italian Testaments, 3,620; Bibles, 150; Russian and German, 43.

In distributing Testaments among the French, I have either met perfect infidelity or much bigotry, but in few instances have I had a refusal, and in many cases where given they have been much appreciated.

I hardly know how to write about my work among the Sardinians. Day by day, I have been visited by groups and singly. When one had received it, he brought his comrade: and I have known one bring seventeen others at different times. As they became convalescent in the hospitals, the first walk was for a Testament; so that, up to this date, I have had 1,200 visit my resi-

dence for it. In camp and in the hospital, I have found many reading the word. Many of the officers have sent, come, or written to me for Bibles; and 300 of them, including non-commissioned officers have been supplied.

EXTRACT FROM WESLEY'S JOURNAL.—"1770, Nov. 17th.—I read and abridged an old treatise on the '*Origin of the Soul.*' I never before saw anything on the subject so satisfactory. I think the author proves to a demonstration that God has enabled man, as all other creatures, to propagate his whole species, consisting of soul and body."—*See North. Chris. Adv., June* 20. 1855.

Extracts from Litters.

EDWARD TURNER, Esq., lower *New Jersey*, writes:—If your opponents do not acknowledge your theory—you have silenced their battery on "hell fire," "everlasting torments," and such like expressions. They are getting very careful how they express them; and, in fact, we hear but little said here, or elsewhere, about it. They are very much cooled off, and seem to wish the matter hushed.

JOHN CUNARD, JR., *Georgia*, writes:—I am within two months and fifteen days of *seventy* years old, and have been a firm believer ever since '44. I have lent the books I bought of you to several. Most of the preachers are afraid to read them. The Pastor of our church is called a great preacher. He came home with me to convert me. I lent him books and told him they might benefit him if he would read them prayfully. He was going to confound all your works by our next meeting. I told him to do so. He has returned the books without condemnation of any part.

JACOB GRIM writes:—I am pleased with the appearance of things in Europe; especially with the news of the Co-partnership of KOSSUTH, MAZZINA, and LEDRU ROLLIN, for the purpose of throwing themselves at the head of the red-republicans. Verily this seems as if the great earthquake, spoken of Rev. 16th, was about to take place.

It seems to me that never in the history of the world was there such a clustering together of the signs spoken of in the Scriptures. There was a time, or is to be, when the church has a form of Godliness but deny the power thereof. If we have not such a time at present, I am mistaken. Another sign is, a cry of "peace and safety." I was at a Friend's, or Quaker meeting to-day. An old gentleman said the *Millennium* was about to usher in, and this was the country in which it is to be. I thought JESUS must be just at hand or the Devil would have the world and this country with it. Again JESUS saith, there will be distress of nations with perplexity, men's hearts failing them for fear of those things that are coming on the world. Now all these things are clustered into this period in which we live. It becomes us then to watch and pray that we may be able to stand in that great and trying hour.

WM. A. HICKS, Courtland Co., N. Y., writes:—With the Bible truths the EXAMINER advocates I am very much interested. I am young in the cause of Christ. The hope of the Bible is a glorious hope to me. If we are Christ's, then are we Abraham's seed and heirs according to the promise. Yes, He has promised to ransom His people from the power of the grave. I expect to see that day when Jesus, our blessed Saviour, will come to raise those that sleep in him, and change the righteous living, and give to them immortal life, to die no more. A methodist preacher told me that I was an *infidel*, because I believed the saints would inherit the earth—the dead did not know anything—the wicked God would destroy. I told him I was willing to be called an "infidel" for believing the Bible.

Yours, in hope of immortality when Jesus comes.

BIBLE EXAMINER.—One number more closes this volume. We wish to order our paper immediately for next year; but we cannot safely do so unless we know near what we are likely to need, nor without money to pay for it. If our friends, therefore who design to help us will do it *immediately* they will confer a great favor. Besides those who do not pay for their paper before the first number in January is issued will have no certainty of obtaining the *first* numbers afterwards, as we do not intend to print many more copies than we have subscribers for; we have wasted paper enough by printing an *extra* number at the outset. If therefore you intend to have the whole 24 numbers for 1856 you must remit before January to make sure of it.

Terms for 1856—for the 24 numbers - -	$2.00
To Clubs, for three copies - - - -	5.00
" Five " - - - - -	8.00
" Ten " - - - -	15.00
" Twenty " - - - - -	25.00
" Thirty " - - - -	30.00

For further particulars see EXAMINER of Nov. 15th, last page.

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VOL. X.

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GEO. STORRS, EDITOR

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INVESTIGATION CONCERN
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CHURCHES.

BY J. H. M'CULLOH,

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BIBLE EXAMINER.

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VOL. X. NEW YORK, DECEMBER 15, 1855. NO. 24.

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TERMS—Two Dollars for the year:
Always in Advance.

GEO. STORRS, EDITOR AND PROPRIETOR.

CONSTITUTION OF THE CHURCH.

[From "Credibility of the Scriptures."]

INVESTIGATION CONCERNING THE CONSTITUTION AND ORGANIZATION OF THE FIRST CHRISTIAN CHURCHES.

BY J. H. M'CULLOH, M. D., BALTIMORE.

(Continued from page 308.)

The next step in our investigation concerning the value of those arguments by which theologians maintain the constitution of a church as being devinely instituted by Christ or the apostles, brings us into that perplexed controversy that exists in the Christian world at the present time concerning the character and functions of those persons who, as bishops, presbyters, and deacons, are supposed to hold a position originally assigned them either by Christ or the apostles. * * *

Whatever may be the different views held by the various Christian sects concerning the actual constitution of the church, they all agree essentially in the fact, that the apostles were an ecclesiastical corporation invested with authority by Christ, and that as such they conveyed ecclesiastical authority to those persons who, as clergy or ministers of the gospel, have succeeded them in all times to the present.

That this theory is radically erroneous, we trust has been sufficiently proved in our preceding pages, where we have shown that the apostles were not a corporation in any sense of the term, and consequently they could not have conferred corporate powers upon other persons since they possessed none themselves.

It is an error, attended with no small amount of mischievous consequences, that prevails with most persons in supposing the words bishop, presbyter, and deacon, were terms that originated with Christ or the apostles, as designating different orders of ministers. This is a gross mistake, for all these terms had been in use among the Jews for centuries before the advent of Jesus Christ. And since neither Christ nor the apostles have given these words any new meaning by an express definition, we can only regard them in the general sense attached to them by the Jews at the times in which the New Testament was written. We have already shown, vol. i. 136, 141, 508, that the terms elder and presbyter simply imply persons having rule, supervision or authority whether in a political or ecclesiastical sense, and that as such, they subserved among the Jews the various purposes that are implied among us by the words directors, leaders, superintendents, rulers, governors, and nothing more.

That persons designated as bishops or presbyters and deacons, have existed in Christian congregations from the times of the apostles is indisputable. But the important question is, did they hold that position in virtue of a divine commission, or merely from convenience or expediency, as matters of order essential to the meetings of a society who assembled together more or less frequently for social purposes?

Wherever assemblies of men take place, there must be some persons among them to act as presidents, managers, leaders, &c., whilst others discharge inferior functions, such as secretaries, assistants, door-keepers, &c. The necessity of having persons to act in similar capacities is as evident in a religious assembly as in any other social meeting, and therefore such persons, call them by whatever names we may, have always existed in Christian communities or congregations. The matter in dispute is, whether such official persons had a divine commission as an ecclesiastical corporation, whereby they were expressly authorized to do certain acts, which are as expressly forbidden to be done by believers at large. We contest the fact that the ministers of the gospel have a divine commission, or any exclusive authority to administer sacraments, ordain other ecclesiastics, or to expound Scripture as a body of men consecrated by Christ to such functions.

The shortest as well as the most effectual plan that I can adopt, whether in controverting the above hypothesis or in sustaining my own views, will be to make an issue between the two opinions, and then to examine every passage in the Acts or the Epistles, that mention the ministers of the gospel either directly or incidently. By taking up the consideraton of these particulars in due chronological order, we shall not only have a full view of every text that bears directly upon the subject, but we shall also be able to estimate the peculiar condition of things involved in the omission to state such particulars on certain occasions, which it will be presently shown are fully as important in enabling us to correctly appreciate this subject, as it is to quote those passages of Scripture that directly bear upon it. It is in great measure because this rational mode of investigation has been overlooked, that there is so much controversy among Christians on the subject.

But before we proceed to such an examination there are some historical expositions to be made, that must be well understood before we can make any application of Scripture texts as bearing on the subject of church organization.

Most persons inconsiderately regard the primitive Christians in the light of a mere worshipping assembly, like those religious associations of our own day who, under various denominations meet together on Sunday, and after the services of the day, separate to meet no more until the next Sunday. In the interval, being essentially occupied with their temporal employments, they think little if any thing concerning church matters.

But the condition of the primitive Christians was entirely different, they were not united on the principle of being a worshiping assembly, but on the Christian scheme of being an association of brothers and sisters who through the principle of their common faith were expressly commanded by Christ to love one onother, and to do every thing in their power that would indicate that love by promoting every interest of the brotherhood, whether temporal or spiritual. Hence their public worship was not the object of Christian association, but was merely contingent and accessory to it.

The primitive Christians, therefore, as being a society of brothers and sisters, had a variety of duties to perform towards each other. They were bound to provide for their sick and necessitous members, and to visit and console them in any affliction, trouble, temptation, persecution, &c. They were equally concerned in the religious instruction of their brethren on all subjects pertaining to the common faith, and to remonstrate with those who might show a disposition to fall back again to the world. In short, as being brethren, the primitive Christians considered themselves under all those obligations that belong to an actual family of brothers and sisters who really love one another.

But beside the duties they are to perform to their Christian brethren, they were bound to exercise a philanthropic conduct towards Jews and Heathens, and to extend Christ's kingdom by an active exertion to induce such persons to unite themselves with his professed followers.

The consequence of this social constitution was, that the action of the primitive Christians, as comprehending various objects and purposes, required various persons to take charge of, or to take the lead in their several agencies according to their personal abilities or inclinations.

Hence we shall find, on investigating the plan of operations pursued by the primitive Christians, that in the subdivision of their Christian duties, while some persons were more especially engaged in expounding the principles and doctrines of Christianity, or in exhorting the brethren to a strict compliance with all the duties that pertained to them as followers of Jesus Christ, others were engaged in the more practical performance of those duties to which they were competent, or at least which were either directly or indirectly brought within the sphere of their individual action. It would be useless to attempt any specification on the subject, for as Christians were a society of brothers and sisters their responsibilities were universal in those particulars. Not only were the brothers engaged in the work, but the sisters also had their peculiar duties to perform. These last, as we shall show in the progress of our work, constituted an essential part of the economy of the church organization, and especially so in the eastern portion of the Roman Empire where custom forbade men to visit females. Hence to a considerable extent females were required in the primitive church to exercise a ministry towards their own sex, in the fact that there was no other method by which they could be instructed or confirmed in the truths of Christianity, or be sustained in their faith under any circumstances of temptation, peril, or affliction.

But whatever were the duties pertaining to the Christian profession, we have no relation made in the New Testament of any scheme or plan of operation having been laid down by the apostles which they were to follow. The broad principle of brotherly love having been made the foundation of the irsocial union, the details were left to themselves, it being supposed they could not err on the principle of brotherly love towards each other, which had been so largely enforced upon them by Christ and his several apostles.

In the settlement of the controversy that exists in our day concerning the true organization of the primitive church, it is of the utmost importance that the reader should distinctly appreciate this actual condition of Christian society at its first establishment, as we have stated it above; for upon such a condition of things their whole action was based, and it is only by reference to it that we can rightly estimate what was done by them. This subject is still more important on the present occasion, because I contest the ordinary opinion that Christ constituted any ministry or clergy as a divinely appointed body.

In order therefore to make a full issue between the prevailing opinion on that subject and the one that I advocate, I shall now proceed to state the principle upon which I consider the congregations of Christians were organized in the days of the apostles, as far as we can discern the subject from the several books of the New Testament.

The result of the investigation is as follows: *First*, when any number of Christian believers were sufficiently numerous in any locality to form a society or congregation, their theory of organization was either substantially like that of an ordinary prayer-meeting, such as is held by devout laymen among us at the present day; or *secondly*, when a body of converts to Christianity had been made by the preaching of an apostle, it would seem that he ordinarily at least, selected certain persons to watch over them and to instruct them, essentially in a manner analogous to what is done by the *class-leaders* in the society of Methodists. In an ensuing age, after the decease of the apostles, the members of these several associations or congregations, however originally formed, henceforth selected their leaders by some formal expression of their approbation.

But that there may be no misapprehension as to

the application of my arguments hereafter, I must first state what is to be understood by a prayer, or a class-meeting, as illustrating the views advanced above concerning the organization of the primitive church.

The prayer meeting that I recognize as an illustration, is the one where devout laymen, without any clergymen, meet together for purposes of religious edification. They have no formal constitution nor by-laws, yet it will be found after the lapse of a few weeks that the association has acquired a consistency of form, and that certain individuals among them have become prominent in the association as those who commonly make the public prayer, read the Scripture, or exhort and instruct the members; as well as make an address to the association on any extrinsic subject interesting to them. These persons thus become leaders or officers in the society only through the tacit approbation of the other members, and not by any formal election. Their number is necessarily indefinite from the theory of their union, that presupposes that whenever any member is able to say anything to the edification of his associates, he either will do so from the instigation of his own feelings, or else will be invited to do so by those who are aware of his ability. A society thus organized may continue to exist in a similar manner for centuries, as individuals will be found continually coming forward among the new members, to supply vacancies occurring among the leaders whether from death or from any other causes.

If contributions in money are required from the members for the common expenses, such as rent for the room in which they meet, fire-wood, lamps, &c., the necessity is announced by one of the leaders, and a collection made which is disbursed and accounted for by a statement made to the meeting, and so in like manner with any other matter that the association may please to approve of, whether of a religious or mere benevolent character. The reader can fully comprehend by this familiar illustration, that every particular involved in the well being of such an association can be quietly disposed of among themselves without election of officers with defined powers, and without any formal constitution or laws. And such, I apprehend, was the original form of Christian societies among the Jewish converts, who being familiar with synagogue institutions met together as we have suggested above on the principle of a mere prayer meeting. The leaders in such assembles, the primitive Christians designated according to their own idiom as being *zokonem*, elders, which meant nothing more than is signified by our terms, directors, or superintendents. Those employed in more subordinate capacities they termed *deacons, i. e.*, servants, assistants, &c.

If an individual was sufficiently wealthy and willing to provide a room, fuel, lights, &c., in his own house for the accommodation of his Christian brethren, they met there in the same manner as stated above, and this I presume explains the words occasionally used in the Epistles, such as *Coloss.* iv: 15, "salute Nymphas and the church (congregation) that is in his house."

The class meeting, which I have mentioned above as furnishing us with another illustration of the mode in which other congregations of the primitive church was organized, was an institution of the celebrated Mr. Wesley, the founder of Methodism, a man of apostolic spirit and temper. He had traveled over England and Ireland, preaching the gospel and converting thousands of persons to a religious life. In the first instance he was perplexed how to preserve this religious feeling among his converts, who then had no external bond of union. But a suggestion having been made at Bristol to pay a debt upon the house in which he preached, by the contribution from each member of the society of a penny a week; in order to ensure the regular collection of this small sum, the contributors were divided into classes of twelve each, and the individual who collected the pennies was termed their leader, &c.

The acute mind of Mr. Wesley soon perceived that in this simple arrangement he would have the means for exerting that moral influence over his converts that he had so much desired previously, he therefore divided all his followers into small classes, and appointed such leaders over them who were competent, in his judgment, to watch over their moral and religious conduct, who could pray with them and exhort, instruct, or reprove them as might be necessary. This institution was made permanent in the Methodist Church under the following simple form: On some particular day of the week, most convenient to themselves, a class meeting is held, at which every member is expected to appear. The meeting is opened by the leader with a prayer, and is followed by an exhortation from him. The leader then inquires of each individual as to his spiritual state and encourages, exhorts, or cautions them according to circumstances. Psalms or hymns are then sung, a collection for the expenses of the church is taken up, and the meeting closes with a prayer either from the leader, or any other person of the meeting he may request to act in that capacity.

It is to the class meeting in its peculiar feature as being under the direction of a leader, *who is a simple layman* not selected by themselves, that I find an analogy to the organization established by the apostles among their disciples in certain instances, and which was more especially the case with those converted from the Gentiles. In other words, the apostles in these instances, designated the leaders or superintendents, which ordinarily with the Jewish disciples arose from the tacit approbation of the members of the societies among themselves.

The various churches of the primitive Christians were thus organized, whether according to the principle of the prayer or class meeting; and their respective leaders or elders from their mere position exercised all these functions which are now restricted to the clergy, such as exhorting, preaching, praying, administering baptism, or in commemorating the Lord's Supper. They had no exclusive authority to perform such functions, but just as it is in a prayer meeting, where, though any one of the association has a right either to exhort or pray in public, yet the majority never claim to

exercise that right, but leave it to those who more commonly act in those capacities.

At the same time that the *zokonem*, elders, or presbyters, thus performed those services which are now especially arrogated by the clergy to themselves, the more humble services necessary in the association were performed by those who, in the Greek language, were termed *deacons*, *i. e.*, ministers or servants. The function of deacon in the first instance, under the influence of oriental customs, required two classes of persons, *viz. males* for services among men, *females* for those among the women. These, whether as deacons or deaconesses, were to visit, comfort, instruct, or relieve the wants or afflictions of the several members whether as males or females, under the proprieties of eastern usages.—See our prefatory remarks on the general subject.

That such simple forms of organization as the prayer or class meetings were amply sufficient for Christian edification or instruction, may be distinctly inferred from the fact that the religious system promulgated in the New Testament requires no theological or speculative teaching. There are no esoteric doctrines to be communicated to the people, and the simple requirements of the gospel as being perfectly intelligible to the plainest capacities, are there merely announced to mankind for moral or religious observance. It is our duty to carry them out into practice, and it is not our duty to speculate upon them as theological subtleties.

I further remark, from what was urged at page 119, 160, there is no authority whatever from the New Testament to regard the sacraments as means of grace, or that there is any direction given that requires them to be dispensed by a consecrated body of men. The pious leaders of a prayer or class meeting are fully as holy in their lives and as competent therefore to their administration as any body of the clergy, let their denomination be what it may.

And finally, I apprehend, as was the case among the Jews, vol. I., 204, &c., so during the continuance of the Christian Dispensation, its divine founder expressly anticipated as a part of the system, that pious individuals, like the uninspired prophets of the Old Testament times, would be found among his followers, who by their various intellectual or spiritual gifts would be abundantly qualified to oppose error, maintain truth, and extend the light of the gospel throughout the world, under the sense of their personal responsibilities in such particulars.

They were to teach, not with authority, but on the principle recognized in the Lancasterian schools; what one boy has learned he can teach another boy who is more ignorant.

THE IMMORTALITY OF THE SOUL:

Its Foundation, Pagan Idolatry and Priestcraft

BY MARK E. GREEN, NEW YORK.

Much time and learning has been bestowed on this important subject. It has been discussed in the pulpit and in the Senate chamber, by the learned and the unlearned, in ancient as well as modern times. It has been abandoned and rejected by its most powerful advocates, as an idle and extravagant opinion, and not to be believed by any man of liberal education and understanding. And yet we are told, in these last days, that it is "modern infidelity" to deny that the soul is immortal! Such men must be ignorant of history and the Bible, or dishonest in their teachings.

Immortality without a resurrection of the body is the invention of the Serpent, handed down to us by the traditions of men, and is the corner-stone of corrupt christendom, as I shall endeavor to show.

To what extent it was taught before the flood, we are not informed; but soon after the flood it was introduced into the worship by the priests, and was made the foundation-stone of their superstructure, and was the first god the heathen had, except the one taught them by Noah. Says Mr. HOWIT, in his History of Priestcraft—"But before they were thus scattered (speaking of the scattering at the tower of Babel) they had corrupted their religious doctrines they received from Noah; or rather had set them aside in order to deify Noah and his three sons, whom they had come to regard as a *re-appearance* of Adam and his three sons, Cain, Abel, and Seth. The singular coincidence of circumstance between Adam and Noah, forced this upon their imagination. Adam, the first man and father of the first world, and Noah, the first man and father of the second world, had each three sons, conspicuous in history; and of these three, one in each case was a bad one, Cain and Ham. Led by this to consider the second family but an *Avatar* (the descent of a *deity* in a visible form or incarnation) of the first, they regarded them as *immortal, and worshipped them.* Hence, we have in all Pagan mythologies a *triad* of principal gods; one of whom in each case is a deity of a dark nature, like Cain and Ham."

For further information on this important subject I refer to CALMET, BRYANT, FABER, and SPENCER.

This is the first instance we find on the pages of history of the doctrine of the immortality of the soul being taught. It was the first *god* that was deified after they had set aside the doctrine of Noah, who was a teacher of righteousness. From this point we can trace this corrupt doctrine that fills the church. The immortality of the soul—the transmigration of the soul—and the *trio* of gods—God the Father, God the Son, God the Holy Ghost; and that of the spirits of holy men coming and dwelling in men in the millennial state, to convert the world. It is all Paganism from beginning to end.

PYTHEGORIUS was not the author of this abominable doctrine. He, CICERO, and others, endeavored to establish the doctrine by metaphysical reasoning; but they failed to establish themselves in that belief. It is said of CICERO—"Notwithstanding all the fine things which he had said about the immortality of the soul, or, which to him amounted to the same thing, a future state, in which point he seemed the most sanguine and positive, yet in his epistles, where he speaks his

real thoughts, we find him giving it all up, and having recourse only to the miserable comfort of a final insensibility:" (BISHOP LAW.)

Again, says history, "The writings of CICERO represent, in the most lively colors, the errors and ignorance, and the uncertainty of the ancient philosophers with regard to the immortality of the soul; and we are sufficiently acquainted with the eminent persons who flourished in the age of CICERO, and the first CÆSARS, with their actions, their characters and motives, to be assured that their conduct in this life was never regulated by any convictions of the rewards or punishments of a future state. At the bar or in the Senate of Rome, the ablest orators were not apprehensive of giving offence to their hearers by exposing that doctrine as an idle and extravagant opinion, which was rejected with *contempt by every man of liberal education and understanding*. Since therefore the most sublime efforts of philosophers can extend no farther than feebly to point out the desire, the hope, or, at most, the probability of a future state, there is nothing, except a *divine revelation*, that can ascertain the existence and describe the condition of the invisible country which is destined to receive the souls of men after their separation from the body."—*Gibbon*, 15th chap.

There is no age of the world wherein the subject of the immortality of the soul was more ably discussed than that to which GIBBON has referred; and if metaphysical reasoning could have settled the question it would have been settled forever; but they failed to convince the thinking mind, and it was condemned as a fable not to be believed by any man of liberal education or understanding. GIBBON is set down by the orthodox portion of community as an infidel, yet he declares that if the immortality of the soul is to be proved, it must be proven by divine revelation; and he is astonished that God did not reveal this important truth to the chosen people of Palestine; and with great reverence calls upon us to adore the mysterious dispensation of providence.

He says—"We might naturally expect that a principle so essential to religion would have been revealed in the clearest terms to the chosen people of Palestine, and that it might safely have been entrusted to the hereditary priesthood of Aaron. It is incumbent on us to adore the mysterious dispensation of providence when we discover that the doctrine of the immortality of the soul is omitted in the law of Moses, and darkly insinuated by the prophets."—*Gibbon* 15th chap.

This omission of that doctrine in the law of Moses has called forth many remarks from learned men; and it is astonishing to see what excuses they have framed to exculpate the God of heaven for his neglect to the chosen people of Palestine on this point.

The question might be asked, how the Jews came to believe in the immortality of the soul, if it is not revealed in the law of Moses? Let the historian answer this question. Says GIBBON, 47th chap.—"It was not until the Jews went into captivity that they were persuaded of the preexistence, transmigration, and immortality of the soul."

GIBBON, in speaking of the return of the Jews from captivity, says—"The Jews were divided in two sects, the Sadducees and Pharisees. The former, selected from the opulent and distinguished ranks of society, were strictly attached to the literal sense of the Mosaic law, and they piously rejected the immortality of the soul as an opinion that received no countenance in the Divine Book, which they revered as the only rule of faith. To the authority of the Scriptures the Pharisees added that of tradition; and they accepted, under the name of tradition, several speculative tenets from the philosophy or religion of the eastern nations. The doctrine of fate or predestination, of angels and spirits, and future state of rewards and punishments, were, in the number of these new articles of belief. And as the Pharisees, by their austerity of manners, had drawn into their party the body of the Jewish people, the immortality of the soul became the prevailing sentiment of the synagogue. Their zeal, however, added nothing to its *evidence*, or *even probability*."—*Ib.* 15th ch.

Well might our Saviour caution us to beware of the doctrine of the Pharisees and Sadducees; one denying the resurrection, the other making the resurrection impossible, if the souls of men go into some other body. How different the teachings of Jesus and his disciples. Like Moses, they set *life* and *death* before the people. No resurrection, *no life*, says the great apostle to the Gentiles.

The Christian church soon became corrupted with this abominable doctrine, which began its inroads in the church while the blood of Christ was still recent on Mount Calvery. A class of teachers arose that called themselves *New Platonics*—known by the name of *Docetes*—who profess to believe in the gospel of Christ. *Simon Magus*, we are informed by Lord KING—in his history of the Apostle's Creed—stood at the head of this new sect. He pretended to perform great miracles, so that they all gave heed from the least to the greatest, saying, This man is the great power of God. He professed, says Lord KING, to bring the souls of the patriarchs and prophets from hell, or hades, and send them to heaven. To him must be ascribed the honor of the orthodox doctrine of going to heaven at death.

Says history—"They believed in common with the other Christians: they preferred PLATO to other philosophers, and looked upon his opinions of God, the *human soul*, and things visible, as conformable to the Christian doctrines. They denied the salvation of the body, the resurrection of the dead, and the humanity of Christ."—*Moshiem.*

Soon after the apostle's days, these philosophers, by their eloquence and learning, succeeded in deceiving the church into the belief that what they taught was truth; for they claimed to draw their opinions from secret doctrines of Christ, and the church, says MOSHIEM, soon became shrouded in "*Mystery of Iniquity.*"

"It soon became a matter of controversy (says history) whether this philosophy was of utility in the Christian church; but the cause of philosophy triumphed, and this victory was attributed to ORIGEN, who had been instructed in the Platonic

schools. The fame of this philosopher increased among Christians. His mode of interpreting the Scriptures became almost universal among Christians. He opened a secure retreat for all sorts of errors."—*Moshiem.*

ORIGEN, like his prototype, SIMON MAGUS, taught that the salvation of the body was presumptive, that the resurrection was a spiritual one, and that the soul went to heaven at death. He did not believe, says history, "That Christ was the Son of God, but believed that Jesus Christ was an excellent man, the friend of God; yet denied that Jesus designed to abolish the worship of demons."—*Moshiem.*

Again. "ST. AMBROSE adopted the doctrine of ORIGEN, that before the death of Christ the souls of all the patriarchs and saints went to hell, where they remained in joy and happiness till our Saviour's death, when his separate soul came into those infernal regions, and breaking the bonds he freed those captive souls, and at his resurrection triumphantly led them into heaven, unto which place the departed souls of all believers do now immediately go, no more to return to the body."—*Lord King.*

In less than three centuries we see these false teachers occupying the highest place in the church, using every means to compel men to subscribe to their "damnable heresies."

Says history—"Two monstrous errors were adopted in this century, *viz:* 1. That it was an act of virtue to deceive and lie when by that means the interest of the church might be promoted: 2. That errors in religion, when maintained, should be punished with civil penalties and corporeal tortures. We would willingly except from this charge St. Ambrose, Helaryus, Augustine, Gregory Nazianzen, and Jerome; but truth, which is more respectable than these venerable fathers, obliges us to involve them in this general accusation."—*Moshiem.*

Again says history—"These philosophers, while the true Christians were endeavoring to escape the sword, exhausted their learning, eloquence, and ingenious strategems against the true Christians; and they were much more dangerous and formidable as they had adopted the institution of the gospel of Christ. They attempted to reconcile Paganism and Christianity."—*Gibbon*, 28th chap.

I make these quotations to show the characters of these fathers who are so much relied on by the present orthodox church, to establish the doctrines which undermine the gospel, and robs Jesus Christ of the honor and glory of raising the dead, and giving life and immortality to his saints. If those fathers are not of their "father the Devil," it would be difficult to determine where they belong. Murderers and liars, and wolves in sheep's clothing, having all the characteristics given by Paul, Peter, and John, "even denying the Lord that bought them—cursed children, who love the wages of unrighteousness — counting gain godliness." And notwithstanding all this, if any one dare to denounce these doctrines as unscriptural, he is branded with "*infidelity,*" and cast out of the synagogue, and shunned as one having a plague about him. "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of."

Much more might be said to show that the doctrine of the immortality of the soul had its origin among the Pagan priests, and has been handed down to us through a corrupt priesthood for the purpose of making merchandise out of it. But sufficient has been said to show its origin, how it came to be believed by the Jews, and by what means it got into the gospel church, and was handed down to us; and that it did not have its origin with the ancient philosophers, for they had no faith in it themselves; and in their day it was rejected by *every man* of liberal education and understanding as an idle and extravagant opinion.

THE TEACHING OF JESUS.

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. xiii: 44.

There is a force and sincerity in the sayings of Jesus which carry with them the conviction and feelings of the reader; which command our admiration of his character, and confirm the authenticity of his claims to a divine mission. When the mind is deeply affected and impressed with some important truth, it becomes associated, either by comparison or contrast, with whatever passes within or without us—with the business or circumstances of life—with our own experience and that of others; and, by the reflections and conclusions thus obtained, we seek to impart to the world the vividness of our feelings, and the high value of the principle with which our soul is inspired. The importance of that dispensation of mercy and pardon to man, of which Jesus was the harbinger and head, appears to have been a fixed and deep-rooted principle in his mind; and this importance he labors to enforce, sometimes by clear and impressive reasoning; and sometimes, as in the instance before us, by familiar illustration drawn from the realities of life, and so well chosen and happily expressed, as to engage the affections by their feelings, and convince the judgment by their force! These flowers of moral truth lay scattered through the gospel histories, and the lapse of ages has not diminished their freshness, or destroyed their beauty.

"The kingdom of heaven is like *treasure* hid in a field." Here the importance and excellence of Christianity is exhibited by reference to the estimation in which worldly riches are held by men; and its value is greatly enhanced by reason of the manner in which its possession is supposed to be obtained. These treasures are represented as being *found in a field,* and we have a natural picture of the joy of the fortunate individual—his caution in concealing his discovery—his readiness to part with all he has, that he may be in a condition to become the purchaser of that field. "The kingdom of heaven is like treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all he hath and buyeth that field." So then the religion which Jesus came to promulgate was so inestimable a treasure as to excite in those who should discover it the

greatest joy, and a readiness to secure its possession even at the sacrifice of every thing besides; and this too upon a principle of policy—upon a mere calculation of the high advantage—the supreme value of Christianity; for though we should obtain it at the price of every earthly possession, still, like him who should sell all that he hath to purchase a field teeming with hidden treasures, we should only be parting with a lesser to secure a greater blessing. Such is the view which Jesus takes of that system which he came to establish on earth; such his mode of representing to the world. Conscious that he had received his mission from God—impressed with its importance to man—he exhibits a just and natural description of the feelings it was calculated to inspire in every disposed heart. He presents us with a living, breathing picture of the heart of man, when animated with the importance of divine truth, and sensible of the benignity of divine forgiveness.

The constant tenor of the teaching of Jesus goes to exhibit Christianity in this light, as a gift—a favor—a manifestation of the love of God to man. Resting, therefore, the claims of his system upon its own intrinsic worth and beauty, Jesus urges its adoption by no suspicious solicitations—by no appeal to the passions—by no excitement of the fears—by no specious pretences—by no special pleading—but by a calm and dignified appeal to the benefits and blessings with which it is so replete to man!

This is the necessary characteristic of a religion that is true—of a system that has its origin in heaven: to be admired it is only necessary that it should be known—and when known its interest will be esteemed paramount to every other consideration. How well is this principle exemplified by the conduct and experience of those who were the first to receive, and the first to teach the Christian dispensation. Jesus, living a life of reproach and dying a death of ignominy; Paul, renouncing his kindred, his friends, his hopes of advancement—suffering "the loss of all things that he might win Christ;" Peter, and the other apostles, "rejoicing that they are counted worthy to suffer shame for his name;" the early converts, to whom it was "given in the name of Christ, not only to believe but also to suffer for his sake;" these serve as critics to illustrate our text, and martyrs to adorn our cause!!

This cloud of witnesses with which we are encompassed, was not composed of designing or deluded men. Interest—*wordly* interest—suggested the rejection of what they so gladly received. Prejudice—*their* prejudices inclined them to a disbelief, not a belief, of the gospel. All of them had doubted, some had persecuted, that faith which they afterwards so nobly supported. But they were sincere, sober-minded men, open to truth, and willing to obey the dictates of an enlightened conscience and a convinced judgment. Some of them had seen the miracles of Jesus; others had received and been convinced of their truth from "*those who from the beginning were eye witnesses and ministers of the word.*" They received Christianity, therefore, on the fullest evidence; and receiving it they had found in it that *hidden treasure*, which more than compensated for every sacrifice, privation, and suffering. Their conduct explains the parable we have been considering—the parable explains their conduct.

But is this view of the importance of the gospel dispensation a vain persuasion, or a just and well formed estimate? Is Christianity a mean and spurious gem, or a goodly peal of great price? Let us examine it, for it challenges our scrutiny. We speak now of pure, uncorrupt Christianity—of that enlightened system of faith and practice which Jesus taught, and his apostles promulgated in their discourses and writings, as left upon record in the New Testament Scriptures. These Scriptures are certainly not free from those obscurities upon minor points which are incidental to all ancient writings; but in their *clear, general,* and *express tenor*, they place Christianity before us in the following points of view:

As a system, communicated by the Divine Being to man, through the agency of Jesus, his appointed messenger.

As a system, separated from earthly power, and opposed to its maxims and policy.

As a system, seeking no conquests but those of conviction—no triumphs but those of truth.

As a system, proclaiming the rights of conscience, and founded on the liberty and just equality of all its adherents.

As a system, free from doubt and mystery—simple, and easy to be understoood by every honest mind.

As a system, addressed to the mind, and divested of forms, ceremonies, and outward observance.

As a system, communicating to man all that is necessary for him to know of his Maker—his omnipotence, justice and goodness.

As a system, proclaiming pardon for past transgressions, on condition of unfeigned repentance.

As a system, proposing a satisfactory assurance of future happiness as the reward of present obedience.

As a system, regulating the mind, controlling the passions, enlightening the understanding, and conducting us amid the temptations and vicissitudes of life, to virtue, security and bliss!

How suited is such a system of revealed truth to man in all his circumstances, wants and feelings! Is he ignorant? Christianity will instruct him! Does he wander in darkness and in doubt concerning his duties, his state, and destiny? Christianity will enlighten his path and direct his steps to virtue and to heaven! Does he weakly submit himself to the arbitrary rule or spiritual domination of another? Christianity will emancipate his mind from slavery, and conduct him into "*the glorious liberty of the children of God!*" Is he the slave of sin looking forward to the wages of death? Christianity proclaims pardon to past transgression, and invites him to holiness and newness of life! Is he oppressed with fear at the contemplation of an angry and offended God? Christianityexhibits the Divine Being as full of mercy and of love, to whom "*anger is his strange work?*" Is he exposed to temptation and suspended in his course from the *antagonism* of passion and of duty? Christianity will

strengthen his motives to virtue, and enable him to triumph over every feeling adverse to his happiness and peace! Is he neglected, friendless, and alone in the world? Christianity adopts him into the church of God, and surrounds him with the charities and affections of the children of God! Does he suffer from the cares, the pains, the wrongs of life? Christianity brings "*life and immortality to light;*" dispels our transitory woes; resolves our doubts; discloses to us the future and bounteous plans of heaven; allows us to penetrate the grand scheme of divine benevolence; enables us to contemplate every movement in the natural and moral world, as parts of one vast design of wisdom and of love; and permits us secretly to adore his great unseen power

"By which the mighty process is maintained—
Who sleeps not, is not weary; in whose sight
Slow circling ages are as transient days;
Whose work is without labor; whose designs
No flaw deforms, no difficulty thwarts;
And whose beneficence no change exhausts."
—*Cowper.*

Divine gift! Inestimable treasure! well did the great teacher of Christianity esteem the sterling value of his system as the most powerful inducement to its reception; well did he liken it to "*treasure found in a field;*" and if he who had discovered a perishable treasure joyfully sold all that he had to possess it, how much more dearly ought we to estimate *the eternal treasures of religion and of truth?*

BIBLE EXAMINER.

NEW YORK, DECEMBER 15, 1855.

"FAREWELL."

An affecting word. It is often, no doubt, *uttered* with feelings of deepest anguish and regret; and it is sometimes *heard* with equal emotions. But we are in a world of *changes;* and he who looks for *permanency* will most likely find himself sadly disappointed many times. These remarks, and those to follow, are occasioned by a beloved sister in Christ sending us the following letter. Her name and residence we suppress.

Br. Storrs :—With the sad feeling of a sorrowful heart I take my pen to bid you Farewell. I have read your EXAMINER for many years with great comfort and satisfaction; for which I feel truly grateful: and when the discussion commenced on the subject of the resurrection of the wicked dead, I expected Br. STORRS would take Scripture ground, and defend our Lord's doctrine, who said there would be a resurrection both of the just and the unjust: but as it proceeded I found, to my sorrow, he was contending for non-resurrection, and trying to sustain his views from the Bible. I would say, let God be true. O, Brother, I feel afflicted. I stand alone in regard to Immortality only in Christ, am persecuted some. Now your enemies say, your next change will be to embrace Universal Salvation. I thought of quoting some texts, but Br. GREW has presented them; so I will not burden you, as I am a poor writer. I still stand strong in that *faith*, formerly contended for in your EXAMINER: but if you are established in your new theory, or late views, I do not wish you to send me the EXAMINER again. May the Lord reclaim, or guide you into *all truth*, is the wish and prayer of your withdrawn patron."

We truly sympathise with our beloved sister, and have sent her EXAMINER to the close of this volume: of course we shall send it no longer unless she *renews* her subscription, as we have but one rule for all—*payment in advance*, or paper discontinued. As we have sent her *two* numbers since her letter was received she must draw her own conclusion as to whether we are "established" in our views on the question under discussion. If we must part with her she may be assured that her "sorrow" and *sadness* is reciprocated. May the God of all consolation be her support and *Comforter*. But others may feel as she does, who may not give utterance to their affliction. If they renew not their subscriptions, the same reasons may or may not have influenced them, *silently*, to say, "*Farewell.*"

Well, friends, *our* life has been one of *farewells*. In our youth, when urged to engage in certain pleasures, to which youth are apt to be attached, and which are usually considered innocent, we chose to avoid them, and some of our youthful associates bid us *farewell;* for such enjoyments *they* would have. We passed on to riper years, and was found among those who occupied—what was considered in those days—an *honorable* post among military men: a "Field Officer," with a clear prospect of soon filling the highest rank known in the military organization in the State. Conviction of duty to proclaim *Christ* to dying men led us to throw by our military trappings—our epaulets, sword, &c.—and say *farewell* to many warm and admiring friends, who said "What a pity that GEO. STORRS should give up such prospects to become a *preacher*—he might have been somebody." So they bid us *farewell*, and we were mutually sorry that we must part.

We had a high and enviable standing in the Congregational Church, being brought up under that faith, and strong in *Calvinism*, as we could be, considering the conservative influence of a pious and loved mother. The time came, and the circumstances occurred which led us to an examination of opposing theories: the result was we were led to embrace the views of the pious and

holy man of God, JOHN FLETCHER, of England; known, in the last century, as the defender of JOHN WESLEY against the attacks of TOPLADY, ROWLAND HILL, and a host of others. Before FLETCHER'S mighty and logical reasoning the whole host, in our opinion, was routed. We hence abandoned the peculiar *doctrinal* theory of the Calvinistic school. At this point the Congregational Church and its minister labored most earnestly to "reclaim" us; but after long and kind interchanges of views came the "*farewell*;" but with the loving and kind expression—"*Br.* STORRS *will be brought back.*" They were sure he *once had grace*, and he could not "*fall finally.*" Yet the "*farewell*" took place, and we united with the Methodist Episcopal Church.

In this new relation we found not that liberty to follow the convictions of our own mind, as to truth, we expected; yet we continued for fifteen years a minister in that church, occupying places of the first importance in the Conference with which we were connected. But at length the time arrived in which we could no longer allow our mind to be trammeled by the dictation of others as to what truth is. Once more the painful "*farewell*" had to be realized: and many, who would almost have "plucked out their eyes" for us, bade us "*farewell.*" "O, what a pity: Br. STORRS might have been one of our Bishops." Yet, after all, we had to say, "*farewell,*" and look to JESUS *alone* as our guiding star and sun. Thus we left the M. E. Church, but with no hostile feelings.

Next our services were sought by several churches of independent organizations. They knew us by reputation, and urged our acceptance of their invitations. Before we could consent to become their Pastor we gave them to understand that we now believed man was wholly dependent on CHRIST for *immortality*, and that "all the wicked would God *destroy.*" This astonished them, and they said "*farewell* to Br. STORRS."

In our first views on the immortality question we had not a suspicion of the unconsciousness of the dead, prior to the resurrection. Some, even preachers, embraced our views of the final destruction of the wicked; but when we came to the conclusion that "the dead *know not anything*," they entreated and besought us to "*give up*" *that* idea, as it would prevent the spread of the other question. When they found we were "established" that "there is *no knowledge* in *sheol*," they were "sad," and bade us "*farewell.*" We have no doubt they were sincerely grieved, and we as sincerely grieved to part with them. "O, but you might do different." Yes, if we were seeking popularity or money. We knew that as well as others could tell us. "*Br.* STORRS *has hurt himself.*" Yes, we knew that also; and we expected to "hurt" ourself; but we hope not to hurt CHRIST or his truth: if we do, we mean it shall be done "*ignorantly;*" but *not* "in unbelief." We intend, by the help of Him to whom we have consecrated our energies, to use all the knowledge of divine things we receive of Him in endeavoring to further His truth. We do not intend hastily to embrace anything for truth that may present itself as such; but to weigh it well. When satisfied *it is truth* no earthly consideration is to be allowed to prevent our promulgating it as our conviction of truth; yet we trust never to make *our* conviction a *test* for others: to their own master they stand or fall.

The course of our Lord JESUS CHRIST, and the treatment he met with in his labors, has often cheered and sustained us under the severest trials, and the many "*farewells*" we have had to hear and give. That memorable sermon recorded in John 6th, on *life*, where JESUS told his hearers—"Your fathers did eat manna in the wilderness and are dead;" and in which he taught them their life and resurrection, "at the last day," depended on their reception of him, has been one of contemplation by us in many a trying hour when those who had been with us were saying "*farewell*"—"This is a hard saying; who can hear it?" As such have left us we have turned our eyes toward JESUS and heard him say, to "the twelve,"—"Will ye also go away?" Ah, thought we, "It is enough for the disciple to be as his Lord, and the servant as his master." How must those sad and mournful *farewells*, of *the* "*many*" who "went back, and walked no more with him," have oppressed the heart of the loving, and *life-giving* JESUS? Yes, yes, these things are painful, but perhaps *sanctifying.* If so, it is well. If we had not endured the many *farewells*, spoken of, our beloved sister would never have had the "comfort and satifaction" she speaks of in reading the "EXAMINER;" and most likely she would never have "stood strong in that faith" we *have* advocated.

But we must not longer dwell on this thought. We come to the final. This volume of the EXAMINER is closed. We thank our friends and patrons for the patience they have had with us, and for the aid they have given. Some, doubtless, will now add to the *farewells* we have received, from one cause or another. To all such we say—Peace

be with you; and may the love of God abide with you to *Life Eternal.*

Those who still continue te support the EXAMINER, and its EDITOR, will understand that we shall, *by no means,* resign an iota of our personal independence, liberty of thought, or expression. To do this would degrade us in our own sight, so that we should feel we deserved to perish like a brute. Yet we trust to express our views with becoming and Christian humility, making JESUS *alone* our pattern and example. None need fear that any reproof they may give us, in a like spirit, will be disregarded, though it may not change our *opinion* of what truth is.

The EXAMINER for January *first* may, possibly, be delayed a few days beyond its date, as we must have paper made for the next volume, and hope to have it of a better complexion than that now used. The sooner, however, we know how many *paying* subscribers we are to have the sooner will the first number appear.

With the foregoing we close this volume, and say to all, who *must* leave us, "*Farewell.*" Those who see fit to cheer us on, by their aid, we hope will have no cause to regret it.

Extracts from Our Mother's Journal, after the age of 73.—Editor of Examiner.

"There is much error in the trite maxim often quoted—'It is better to *wear* out than to *rust* out.' Surely it is a sign of practical wisdom to preserve a medium between indolence and over-effort: and I cannot but think that exertion beyond the limit assigned to human power is little better than moral suicide. If good men were to satisfy themselves of the sinfulness of overstrained activity they would submit to the rein for conscience sake."

When prevented attending public worship on a Sabbath, she thus writes:—

"O let it not be a lost Sabbath to my soul; but bless to me private means, and a blessing from Thy Sanctuary. Religion has no need of human ornaments, or trappings. It shines by its own light, and is refulgent with its own glory. Where it is not in life and power, men have endeavored to produce a specious image, dressed and ornamented by their own hands. Into this God never breathed; therefore it can do no good to man; and only imposes on the ignorant by a vain show of lifeless forms and splendor. This phantom—called true religion and the church, by its votaries—is, in heaven, denominated *vain superstition;* the speechless symbol of departed piety. In vain are all pretentions among sects and parties to the privileges of the Church of Christ, if they have not his doctrine and do not *imitate his life.* Traditions and Legends are not apostolic doctrines: and showy ceremonies are not the life of God in man."

To *children* she thus writes:

"Seek to make your Parents happy in you. If you see anything in your manner of life that makes them otherwise, you should not rest till you have corrected it. And if you find yourself indifferent or insensible to their will and wishes, depend upon it, yours is a carnal, disobedient, and ungrateful heart. If you love them keep their commandments; otherwise love is a mere word in the mouth, or a notion of the fancy, but not a ruling principle in the heart. They know *much* of the world—you but *little:* trust them, therefore, when they differ from you and refuse compliance with your desires. They watch over you for good, and are entitled to great defference and cheerful obedience. You may surely shorten the lives of affectionate and conscientious parents by misconduct, bad tempers, and alienation from their injunctions, Let not this sin be laid to your charge."

After the conversion of her only remaining unconverted son, she writes:

"This 2d week in August 1831 is a week long to be remembered as a week that the Lord brought salvation to my house in the conviction and conversion of my son CONSTANT. His distress was great, but the moment of danger was the place where his soul was set at liberty and a new song put into his mouth. What shall I render unto the Lord for all his benefits? What am I, a poor ungrateful creature, that God should bestow on me so great a blessing? I have to humble myself before God for my unbelief. The Lord is often better to us than our fears, and always better than our deserts. Bless the Lord, O my soul, and forget not all his benefits."

This son had lived with our mother since our father's death, which occurred about three years before the date of the foregoing memorandum. He was about forty years old and had been in the practice of Law in the State of New York, but returned to New Hampshire to comfort and take care of our aged Parents just prior to our father's death. Our mother in her widowed state leaned much upon him, and prayed much for his conversion. Her feelings when those prayers were answered are recorded in the foregoing extract from her diary. This son, however, lived but little over one year after his conversion. At the time of his death our Mother thus wrote in her diary:—

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"Sept. 23d, Sabbath. This day, 1 o'clock P. M., my son CONSTANT left this world after a long and tedious confinement, which he bore with Christian patience. Thus pass the joys of earth away. My last earthly prop is gone. I have been too long leaning on slender, broken reeds. God has been teaching me these many years that there is nothing substantial but Himself. But O how hard this lesson is to learn. I have been flying from one comfort to another. Now Lord let my whole trust be in Thee: make me wholly thine: let me have no other Gods before Thee: may I be wholly devoted to Thee my Lord and my God."

These few extracts we have given that our friends may see a little of the religious character of the mother of the EDITOR of the BIBLE EXAMINER. We often visited her till near her death, which occurred in 1839. Her satisfaction in those interviews is recorded in her diary. Previous to her death we had spent about fifteen years in the ministry in different parts of New England and New York. For the influence of that beloved mother on our *religious* character the reader is referred to the *Biographical Sketch* in the volume of our *Revised* and *Enlarged* Six Sermons, issued the past year: a copy of which we have offered as a premium to those who send us $2, for the 24 numbers of the EXAMINER for 1856, before January.

A Word about the Examiner.

Our friend HUGH BARRETT, Philadelphia, writes:—"I am very sorry the EXAMINER cannot be issued *weekly*. I think if it was started once it would go on. If it is not too late to make the offer, I will be one of twenty-five, or of fifty, to make up the deficiency."

REMARKS BY EDITOR.—We thank friend BARRETT for his kind and generous offer. With twenty-five *such* men to back us, in our expenses, we should have no fears to go on. Why should not the BIBLE EXAMINER be issued *weekly*, and be amply sustained too? There is not one weekly paper in the world devoted to the same theme: nor a *monthly* or *semi-monthly* that makes the topic of "Immortality and Eternal Life through Christ alone" the *chief theme* of its labors except the EXAMINER. Ought not *one* such paper to be supported? We have spent hundreds, yea, thousands of dollars on this theme; but have nothing left to spend. We have done what we would, and all we could, so far as we have been able to judge. Imperfectly, we are aware, we have done much: yet multitudes have declared themselves profited by our labors. Have they no wish that the EXAMINER should live and increase in circulation? If they have not, we can assure them *we* do not covet the labor of its issue. If the pecuniary embarrassment of years gone by is to continue on the EXAMINER it cannot survive long. We have thus stated frankly our convictio[illegible] and leave the subject to others.

From Rufus Wendell.

Canajoharie, N. Y., Nov. 19, 1855.

BR. STORRS:—I clip from the last *Northern Christian Advocate* its leading editorial, and enclose the same herewith in the belief that you will concur with me in the opinion that it ought to be published in the EXAMINER. The editor of the *Northern* has acquired not a little fame in his denomination as a *progressive* man, and the noble and fearless stand he has taken on some of the leading questions of the day justly entitle him to it; but I am greatly mistaken if the drift of this editorial on "The Nature of the Human Spirit" does not stamp him as progressive in a direction in which reputed orthodoxy will follow (if at all) with considerable reluctance. You remember Prof. Mattison, in his "private correspondence," gave you this emphatic assurance—"*the discussion will go on.*" I then doubted whether it would ever "go on" by *his* help, and I still doubt it; but we may nevertheless hope his prediction will prove true. The subject of man's nature and destiny is of vital importance; and there is not potency enough in human creeds to secure unvarying assent to the dogmas of *inherent immortality* and *eternal torment*. Thinking and honest minds will investigate; and agitation will continue. Of course I am aware that neither of the doctrinal sentiments just named are discarded by the editor of the *Northern*; nor does he yield the notion of man's double entity. But his concessions on the subject of *materialism* cannot fail to excite surprise, and I am confident that they will be altogether unacceptable to men of the LUTHER LEE school. What those concessions are every reader of the article will readily see. I would be glad to have you accompany its publication with such comments of your own as you shall deem appropriate.

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REMARKS BY EDITOR.—Br. WENDELL'S letter we deem a sufficient introduction to the article he has sent us. Our readers, we think, will appreciate the concessions the *Northern Christian Advocate* has made, and regard them as tokens that the time may come when the notion of an *immaterial*

spirit will be among the things that are *not*. With the *materialism* that denies the resurrection, and a future life, through Christ, we have no sympathy. With these brief remarks we give our readers the article to contemplate with their own discretion.

The Nature of the Human Spirit.

We find an article on this subject worthy of attention, in the last number of the Freewill Baptist Quarterly. The writer is brief but explicit. He announces his hypothesis or proposition in the very first sentence, "The human spirit is an immaterial existence." This view is further stated and somewhat illustrated, by being placed in contrast with what the author denominates "two classes of materialists."

"We mean to assert that the spirit is of a nature and essence wholly different from matter in every particular,—that it does not possess the *essential properties* of matter, and that matter does not possess the *essential* properties of spirit. In this position we differ from the Materialists, of whom there are two classes.

"The first class consists of those who deny that the spirit has any separate existence aside from the body, and who claim that thought, and feeling, and will, are the result of the organization of the brain, very much as the gastric juice is secreted by the stomach, or bile by the liver. The infidels of the French Revolution may be taken as the type of this class.

"The other class,—much more numerous and respectable, and, if we mistake not, rapidly increasing—while they admit the existence of the spirit independent of and separate from the body, yet claim that the spirit is itself composed of some kind of matter,—that it is a sort of 'organism.' They admit that this spiritual matter (?) must be of a very refined and subtle character, possessing some properties which other matter does not, yet retaining all the essential properties of other matter. They regard the 'organisms' as permanent, and hence do not deny the immortality of the soul, or the existence of God."

It seems to us that the author, whoever he may be, uses the term materialism in an unusual and unwarrantable sense, when he makes it include those who believe in the immortality of the soul. Materialists have always been understood to deny not only the non-materiality or the immateriality of the soul, but also and chiefly its immortality. It is on this ground solely, that materialism has acquired its bad name, and it is on this ground alone that it has hitherto been met in all theological discussions.—The merit or demerit, the orthodoxy or heterodoxy of materialism, as a system admitting the permanent organism and immortality of the soul, has never been settled by divines. As evidence that we are not mistaken, at least in the ordinary use of the word, we will give Mr. Webster's definition:—"MATERIALIST—one who denies the existence of spiritual substances, and maintains that the soul of man is the result of a particular organization of matter in the body. MATERIALISM—the doctrine of materialists; the opinion of those who maintain that the soul of man is not a spiritual substance distinct from matter, but that it is the result or effect of the organization of matter in the body."

Here is not the slightest allusion to a permanent organism or immortality, but simply to the substance of the spirit. With this mere alleged fact of the soul's materiality, that of its mortality is consonant enough, for a material soul might as well die as a material body. But when in addition to its materiality it is affirmed of the soul that its organism is permanent and that it cannot die, we have a new condition, always heretofore eschewed by materialism. Not that materialists in all instances wholly rejected the doctrine of immortality, but that they virtually or expressly denied the existence of the soul as distinct from the body. With them the body was the soul, and the soul was the body, or at all events, the two were so united that they could not be separated. Hence, when the body died, the soul, if admitted still to have any existence, was considered in a state of paralysis—unconscious and incapable of action. Such appears to have been the opinion of Dr. Priestly. In general, however, materialists not only deny separate existence, immateriality, and immortality of the soul, but by denying the resurrection of the body they affirm its perpetual mortality—thus making death an eternal sleep.

This is the recognized form of materialism, and under this form it has acquired its justly odious character. It dashes down the twofold hope of revelation—that of body and spirit—in both of which we have a firm foundation; but it stops not there, it mocks at the probabilities that nature affords us, and spreads a pall of thick darkness upon the future. A materialism which repudiates these cardinal features of the system, and stands out in bold defence of the great Scriptural doctrine of the permanent, distinctive and immortal existence of the human soul, we appreheud will be found to be materialism in little more than the name. Such an admission seems to strip materialism of its infidel character, and reduces it to a mere question of essences—a question very different from that of the truth or falsity of the Christian system. Christianity gives immortality even to matter, and asserts for the body, after its temporary repose in the grave, a co-ordinate immortality—"this mortal shall put on immortality." It is therefore not impossible with God to confer upon matter his richest gifts, and as all the soul has or can have must be the gift of God, we cannot see that the materiality of the human soul, if such a hypothesis were susceptible of proof, would necessitate skepticism, or draw after it any consequences unfavorable to Christianity.

The fact is, we are amazingly ignorant of the abstract nature or essence of things—we know neither matter nor spirit beyond certain manifestations, and consequently are wholly unfitted to dogmatize concerning them. The idea that the soul of man is an etherialized substance, is of great antiquity, and may be true, though we have no means of determining the fact. Our efforts to solve the mystery are but mere conjecture. The Bible, which could have removed, and would have removed, had it been necessary, this ignorance

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from our minds, maintains silence on the subject. It informs us that man has a soul that shall never cease to exist, but whether that soul is of material or immaterial origin, not a word is said. We know there is spirit, and we know there is matter, and we further know that their manifestations are different, yet the causes of this difference are unknown.

The author of the article under review protests strongly against the notion that the soul is of the nature of matter. He insists that it necessitates the following errors: 1st. That God is material. 2d. That matter is eternal. 3d. That God has form or shape. 4th. That God is not infinite. 5th. That God is not omnipotent. 6th. That every spirit is an *organized* body. But for our part we do not see any such consequences necessarily resulting from the admission. It appears to us as in itself rather a harmless suggestion, and pernicious only when pushed to extremes or held to be of great consequence. Nothing can be more absurd than to make a mere hypothesis of this kind a key to all the mysteries of the Bible. Such folly is equaled only by those futile dogmatists who undertake to tell us all about the nature of God and of spirits.

Upon the whole, then, we reject the doctrine of the materiality of the soul, not because we deem it fraught with insurmountable difficulties, but because it is sustained by no satisfactory evidence. It is as useless rather than as dangerous that we pass it by. The arcanum of nature—the invisible secret essences of things—the hidden fountain of being—is a depth which no line of ours can fathom, and we leave it among other inscrutable mysteries.

The author gives us the following as his idea of spiritual nature or "immaterial existence:"

"Our view is that the human spirit has no other relation to space than this, viz: that it is endowed with the capability of exerting power and receiving impressions at one point only,—that point being the one in the human body where the various systems of nerves, voluntary and involuntary, are connected, or have a common centre,—and that this restriction to one point in the exertion of power, &c., is not inherent in the nature of the spirit, but is rather accidental or arbitrary, and, perhaps, peculiar to the present state of existence.

"From this it follows that probably other spirits may not be thus restricted, but may have the capability of exerting power and receiving impressions at many points at the same time. Let this idea be extended, and suppose a spirit capable of exerting power and receiving impressions at every point in the Universe at the same time, and we have an idea of God, excepting of course his moral attributes.

"Hence, 1st. We have no difficulty in admitting the Omnipresence, Omniscience, and Omnipotence of God. 2d. We can readily admit the existence of spirits, both good and bad, of an order intermediate between the human spirit and Divinity. 3d. We do not stumble at the idea that Satan, being far less than infinite in his attributes, should yet be able to exert his malign influences upon all the members of the human family at the same time. 4th. We are able to meet successfully the objections and cavils of the Atheist, and to cope with that peculiar and subtle form of Infidelity known as Modern Spiritualism."

The above is a beautiful theory, and we take no exceptions to it; but it must not be inferred that the phenomena which it explains could not be explained on a different hypothesis. We have as yet no such conceptions of the capacity of matter as to warrant us in saying that a material being could not receive impressions and exert influences all over the world at the same instant. The magnetic influence is conceded to be material, but even in its present state, which may perhaps be only a faint approximation to its ultimate capacity, it acts instantaneously on every part of this globe. There are many reasons why we should be modest in our assertions on the subject. 1st. Matter in another world may have laws and conditions unknown to us in this life. 2d. We know not but matter and spirit are the same in essence. 3d. We know not what matter may become in the hands of God—He may possibly endow it with all the attributes of spirituality. 4th. It is not well to join with infidels and Gnostics in deprecating matter. 5th. It is certain that matter shall be raised to heaven in the person of the glorified saints, and become as immortal as spirit itself. 6th. This prejudice against mere matter is essentially heathen, and is not warranted by the Bible. 7th. It has long been the policy of infidels to decry man as worthless and hopeless on account of his material nature; and to struggle so hard to get away from the possibility of a material origin, or to load down that origin with a train of disastrous inferences, is not the best way to evince gratitude for the guarantee which the Bible throwns around the physical elements of our humanity. 8th. Whatever we gain by exalting spirit above matter is lost to the argument in one of two ways:

1st. By the return of the spirit to the body and an eternal union with it in its glorified state, or, 2d. By the diminished ardor which necessarily attends our efforts for the sanctification of the body, and our hope of its resurrection when we are thoroughly convinced of its inferiority. If convinced that the body is a useless incumbrance, we ought to deplore its resurrection. The reader who is acquainted with Church history or the Bible, knows well how ancient heretics, owing to their low ideas of matter, strove to evade the fact of Christ's real incarnation, and how the denial of this truth became the distinguished characteristic of anti-Christ. "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."

9th. Both matter and spirit—at least so far as man is concerned—are creatures of God, and it does not become us to pronounce which is the best. 10th. The subject generally is beyond the reach of the human faculties.

☞ PHILADELPHIA.—We intend spending Sunday, the 23d inst., in that city, and will be glad to see all our friends there, at any place they may appoint.

Is there Positive Testimony that the Wicked Dead will be made Alive?

H. Grew's Fourth Rejoinder to Respondent.

Dear Br. Storrs:—You are certainly giving your readers some good evidence that truth is your object by opening your columns to full and free discussion. In the last kind "Response" several objections are presented, to which I beg very briefly to reply.

1. Respondent remarks, "The reason why a *second* death may not be justly inflicted on those who lived before the Christian dispensation, to us seems obvious, viz: because no such penalty had been revealed; no law was promulgated with such a penalty; and 'where there is no law there is no transgression,' hence such a penalty, it seems, can not be justly inflicted."

I reply, that law, with the penalty of death, was revealed. If Respondent's reasoning is sound, it is so, on the principle that no penalty can be justly inflicted unless it has been specially stated previous to trangression. Now, this principle is not correct. A father may threaten his son with punishment if he transgresses, without stating particularly *how* he will punish him. Any mode of punishment, *which is not too severe for the crime*, may be *justly* inflicted, although not previously stated. Moreover, "the *second* death" is no *more* than *death*, which was originally threatened.

2. Respondent states past *facts* of judgments correctly; but these are perfectly compatible with, nor can they invalidate, future facts plainly revealed in the Scriptures; one of which is, that the dead will stand before God to be judged, and they who are not found written in the book of life will be cast into the lake of fire, which is "the second death." Rev. 20.

3. I cannot admit that in the past general judgments Respondent refers to, when persons of *vastly different degrees of guilt*, were overwhelmed in one common ruin, that "every man" was judged according to his works. Where does he find the "*few*" and "*many* stripes" in these cases? Moreover, Rom. 2, &c., teaches that this individual judgment and "*anguish*" will be "in the day when God shall judge the secrets of men by Jesus Christ," which day or period is still future. I beg the reader, and my dear brother also, to remember that John 5: 28, 29, is far from being all my evidence in the case.

4. I see not the difficulty Respondent imagines in respect to the testimony, "ALL *things written*" of "wrath" and "vengeance," should, in the days he spoke of, be "fulfilled." To me the import is obvious, that all that was written of vengeance to be taken IN *those days*, was actually fulfilled in those days. Respondent must permit me to marvel that he can suppose that this outweighs John 5: 28, 29, and Rom. 2.

5. I cannot admit that Acts 17: 31 "proves nothing as to making alive the wicked dead." If this is not to be the fact a very small part of "the world" will ever be judged in the "day" appointed, (which is manifestly future) in the common sense construction of the declaration in the passage. Please compare Rev. 20: 11–15. It is indeed true that ruling also is included in Christ's judging the world, yet it will be perfected by reward and punishment.

6. Respondent remarks that "not one word is said of any dead being made *alive* in Rom. 2, except those who sought for glory," &c. The question is, Is anything written which necessarily implies it? It is not written that the *righteous* dead will be *made* alive, or *raised* to life, in the chapter. The promise of "eternal life" necessarily implies it; so the threatening of "tribulation and anguish" necessarily implies that the wicked dead will be made alive to endure it. Observe, *both* are to be rendered "to every man according to his deeds in the day when God shall judge the secrets of men by Jesus Christ."

7. 2 Cor. 5: 10—To "*appear* before the judgment seat of Christ to *receive the things done in the body without being made alive*, is a supposition my rational faculties refuse to admit. Respondent remarks the text "may have reference to Christians alone." If so, Respondent has to prove, not only that Christians "have done bad" and will suffer loss in some respect, but that they, whom Christ will welcome to the everlasting kingdom, as the blessed of his Father, will then endure "the terrors of the Lord!" The fact that in the context, he addresses the church in general, as true Christians, stating the characteristics and privileges of such, is no evidence that he considered them all of this character. Indeed we know the contrary, for some of this very church had profaned the Supper of the Lord, eating and drinking condemnation to themselves, and had been cut off by death for their wickedness. 1 Cor. 11: 29, 20. So in his letter to the churches in Galatia, he writes to them as "the children of God," 3: 26; yet of some he spoke in doubt, 4: 20. He solemnly charged the Corinthian professors to examine themselves, clearly teaching that some might be "reprobates," or false professors: 2. Cor. 13: 6. Well, then, did he set before them "the terrors of the Lord," which hypocrites are to meet at the future judgment! The same as revealed to Asaph. Ps. 73: 19.

8. *Abstractly* considered, Jehovah has "no pleasure at all" in the death of the wicked. Respondent desires not to reason against the word. He perhaps overlooked the fact that "it PLEASED the Lord to *bruise*" his Son, to "*put* him to *grief*," to "*make his life* an offering for sin," for wise and glorious purposes. For the same purpose, even to maintain the honor of his law, he has pleasure in the death of the wicked, a manifestation of his righteousness and justice. This indeed does not prove that the wicked will die more than once. The fact that there will be a second death rests on plain, divine testimony. Rev. 2: 11; 20: 6; 21: 4. Our brother GRIM will please observe that the first two passages, at least, prove that *men* are to be the subjects of the second death. Of this death Respondent's theory gives no satisfactory definition.

Yours in Christian love, H. GREW.

Response to Henry Grew's Fourth Rejoinder.

"1." No *greater* or more terrible punishment can be inflicted than what the law *distinctly speci-*

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2 Corth. 5: 10, pp. 345–6.
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fies without injustice and wrong. A *less* infliction may be; though not precisely the punishment threatened. The law of God is not like Br. GREW's supposed case, at all. God's law does specify "*how*" He will punish sinners. The wages of sin has been clearly revealed; and the *capital* punishment is "*death*." We again ask for "the law, the revealed penalty of which is, that all dead sinners shall be made *alive, tormented,* and *killed again?*" To say that "The second death is no more than *death,* which was originally threatened," is no satisfaction to an inquiring mind. To be made alive from the dead and killed a second time *is* "*more*" than was threatened.

"2." Where are the "future facts plainly revealed in Scriptures," that the wicked dead shall be made *alive* again? Rev. 20 does not teach it, in our judgment; nor has our brother produced the first text yet that does teach it. He has *inferred.* His inferences may be correct or they may not. One text asserting they shall be made alive has not yet appeared.

"3." We cannot help it, if Br. G. cannot "admit" it; he cannot prove that those threatened with "few and many stripes" did not receive them in the past judgments: and that the living wicked will not in the judgment on the living at Christ's return. On this section of Br. G.'s, see again our remarks pages 331, 344–5. We cannot reply to *the same* thing again and again, and must therefore refer back to our previous remarks, which Br. G. seems to have overlooked.

"4." We think the *positive* testimony of Jesus concerning the judgments coming on the Jews is too clear to allow such a construction as that offered us. Jesus saith expressly—"These be the days of vengeance, that *all things which are written* may be *fulfilled:*" Luke 21: 22. Paul declares, that "The wrath is come upon them to the *uttermost:*" 1 Thes. 2: 16. Let the reader see our article on this subject, page 316, and on.

Br. G. "marvels" at what does not exist. We think the testimony of Jesus and Paul "outweighs" our brother's *construction* of "John 5: 28, 29 and Rom. 2."

"5." The term "the world" is uniformly applied to *the living,* at the time spoken of; and *never to the dead* in all the Bible, that we have discovered. Our "common sense," therefore, does not feel the force of our brother's remarks on this text. When the "whole world" are gathered "to the battle of that great day of God Almighty," are all the dead included? When God brought "in the flood upon *the world* of the ungodly" were all *the dead* drowned?

"6." If Br. G. wishes to know if he may not *infer* from what is said Rom. 2, that the wicked dead are made *alive;* certainly, he may; and his inference will be, we trust, treated with respect. But in the absence of any positive testimony to support that inference he must not blame any who may think his inference incorrect. Again we refer to our remarks page 216 and on.

"7." All we ask on this section is, that the reader examine again our remarks on the text 2 Corth. 5: 10, pp. 345–6. See if we did not show that some *real* Christians will "suffer loss" by not having been as perfect as they might have been; but they *themselves* "*shall be saved;* yet so as by fire." That consideration, of the possibility of *loss,* is to be regarded *now* as a matter which should make all Christians watchful; for God, though he may save them from death, or give them life, will not give them that "full reward" to which they might have attained. Such a thought in *the present time,* is calculated to inspire a salutary fear, or "terror," in Christians, in exciting them to all diligence both in doctrine and manner of life. That there were, and are, *hypocrites* in the church Br. G. need not have labored to prove. "Their hope shall be as the giving up of the ghost"—"as the breathing out the breath." See PICK's Concordance, Job. 11: 20. *Death*—not being "saved, so as by fire"—is their portion.

"8." Br. G. will permit us, in turn, to "marvel" at his "abstractly" argument. The Scriptures affirm that "it *pleased* the Lord to *bruise*" His Son: that fact is clearly stated, and stands not on an *assumption.* The fact is as clealy stated, by JEHOVAH, Himself, that He has "*no pleasure at all* in the death of the wicked." The word "*abstractly*" is an interloper, in our judgment; and, though unintentional, seems to be an impeachment of the oath of God—"Say unto them, *as I live,* saith the LORD God, I have *no pleasure* in the death of the wicked," &c. The truth is, all men are *dying—mortal—corruptible:* that is the condition in which the race of Adam are. For anything there is in our nature, that mortality is our *permanent* condition; and nothing but Divine aid, and regeneration by the Holy Spirit of God, can change that condition. That aid and regeneration is offered to us through Jesus Christ. But the offer will not save us from the permanent condition of corruption and death. The offer must be *accepted.* Still multitudes refuse this Divine aid. To them JEHOVAH saith, "*Why will ye die?*" Your death is not the result of any want of love on My part—"As I live, I have *no pleasure* in" your "death" * * * "turn ye, turn ye from your evil ways; for why *will* ye die." Here is no "mental reservation" that needs "*abstractly*" to cover it. Until God shall tell us He is "*pleased*" to torment, by raising dead sinners to life and then killing them again, we shall not credit such a sentiment.

"The fact that there will be a second death," in the sense of a *second deprivation of life* does not "rest on a plain divine testimony," in our judgment: not one such testimony have we yet seen. Our view of the second death may not be "satisfactory" to Br. G. We do not blame him for that, nor love him the less because it is not. All of us, at present, "see through a glass darkly," or imperfectly: "when that which is perfect is come" we shall "see eye to eye."

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